

הַסֵּדֶר הַשְּׁלִי

מִתְרַנֵּם וּמִפְּרָשׁ
בְּתוֹסֶפֶת מְבוֹא

מֵאֵת

פֶּלְטִיָּאל בִּירְנֵבוֹיִם

נֶסֶח סִפְרָד

הִיבְרוּ פוֹבְלִישִׁינֵן קוֹמְפּוֹנִי
נְיוֹ-יֹרְק

DAILY PRAYER BOOK

HA-SIDDUR HA-SHALEM

*Translated and Annotated
with an Introduction*

by

PHILIP BIRNBAUM

SEPHARDIC

HEBREW PUBLISHING COMPANY
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HA-SIDDUR HA-SHALEM

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סדר במסדרה שך

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לזכר אבי מורי

ר' אברהם יואל ב"ר ישראל ז"ל

ולזכר אמי מורתי

רוזה בת ר' ראובן ז"ל

תהא נפשם צרורה בצרור החיים

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INTRODUCTION

I

The Siddur is the most popular book in Jewish life. No book so completely unites the dispersed people of Israel. If any single volume can tell us what it means to be a Jew, it is the Siddur which embodies the visions and aspirations, the sorrows and joys of many generations. The whole gamut of Jewish history may be traversed in its pages; it is a mirror that reflects the development of the Jewish spirit throughout the ages. Interwoven into the texture of the prayers are passages from the Bible, the Mishnah, the Talmud and the Zohar. The poetic and philosophic creations of numerous known and unknown authors constitute a considerable part of the Siddur. No other book so thoroughly expresses the creative genius of our people across the centuries.

The Siddur passed through a long process of evolution until it finally emerged as a rich anthology of our literary classics. It abounds in quotations from every book of the Bible; it includes half the Book of Psalms, the entire Song of Songs, and lengthy excerpts from each of the Five Books of Moses. The *Ethics of the Fathers* and other chapters of the Mishnah have become particularly popular because they form part of the Siddur, which contains also extensive selections from the vast Hebrew literature that was written after the Talmud. Though its language is largely biblical Hebrew, it embodies a great deal of post-biblical diction. Aramaic, too, the common Jewish tongue that once replaced Hebrew for a long period, is prominently featured in prayers like the *Kaddish* and the *Yekum Purkan*.

Judaism demands from its adherents a knowledge of the Bible and the traditions based upon it. Many, however, lack the leisure or the aptitude for such study; hence, the Siddur has developed in a way that enables every worshiper to become familiar with the various forms of Jewish learning and religious expression. Since the

Siddur is designed for all Jews, individual needs and private interests are often disregarded in the prescribed prayers. These are phrased in plural form and are meant to be the voice of all Israel. The diversified authorship of the Siddur, embracing prophets and psalmists, legalists and poets, proclaims that all Israel has a share in its making. For nearly two thousand years, the Hebrew prayers have helped to keep the Jews alive, saving them from losing their language and their identity.

There is profound truth in the statement that from a man's prayers we can discover whether he is cultured or not.¹ It is regrettable that the Siddur, over which many generations have brooded and wept, has never been sufficiently appreciated as a vehicle of Jewish knowledge. People have learned to recite it by heart without giving adequate attention to its fine beauty and deep significance. Many have recited *Ashre*, for instance, three times a day for decades without knowing what it means. In the schools, where the Siddur is used as a text for the study of the mechanics of reading, the pupils are seldom taught to appreciate its contents.

The Siddur cannot be understood correctly unless it is read thoughtfully. Talmudic authorities have invariably laid stress on mental concentration as the chief requirement in praying. Maimonides writes: "Prayer without devotion is not prayer . . . He whose thoughts are wandering or occupied with other things ought not to pray . . . Before engaging in prayer, the worshiper ought . . . to bring himself into a devotional frame of mind, and then he must pray quietly and with feeling, not like one who carries a load, unloads it and departs."² Clearly, this is said because by means of the traditional prayers the ideals of Judaism are ever brought afresh to the consciousness of the worshiper.

¹ Tosefta, Berakhoth 1:8: מברכותיו של אדם ניכר אם בור הוא ואם תלמיד חכם הוא

² Mishneh Torah, *Tefillah* 4:16: שיפנה לבו מכל המחשבות... ואחר כך יתפלל בנחת ובתחנונים; ולא יעשה תפלתו כמי שהיה נושא משאו ומשליבו והולך לו.

The sages of Israel constantly emphasized the importance of uniformity in synagogue service. In order to link the people closely together, they reconciled variant forms of prayer and sought to bring them into harmonious union. The well-known *Modim d'Rabbanan*, a constituent part of the *Shemoneh Esreh*, is so named because it consists of variant readings reported by a number of talmudic rabbis.¹ The formula "who healest all creatures and doest wonders" is a combination of two readings.² As a compromise between two competing phrasings, *אֱהָבָה רַבָּה* is used in the morning service and *אֱהָבָה עוֹלָם* in the evening service.³ A similar reconciliation was effected between the versions *שָׁלֹם שָׁלֹם* and *שָׁלֹם רַב*.⁴ The purpose of all this co-ordination and unification of the prescribed prayers was to prevent the formation of separate religious factions.

The Siddur should never become a source of contention among any segments of our people. One must not fail to realize that the Siddur is a classic similar to the Bible and the Talmud, to which the terms orthodox, conservative or reform do not apply. No one, of course, has ever attempted to prepare a reform edition of the Bible by removing the so-called "objectionable" expressions from the Torah or the Prophets. Editors of the Siddur should not take liberties with the original, eliminating a phrase here and adding one there, each according to his own beliefs. Such a procedure is liable to breed as many different kinds of public worship as there are synagogues and temples. The danger of rising sects is obvious, sects that are likely to weaken still more our harassed people. The ever-increasing modifications in the text of the Siddur are apt to destroy this unique source book of Judaism, designed for old and young, scholars and laymen.

¹Sotah 40a. ²Berakhoth 60b. ³Tosafoth, Berakhoth 11b. ⁴Baer, *Avodath Yisrael*, page 103.

II

A great many editions of the Siddur have suffered from gross carelessness. In the first place, the Hebrew text has not been adequately provided with punctuation to indicate the logical relation of words to one another. The prayers have therefore remained unclear even to those who have a fair knowledge of Hebrew. Opinions are still divided as to the groupings of the words of one of the most popular prayers, the *Kaddish*.

For no sound reason the pages of the Siddur are broken up by several type sizes which have a confusing effect on the eyes of the reader. Those who learn the contents of the prayers soon discover that the emphasis suggested by the larger type is in most cases no emphasis at all. Why, for instance, should one part of the *Shema* be made to appear more prominent than the other? Why give the impression that certain psalms or the *Ethics of the Fathers* are of negligible importance? The variation of type sizes frequently causes mental stumbling and interferes with the proper appreciation of the Siddur. Our school children, generally trained in the reading of the larger type in the Siddur, gradually develop a prejudice against whatever appears in the smaller print; they imagine it as too hard to read or too unimportant to learn.

A cursory glance at the complicated directions, frequently attended by a strange mixture of Hebrew and English characters, will suffice to explain the confusion created in the mind of the average worshiper. These directions have "the New Moon" instead of *Rosh Hodesh*, "Pentecost" instead of *Shavuoth*, "Tabernacles" instead of *Sukkoth*, "the Eighth Day of Solemn Assembly and the Rejoicing of the Law" instead of *Shemini Atzereth and Simhat Torah*, "the Ten Days of Penitence" instead of *between Rosh Hashanah and Yom Kippur*. During the High Holyday period one is misdirected into reciting twenty instead of the prescribed nineteen

benedictions of the *Shemoneh Esreh*. Instructed to add the special paragraph בְּסֶפֶר חַיִּים, he is puzzled by the improper arrangement of the text so that he combines two variant formulas and says: "Blessed art thou . . . Author of peace" and "Blessed art thou . . . who blessest thy people with peace." As many as forty-five cumbersome words are employed merely to indicate that שְׁהֵחִיט is omitted from the *Kiddush* on the last two nights of *Pesah*. The direction is phrased obscurely enough to perplex the reader whenever he recites the *Kiddush* for festivals. The well-known blessing over cakes and pastry bears a heading of no less than twenty-two words such as "the five species of grain . . . oats and spelt." What does it all mean? The answer can be put in one word: confusion. As a result of poor arrangement and inadequate instructions, comparatively few worshipers ever succeed in properly reciting the full *Musaf* for *Hol ha-Mo'ed Sukkoth*.

Some translators, unfortunately, have failed in their task of making intelligible the meaning of the prayers. In their carelessness, they have imitated the antiquated versions of the Bible that abound in phrases like "yielded up the ghost" instead of *died*, and filled the Siddur with a mass of words which convey little meaning to the mind of the modern Jew. The general complaint that "we do not understand what we say" is an indictment against many translations of the Siddur.

"Bible English" has inevitably hindered many from gaining a wholesome appreciation of the Siddur. If translation is to facilitate a proper understanding of the original, it must be freed from archaic forms like this: "Thou sawest the afflictions of our fathers . . . and heardest their cry . . . and shewedst signs and wonders." Unquestionably irritating are expressions such as "he gathereth the outcasts of Israel"; "he hath lifted up a horn for his people"; "as for me, in the abundance of thy lovingkindness will I come into thy house." To the modern reader, *dispersed* is undoubtedly better

than "outeasts," and *raised the strength* more idiomatic than "lifted up a horn." Since the future tense in Hebrew often denotes repeated acts in the present, the correct form is *by thy abundant grace I enter thy house*. *אָנִי אָבֹא* simply means *I enter*. The circumlocution "and as for me," repeated four times in *מִה־טָּבוֹ*, is not implied in *וְאָנִי*.

The fault of some translations is their literalness. Good translators should seek to make the original as clearly understood as possible; they cannot avoid being also interpreters. Words should be translated according to their context. It is decidedly wrong to use invariably the same English word to represent the same Hebrew word. Utterly misleading is a rendering such as "precious in the sight of the Lord is the death of his saints" (Psalm 116:15). The adjective *נָקָר* in this verse does not mean "precious" but *grievous*. The verb *אָסַף* is not restricted to one connotation only and does not always mean "to gather." Thus, *וְאַסְפֶּנּוּ אֶל תּוֹךְ בֵּיתְךָ* (Deuteronomy 22:2) signifies *you shall take it home*, and *אַסֹּף יָדְךָ* (I Samuel 14:19) means *withdraw your hand*. Hence, the rendering "he gathered up his feet into the bed" (Genesis 49:33) is more ludicrous than authentic.

Every student of Hebrew knows that *בֶּן* is not always the equivalent of *a son*. It frequently denotes age, membership in a definite class, or the possession of some quality. Similarly, *אִישׁ* and *בָּעַל* are often used interchangeably to characterize a person. Thus, *אִישׁ לָשׁוֹן* (Psalm 140:12) means *a slanderer*, and *אִישׁ מִלְחָמָה* (Exodus 15:3) *a warrior*. Hence, the rendering "the Lord is a man of war" is erroneous and nothing short of sacrilegious. "The children of thy covenant" is a mistranslation for *thy people of the covenant*. The term *בֶּר מִצְוָה* is applied in the Talmud to every adult Israelite in the sense of *man of duty* and not "son of the commandment."¹ Similarly, *בֶּר יְעֵצָה* is the counterpart of *אִישׁ דְּעֵצָה*

¹Baba Metsi'a 96a.

and signifies a *sensible man*. A telling argument against literalness is the awkward rendering of four Hebrew words (וַיַּצִּל מִיָּדוֹ מִיָּדוֹ מִיָּדוֹ מִיָּדוֹ): "and redeemed him from the hand of him that was stronger than he" (Jeremiah 31:10), meaning *he saved him from a stronger power*. This is typical of what has crept into the Siddur's translation as a result of copying from men unfamiliar with idiomatic Hebrew.

Herder, the famous poet and philosopher of the 18th century, declared that it is worthwhile studying the Hebrew language for ten years in order to read Psalm 104 in the original. This statement is applicable to all biblical poetry, which is highly figurative and does not readily lend itself to translation. "Let his horn be exalted"; "that my glory may sing praise unto thee . . ." What precisely can these convey to the English reader? The term "horn" in Hebrew frequently signifies strength or dignity. The word "glory" is occasionally used to denote soul.

In examining the translations of the Maḥzor one encounters expressions like "As for me, may my prayer unto thee be in an acceptable time" instead of *I offer my prayer to thee at a time of grace*, alluding to the time of public worship.¹ "The habitation of thy house," as redundant as "the tent of my house" (Psalm 132:3), simply means *thy abode* (אֹהֶל בְּיַת-מִעוֹן בְּיַת). "Answer me in the truth of thy salvation" hardly makes any sense. Proper translation would give *answer me with thy saving truth*. The word "truth" is often identical with mercy and kindness; for example, "thy kindness and thy truth shall ever preserve me" (Psalm 40:12).

In the opening sentence of the *Kedushah* one is puzzled by "the mystic utterance," a mistranslation of קִיּוֹם סוּד.² The reference is of course to the phrase *holy, holy, holy*, chanted by the assembly of angels in the vision of Isaiah. The word סוּד occurs here and

¹Berakhoth 8a. ²Compare the Sephardic version of the *Kedushah*.

there in the sense of *council, assembly*, and has nothing to do with mystery.¹ סוד שרפי קדש in the *Kedushah* is the equivalent of סוד קדושים in Psalm 89:8. Similarly, in the *Hymn of Glory* "the mystic utterance of thy servants" should be corrected to *amidst thy servants*.

The famous poem *Adon Olam* celebrates the eternity of God, and yet the initial phrase אדון עולם is invariably translated "Lord of the universe" instead of *Eternal Lord*. The terms הנים and זמנים are frequently used synonymously in the sense of *festivals*, and yet זמן חרותנו is generally rendered "the Season of our Freedom" instead of *our Festival of Freedom*. גרי הצדק means *the true proselytes*, that is, those who have accepted Judaism out of inner conviction; it does not mean "strangers of righteousness" or "proselytes of righteousness." המתחזים בתי כנסיות signifies *who dedicate synagogues*, and not "who unite to form synagogues."²

The oft-repeated "Blessed be the name of his glorious kingdom" is incorrectly translated. Equally incorrect is "Blessed be his name, whose glorious kingdom" or "Blessed be his glorious kingdom." *His glorious Majesty*—God himself—is here the object of praise, and not his kingdom. The response שם כבוד מלכותו, which was used in the Temple in place of Amen,³ is the equivalent of the *Kaddish* response יהא שמה רבא מברך ("may his great name be blessed").⁴ שם כבוד מלכותו connotes *His Majesty the King*, a circumlocution for the name of God and similar to שם כבודו (Psalm 72:19).

Translators have rendered the *Modim* passage variously: "We give thanks unto thee, for thou art . . . the God of our fathers for ever and ever"; "We acknowledge thee that thou art the Lord our God to all eternity and God of our fathers"; "We thankfully acknowledge thee . . . our fathers' God to all eternity." Closer in-

¹ Genesis 49:6; Psalms 89:8; 111:1; Jeremiah 15:17. ² Singer, *Daily Prayer Book*, page 152. ³ Ta'anith 16b. ⁴ Compare Daniel 2:20. Targum Yerushalmi (Deuteronomy 6:4) interchanges the two formulas.

spection shows that this sentence is based on Psalm 79:13 and should read: *We ever thank thee, who art the Lord our God and the God of our fathers.* Unaware that the phrase "evening, morning and noon" refers to the three daily services, they have construed it as if it were a dangling modifier of another phrase. Correctly translated, the third sentence of *Modim* ought to read: *In every generation we will thank thee . . . evening, morning and noon.* Others apparently thought that the original text was in need of some repair, so they paraphrased it: "We thank thee . . . for the wonderful gifts which thou dost dispense unto us morning, noon, and night."

There are translators who indulge in periphrastic and verbose locutions like "in the flowering of thy saving power gives life"; "even as in the prophet's vision the choir of holy Seraphim in triple consecration eall with sweet word one unto another." A good translation ought to be authentic and free from deceptions. One must not read into the original what is not there. No new poetry should be introduced into the Siddur presumably as the translation of the Hebrew text. The meaning ought to be preserved as close to the original as possible. The poem "Rock of Ages," for example, is certainly not a translation of the familiar *Hanukkah* hymn *Ma'oz Tsur*.

The Siddur contains prayer-poems which should be annotated but not translated. Such are the *הַשְּׁמִינִי*, replete with historical and midrashic allusions and constructed in an involved poetic fashion. They comprise many intricate acrostics and a variety of Hebrew synonyms which, if translated, are likely to create a wrong impression and confuse the reader. One of these prayer-poems is composed of an interesting alphabetic list of twenty-two Hebrew synonyms for the Temple; another presents an alphabetic description of Israel's qualities; a third enumerates types of locusts and destructive forces of nature mentioned in the Bible. It may well be

said that the editions that have included the available English translation of the *Hoshanoth* have not been enhanced by it. The *Hoshanoth* can be appreciated only in the Hebrew.

The same thing applies to the Aramaic introductory prayer which begins with the words *פְּתַח אֱלֹהֵינוּ יְאֶמֶר* (Elijah began by saying). It is taken from the *Tikkuné Zohar*, additions to the Zohar to the first section of the Book of Genesis, which bear a close resemblance to the original work and deal mainly with the problem of creation. In this passage, the first of the seventy additions, the doctrine of the Ten Sefiroth is defined. In this doctrine, all that exists has come into being as successive emanations from the Supreme Being; hence, all finite creatures are an essential portion of the Author of the universe. The Ten Sefiroth are divided into three groups which form the world of thought, the world of soul, and the world of material things, respectively. These triads are united like links to the first Sefirah, which emanated from the light of the infinite God, the *En Sof*. The Ten Sefiroth were all combined in the *Adam Kadmon*, the heavenly, primordial man, who was the prototype of earthly man.

The *Tikkuné Shabbath*, likewise, would be easily misunderstood by the vast majority of worshipers if translated into English. *Tikkuné Shabbath* is the general name given to the readings, meditations and poetic compositions that have been introduced by the kabbalistic school as part of the Sabbath liturgy. Rabbi Isaac Luria, known as *Ari ha-Kadosh* because of his saintly character, is the author of the three Aramaic songs corresponding to the three Sabbath meals. Each of the three songs is introduced by the passage *אֶחָקֵינוּ סְעוּדָתָא* (prepare the meal of faith) with some variations. The first poem, chanted on Sabbath eve, bears the acrostic *אֲנִי יִצְחָק לְוִרְיָא בֶּן שְׁלֹמֹה* (I am Isaac Luria the son of Solomon); the second, chanted on Sabbath noon, is somewhat

smaller and bears the acrostic **לוריא אני יצחק**; the third, chanted during the Sabbath repast following the *Minḥah* service, is the shortest and bears the acrostic **יצחק לוריא**. The three poems, based on kabbalistic teachings embodied in the Zohar, are devoted to the mystic contemplation of the Divine Essence, revealed in the three forms of **חַקֵּל תְּפִיחִין, זַעִיר אֲנֹפִין, עֲתִיקָא קְדִישָׁא**. They describe the beneficent influence of the Sabbath on those who observe it properly. The Aramaic language of the Zohar has persisted as the literary tongue of the Kabbalah.

III

The present edition of the complete Siddur abides by the wise counsel of Rabbi Judah of Regensburg, who wrote in the twelfth century: "He who copies a prayerbook . . . ought to copy every recurrent passage to the end, thereby dispensing with the worshiper's need of searching for it . . ."¹ In this volume each of the services is arranged as a completely integrated unit so that the worshiper is not called upon to search from page to page and to pass on from reference to reference. The directions are explicit, brief and to the point. The traditional text is left intact, carefully vocalized, and divided into sentences and clauses by the use of modern punctuation marks.

Festival services such as *Tal* and *Geshem*, *Akdamuth* and *Hoshanoth*, have been included in this edition in view of the fact that copies of the special prayerbooks for *Pesah*, *Shavuoth* and *Sukkoth* are not always available in sufficient numbers. On the other hand, portions of the High Holyday services have not been made part of this edition. Their inclusion is unwise and even misleading; because of their wide range and variety, the prayers recited on *Rosh Hashanah* and *Yom Kippur* are properly situated in the *Maḥzor* and should not be embodied in the regular daily Siddur.

¹Sefer Ḥasidim, 881.

Obvious errors found in current editions of the Siddur have been removed. Instead of לְכָל, the variant וְכָל has been adopted as the correct reading in the fifth verse of *Yigdal*.¹ This verse is the poetic counterpart of Maimonides' fifth principle that the Creator is the only one to whom it is proper to address our prayers; hence, it is wrong to translate here: "To every creature he teacheth his greatness and his sovereignty." Through the change of a single character (וְכָל in place of לְכָל), the fifth verse of *Yigdal* corresponds exactly to the fifth principle of faith formulated by Maimonides: *Every creature must declare his greatness and his kingship*; that is, everyone must pray to God.

In the Baraitha of Rabbi Ishmael, enumerating the thirteen principles upon which the talmudic exposition of the Bible is based, the ninth principle as well as the tenth contains the word אַחֵר and not אַחֶד. The correct reading is found on the first page of *Sifra* and in some rare *Siddurim*, thus: כָּל דָּבָר שֶׁהִיא בְּכֻלָּל וְיֵצֵא מִן הַכֻּלָּל כָּל דָּבָר שֶׁהִיא בְּכֻלָּל וְיֵצֵא מִן הַכֻּלָּל . . . כָּל דָּבָר שֶׁהִיא כְּעֵינֵינוּ . . . כָּל דָּבָר שֶׁהִיא כְּעֵינֵינוּ.

מִעֲלָה מְעֲלָה, the phrase used in the *Kaddish* during the High Holyday period, is a reproduction of the Targum on מִעֲלָה מְעֲלָה (Deuteronomy 28:43). Though it means *higher and higher*, it is analogous to all adverbs which are repeated without the use of a conjunction for the purpose of intensification and emphasis; examples: מְאֹד מְאֹד, מְשֶׁה מְשֶׁה, מְעַט מְעַט, כְּבִיד כְּבִיד. In none of these instances does the Targum add the letter ו as a conjunction.

In the prayer וּבָא לְפָנֵינוּ, the correct reading . . . הוּא יִפְתָּח לִפְנֵינוּ ("may he open our heart... to do his will") is found in the Spanish Siddur. The reading וְלַעֲשׂוֹת ("and to do") is the

¹The curious statement in the Jewish Encyclopedia that the poet devoted eight years to improving and perfecting the excellent poem *Yigdal* is based on a misunderstanding of a Hebrew passage quoted by S. D. Luzzatto (see Birnbaum in *השנה ליהודי אמריקה*, 1946, page 335).

result of a dittography; that is, the last letter of the preceding word has been erroneously repeated.

In the *Zemiroth*, or Sabbath Hymns, the following necessary emendations have been made. In *Yah Ribbon*, the phrase שָׂפִיר קָדְמָךְ לְהַתְּהִירָה is borrowed from Daniel 3:32 and signifies *it is my pleasure to declare*. The variants שָׂפִיר קָדְמָךְ לְהַתְּהִירָה and שָׂפִיר קָדְמָךְ are without basis. עַד אָנָּה תוֹנִין נַפֶּשׁ ("how long will you torment a soul") is taken from Job 19:2. The author of בְּרוּךְ אַל עָלֶיךָ undeniably employed תוֹנִין as a verb, exactly as in the biblical phrase, and did not coin a new noun תוֹנִין.

In the grace, the phrase הִנֵּה לָנוּ הָיִיתָ has been corrected to הִנָּה, a reading based on several texts, including those of Saadyah Gaon and of Maimonides.¹ The use of הָיִיתָ as an imperative in the singular is an obvious error.

Rabbi Jacob Emden of the 18th century called attention to a printer's error in the case of the parenthetical clause, "Our God and God of our fathers, be pleased with our rest," inserted in passages recited on festivals occurring on a Sabbath. Only the two words בְּמִנוּחֵינוּ דָּצָה ("be pleased with our rest") directly apply to the Sabbath; the address to God applies to the remainder of the passage as well and should not be inserted in parentheses.

IV

Rabbi David Abudarham of fourteenth-century Spain, who provides a vast store of liturgical explanations in his *Sefer Abudarham*, quotes the phrase וְהַשְׁבִּיעַ דָּצִיתָ בּוֹ (not: וּבְשִׁבְעִי) and explains it twice on page 146. Compare *Siddur Avodath Yisrael*, page 219.

¹Baer, *Avodath Yisrael* (page 557), quotes the correct reading from Saadyah Gaon, Maimonides and others, but decides against it because he misreads הִנָּה in place of הִנֵּה.

According to *Sefer Abudarham*, page 73, the correct reading is **בְּשִׁפָּה בְּרוּנָה וּבְנִעִמָּה קְרוֹשָׁה** (with pure speech and sacred melody). Compare *Siddur Avodath Yisrael*, page 78.

The three variant readings in the Sabbath *Amidah* prayers (**יְיָנוּחוּ כָּה, בּוּ, בָּם**) refer to **שָׁבַת**, which is a feminine noun, singular, and requires the feminine preposition **כָּה**, singular, and not the plural **בָּם**, or the masculine **בוּ**. Compare *Siddur Avodath Yisrael*, page 263, note: **אך מה שכתבו... שיש לומר בליל שבת וינוחו בה, וביום השבת וינוחו בו, ובמנחה וינוחו בם, הוא דבר המורה ומתמיה וכנוד כל הדרך הלשון**. Compare *Otzar ha-Tefilloth*, page 779, where the meritless suggestion is offered to add the words **יום** (day) and **ימי** (days of) in the morning and the afternoon Sabbath *Amidahs*, respectively.

Ever since the period of the Geonim, it has been pointed out that the *Kaddish* contains ten synonyms of praise (**יְתִדֵּל, יְתַקְדֵּשׁ, יְתַנַּחֵם, יְתַפְאֵר, יְתַבָּר, יְתַשַּׁבַּח, יְתַפְאֵר, יְתַנַּחֵם, יְתַבָּר, יְתַקְדֵּשׁ**), alluding to the ten divine utterances by means of which the universe came into being (compare *Avoth* 5:1). The *Kaddish* response **יְהָא שְׁמָה רַבָּא** consists of seven words that are composed of twenty-eight letters, corresponding to the twenty-eight letters of the seven-word verse with which the Torah begins the story of creation (**בְּרֵאשִׁית בְּרָא...**).¹

In this connection, attention should be directed to the significance assigned to the numerical value of Hebrew letters and words in the preparation of the fringes or *tsitsith*. Four threads are taken, of which one (the *shammash*) is considerably longer than the rest, for each of the four corners of the *tallith*. The four threads are drawn through a small hole or eyelet and the ends brought

¹See *Sefer Abudarham*, page 69: **ולפי זה צריך לומר ולעלם עלמא, כדי שיהיו כ"ח אותיות... והמצא כי אומר קדיש שבע פעמים כיום... וכן כפסוק בראשית כרא אלהים ו' תיבות וכ"ח אותיות. וכן כפסוק וידבר אלהים את כל הדברים האלה לאמר (שמות כ, א) ו' תיבות וכ"ח אותיות. מכאן אמרו העונה אמן יהא שמיא רכה ככל כחו כאילו נעשה שותף להקב"ה כמעשי כראשית**.

together. A double knot is tied close to the margin of the *tallith*; the *shammash* is then twisted tightly 7 times round the remaining 7 threads, and another double knot is tied; then round 8 times, and a double knot; then round 11 times, and a double knot; and finally round 13 times, and a double knot. 7 and 8 = 15, equaling the numerical value of י"ה, 11 = ו"ה, and 13 = אחד, meaning: The Lord is One. Furthermore, the numerical value of the word ציצית is 600, which with the 8 threads and the 5 knots makes a total of 613, the exact number of the positive (248) and negative (365) precepts of the Torah. This explains the talmudic statement that the wearing of the *tsitsith* is of equal merit with the observance of the whole Torah (Nedarim 25a).

The numerical value of the meaningful word אֶחָד (One) is thirteen, a number alluding to the Thirteen Divine Attributes; the thirteen exegetical rules by means of which the Torah is interpreted; the Thirteen Principles of Faith formulated by Maimonides; the thirteen stanzas of the familiar Passover song אֶחָד מִי יוֹדֵעַ (who knows One); the thirteen times the word בָּרוּךְ (blessed) is repeated in the daily hymn שְׁאָמַר בָּרוּךְ. According to Abudarham, however, the word בָּרוּךְ is repeated fifteen times, corresponding to the fifteen words of the Priestly Blessing (בִּרְכַּת כֹּהֲנִים). The fifteen synonyms of praise in יְשַׁמְחֶה are said to correspond to the fifteen Pilgrim Psalms (שִׁיר הַמַּעֲלוֹת), which in turn correspond to the fifteen steps leading to the Temple.

The Talmud offers a variety of reasons for the number eighteen of the *Shemoneh Esreh* prayer, which was originally composed of eighteen benedictions. It corresponds to the eighteen times the name of God is mentioned in Psalm 29 as well as in the *Shema*. Moreover, Abraham, Isaac and Jacob are jointly mentioned eighteen times in the Bible. Furthermore, the number eighteen corresponds to the eighteen vertebrae of spinal column (Berakhoth 28b).

It has been pointed out by some liturgical authorities that the names of the three Patriarchs (אַבְרָהָם יִצְחָק יַעֲקֹב) are composed of thirteen letters, and the names of the four Matriarchs (רָחֵל רֵבֶקָה לֵאָה שָׂרָה) are similarly composed of thirteen letters totaling twenty-six, which happens to be the numerical value of the Tetragrammaton, the four-letter name of God. The words אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב in the *Shemo eh Eshreh*, likewise, are composed of twenty-six letters. According to a talmudic statement, Psalm 136 contains the refrain כִּי רַעוּנָם חֲסִדּוֹ (His mercy endures forever) twenty-six times, corresponding to the twenty-six generations between the Creation and the Revelation at Sinai, to show that the Lord's mercy was extended even to those generations that were not guided by the precepts of the Torah (Pesahim 118a).

Every effort has been exerted to make the new translation of the Siddur readily intelligible to the modern reader. Wherever necessary, an interpretive phrase has been inserted within square brackets, so that the student may apprehend the thought immediately. No pronouns have been capitalized, because the frequent use of capitals makes for confusion. The example of English Bibles has been followed in this respect. The pronouns *thou* and *thee* have been retained where they are addressed to God, since they convey a more reverent feeling than the common *you*. The diction has not been allowed to reach the level of everyday English in view of the exalted literary tone of the Siddur.

The following parallel columns will illustrate the difference between the old English translation and the new. The extracts for comparison are taken from the grace after meals.

THE NEW TRANSLATION

Blessed art thou . . . who sustainest the whole world with goodness, kindness and mercy. Thou givest food to all creatures.

Through thy abundant goodness we have never yet been in want; may we never be in want of sustenance for thy great name's sake. Thou sustainest all, doest good to all, and providest food for all . . .

We thank thee . . . for having given a lovely and spacious land to our fathers as a heritage . . . for thy covenant . . . for the life, grace and kindness thou hast bestowed on us; and for the sustenance thou grantest us continuously.

May the Merciful One bless . . . their entire family and all that is theirs. May he bless all alike with a perfect blessing even as our forefathers . . . were blessed in every way.

Here and there new interpretations have been given to biblical passages. The usual translation of Song of Songs 5:8, for example, is not satisfactory. It reads: "If you find my beloved, what will ye

THE OLD TRANSLATION

Blessed art thou . . . who feedest the whole world with thy goodness, with grace, with loving kindness and tender mercy; thou givest food to all flesh.

Through thy great goodness food hath never failed us; O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustainest all beings, and doest good unto all, and . . .

We thank thee . . . because thou didst give as an heritage unto our fathers a desirable, good and ample land . . . as well as for thy covenant . . . the life, grace and loving kindness which thou hast vouchsafed unto us, and for the food wherewith thou dost constantly feed and sustain us on every day, in every season, at every hour.

May the All-merciful bless . . . them, their household, their seed and all that is theirs, us also and all that is ours, as our fathers . . . were blessed each with his own comprehensive blessing; even thus may he bless all of us together.

tell him? that I am love-sick." This has been corrected to read: *If you find my beloved, do not tell him that I am love-sick.* Thus, the word **מֵה** has been rendered in the sense of *not*. In the Arabic, the same particle is constantly used as a negative. Similarly, **מֵה תַעֲרִירו** **אִם תַעֲרִירו וְאִם** **הָאֶהְבָּה** **וְמֵה תַעֲרִירו אֶת הָאֶהְבָּה**, being the exact counterpart of **אִם תַעֲרִירו וְאִם** **הָאֶהְבָּה** **תַעֲרִירו אֶת הָאֶהְבָּה** (Song of Songs 2:7; 8:4) is here translated: *Do not stir up, do not rouse love; that is, it must come spontaneously.*

Where a given verse is quoted for homiletical purposes, the entire passage would lack coherence should that verse be translated literally. For instance, the phrase **לְמַעַן צִדְקוֹ** (Isaiah 42:21) literally refers to God's righteousness, but in a Mishnah passage it is taken as an allusion to the potential righteousness of Israel. Hence, the biblical verse cited by Rabbi Hananya ben Akashya has been translated here: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious" (page 542).

The benedictions are phrased essentially in biblical style. "Blessed art thou, O Lord" is a phrase borrowed from Psalm 119:12, while "King of the universe" is taken from Jeremiah 10:10.

Since the verb **בָּרַךְ** primarily denotes *to bend the knees*, that is, to worship (Psalm 95:6), it would certainly be better to translate **אָתָּה בָּרוּךְ** *worshiped art thou*; but this would be too much of a deviation from the long established "blessed art thou." Abrupt transitions from the second person to the third person occur in the benedictions as in all biblical poetry. English syntax, on the other hand, does not tolerate such transitions. For this reason, the benedictions must be rendered consistently in the second person.

The unvocalized words that appear on pages 707-715, in connection with counting the days of the *omer* between *Pesah* and *Shavuoth*, refer to the mystic contemplation of the universe in terms of Ten Emanations (**עֲשָׂר קְפִירוֹת**). The precise nature of the *Ten Sefiroth* is widely discussed in kabbalistic writings. The names given

to the *Ten Sefiroth* are: 1) כֶּתֶר (crown), 2) חָכְמָה (wisdom), 3) בִּינָה (intelligence), 4) אֶהָרָה (love), 5) גְּבוּרָה (power), 6) תְּפָאֶרֶת (beauty), 7) נִצָּח (victory), 8) הוֹר (majesty), 9) יְסוֹד (foundation), 10) מְלָכוּת (kingship).

The Sephardic-Hasidic version of the Prayerbook, which was introduced by Rabbi Israel Baalshem's disciples in the eighteenth century, is in accordance with the arrangements and the additions of Rabbi Isaac Luria, the famous Kabbalist of the sixteenth century known as *Ari*. There have been no less than six versions of the so-called *Siddur Nusah ha-Ari*, a fact sufficiently explaining why the Sephardic prayerbooks abound in variant readings, within parentheses, in the text. It is unfortunate indeed that, unlike the Ashkenazic editions of the Prayerbook, the *Nusah Sepharad* has never been edited by men like Heidenheim and Baer. Complete laxity and inconsistency on the part of printers and publishers are frequently to be found by the reader, who is confused and does not know what to say and what to omit. Here are a few examples of variants within parentheses that have been eliminated from the present edition, so as to remove all obstacles from the way of the average worshiper:

הַמִּהָרָה בְּכֶל (בְּרוֹב) הַתְּשַׁבְּחוֹת... (וְרוֹב) וְרַבִּי רַבּוֹת... נְסִים וְנִפְלְאוֹת
שְׂשֻׁשִׁית (עֲמֻנָה) עִם אֲבוֹתֵינוּ וְעֲמֻנָה... וְעַל מֵאוּרֵי אוֹר (שְׂשֻׁשִׁית) שִׁצְרֶת... אֲהָרָה
רַבָּה (אֲהָבַת עוֹלָם) אֲהֲבָתֵנוּ... וְהָאֵל עֵינֵינוּ בְּתוֹרָתָהּ (בְּמִצְוֹתֶיהָ) וְדַבֵּק בָּנוּ
בְּמִצְוֹתֶיהָ (בְּתוֹרָתָהּ)... וְעַל כִּלְמֵי וְתַבְרָה... (תְּמִיד) שְ�מָהּ מְלָכֵנוּ תָּמִיד... בְּרַבֵּנוּ
אֲבִינוּ כָּלֵנוּ בְּאַחֵר (יָחִיד)... וְצָרָהּ (וְרַחֲמִים) וּבְרָכָה וְרַחֲמִים...

A running commentary has been provided in the present edition of the Siddur to explain various points of interest. Without accompanying illustrations even the best and most lucid translation cannot make clear, for example, the familiar tannaitic passage that lists the thirteen principles upon which the talmudic interpretation of the Bible is based. Included in the Siddur in order to

complete the daily minimum of study required of every Jew, they are on the lips of countless worshippers. Yet very few have learned precisely what these important principles are, because the old translation is too obscurely worded for the student to grasp its meaning.

In a letter to Samuel ibn Tibbon, Maimonides writes: "Whoever wishes to translate and aims at rendering each word literally, and at the same time adheres to the order of words and sentences in the original, will meet with much difficulty; his rendering will be faulty and untrustworthy. This is not the right method. The translator should first try to grasp the sense of the passage thoroughly, and then state the author's intention with perfect clearness in the other language. This, however, cannot be done without changing the order of words, putting many words for one, or vice versa, and adding or taking away words so that the subject may be perfectly intelligible in the language into which he translates."

Designed for laymen, the footnotes are written in non-technical style and contain no abbreviations. To save space they include only references to original sources that do not bear long titles. The biblical references at the bottom of the English pages serve to indicate the central source of whatever has gone into the composition of the Siddur. The biblical phrases and expressions woven into the texture of the liturgical poems are indicated in the notes which, at the same time, contain biographical sketches of the authors.

Throughout this edition square brackets [...] indicate words or phrases added by the translator to make explicit the meaning of the text or fill in an ellipsis. Examples: "Rabbi [Judah ha-Nasi] said"; "I credit you with great reward" [God says]; "Do not be wicked in your own esteem" [lest you set yourself a low standard of conduct]; "The day [life] is short... the workmen [human beings] are lazy"; "All is prepared for the banquet [the reward

of the righteous is assured]. The use of italics in this edition is confined to indicating titles of books, prayers and poems, as well as names of festivals. Examples: *Siddur*, *Mahzor*, *Shema*, *Kiddush*, *Kaddish*, *Yigdal*, *Rosh Hashanah*, *Sukkoth*.

Footnotes have been kept to a minimum. They have been added only for the sake of clarification or to indicate a wider historical perspective where such might not generally be familiar. Simplicity of vocabulary, practical brevity, and uniformity of arrangement have been emphasized to meet the practical requirements of handy reference. Words and phrases not essential to clarity of meaning have been omitted.

The *Siddur* is the inspired record of the prayer experience of the Jewish people throughout recorded history. It therefore deserves constant and reverent study, which will be richly rewarded by an ever-growing appreciation of its beauties, and a clearer perception of its spiritual power.

It is hoped that a better and more widely disseminated understanding of our religious resources will result from this edition. It remains only to emphasize that such an inspiring book as the *Siddur* does not become the real possession of a person unless its contents are impressed upon his mind and influence his daily life.

PHILIP BIRNBAUM

שחרית לילדים

Upon awakening in the morning:

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְנֶכְמָם, שֶׁהַחַיָּוֶת בִּי נִשְׁמָתִי
בְּחַמְלָה; רַבָּה אֱמוּנָתְךָ.

When washing the hands:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

When putting on the arba kanfoth:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל מִצְוַת צִיצִית.

When dressed:

תּוֹרָה צִוָּת לָנוּ מִנְּשֵׂה, מוֹרֶשֶׁה קְהֵלֶת יִשְׂרָאֵל. בְּרָבוֹת יִחְלֹ
עַל רֵאשִׁי. שָׁמַע בְּנֵי מוֹסֵר אָבִיךָ, וְאֵל תַּטֵּשׁ תּוֹרַת אֲפִיקָה.
תּוֹרָה תְּהִי אֱמוּנָתִי, וְאֵל שְׂדֵי בְּעִזְרָתִי. אֵל מֶלֶךְ נֶאֱמָן. שָׁמַע
יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד. בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם
וָעֶד. וְאַתָּם תְּדַבְּקִים בֵּינֵי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.
לִישׁוּעָתְךָ קִוִּיתִי, יְיָ.

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתֵי מוֹדֵב מִרְמָה. פֶּתַח לִבִּי
בְּחוֹרְתְךָ, וּבְמִצְוֹתֶיךָ תִּתְּרוֹף נַפְשִׁי. יְהִי לְבָצוֹן אֲמַרִי כִּי וְהִגִּיוֹן
לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי.

לֹט (Deuteronomy 33:4) is the first Hebrew verse which a father is directed to teach his child at a very early age (Sukkah 42a; Maimonides, *Talmud Torah* 1:6). Although the child is held to be free from religious duties, his father is required to make him amenable to them.

MORNING PRAYER FOR CHILDREN

Upon awakening in the morning:

I render thanks to thee, everlasting King, who hast mercifully restored my soul within me; thy faithfulness is great.

When washing the hands:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

When putting on the arba kanfoth:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the precept of tsitsith.

When dressed:

The Torah which Moses handed down to us is the heritage of the community of Jacob. May blessings rest on my head. Hear, my son, your father's instruction, and reject not your mother's teaching. The Torah shall be my trust, and the Almighty my help. God is a faithful King. Hear, O Israel, the Lord is our God, the Lord is One. Blessed be the name of his glorious majesty forever and ever. You who cling to the Lord are all alive today. For thy salvation I hope, O Lord.

My God, guard my tongue from evil, and my lips from speaking falsehood. Open my heart to thy Torah, that my soul may follow thy commands. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

אֲמֵנָה brings to mind the prayer quoted in the Talmud (Bera-khoth 16b) to the effect that we be favored with making the Torah our occupation: יהי רצון מלפניך שתהא תורתך אֲמֵנָה. However, the reading אֲמֵנָה (my trust), instead of אֲמֵנָה (my occupation), is well-established in the morning prayer for children and should not be changed.

בְּרִכּוֹת הַשָּׁחַר

Upon entering the synagogue:

מה טָבוּ אֱהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֶתְךָ יִשְׂרָאֵל. וְאֲנִי בְּרַב
חֲסִדֶּךָ אָבָא בֵּיתְךָ, אֲשֶׁתַּחֲנֶנָּה אֵל הַיָּכָר קֹדֶשְׁךָ בִּירְאָתְךָ. יְיָ,
אֶהְבֹּתִי מֵעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשֶׁתַּחֲנֶנָּה
וְאֶכְרַעַת, אֶבְרַכְּךָ לִפְנֵי יְיָ עָשִׂי. וְאֲנִי תַפְלְתִּי לָךְ, יְיָ, עַת רְצוֹן;
אֱלֹהִים, בְּרַב־חֲסִדֶּךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

סֵדֶר עֲטִיפַת טַלִּית

Before putting on the tallith:

בְּרַכֵּי נַפְשִׁי אֵת יְיָ; יְיָ אֱלֹהֵי, נִדְרָתְךָ מְאֹד, הוֹד וְהָדָר לְבִשְׁתָּ.
עֲטָה אֹזֶר בְּשָׁלְמָה, נוֹטָה שָׁמַיִם בִּירְיָה.
לְשֵׁם יַחֲוֹד קֹדֶשׁא בְּרִיךְ הוּא וּשְׁכֻנָּתוֹ. בְּדַחֲלוֹ וּרְחִימוֹ,
לִיחָד שֵׁם י"ה בּו"ה בְּיַחְוָדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל, הָרִינִי
מִתַּעֲטָף בְּצִיצֵת. כֵּן תַתַּעֲטָף נִשְׁמָתִי, וּרְמ"ח אַבְרֵי וּשְׁס"ה
גִּידֵי, בְּאֹזֶר הַצִּיצֵת הָעוֹלָה תִּרְנ"ג. וּכְשֶׁם שְׂאֵנִי מִתַּכְפָּסָה
בְּטַלִּית בָּעוֹלָם הַזֶּה, כֵּךְ אֲזַכֶּה לְחִלּוּקָא דְרַבְנֵן וּלְטַלִּית נָאֶה
לְעוֹלָם הַבָּא, בְּנֵן עָרֹן. וְעַל יְדֵי מִצְוַת צִיצֵת תִּנְצֹל נַפְשִׁי,
וְרוּחִי וְנִשְׁמָתִי וְתַפְלְתִּי, מִן תַּחֲצוּנִים. וְהַטַּלִּית יַפְרוֹשׁ כְּנָפָיו
עֲלֵיהֶם וְיַצִּילֵם, כְּנֶשֶׁר יַעֲוִיר קָנוֹ עַל גּוֹזְלָיו יִרְחַף. וְתַהֲא
חֲשׂוּבָה מִצְוַת צִיצֵת לִפְנֵי הַקֹּדֶשׁ בְּרוּךְ הוּא כְּאֵלּוֹ קְרִימָתֶיךָ
בְּכָל פְּרָטֶיךָ וְדִקְדּוּקֶיךָ וּכְבוֹדֶתֶיךָ וְתִרְנ"ג מִצְוֹת הַתְּלוּיִם בָּהּ.
אָמֵן סְלָה.

PRELIMINARY MORNING SERVICE

Upon entering the synagogue:

How goodly are your tents, O Jacob, your habitations, O Israel!

By thy abundant grace I enter thy house; I worship before thy holy shrine with reverence. O Lord, I love thy abode, the place where thy glory dwells. I will worship and bow down; I will bend the knee before the Lord my Maker. I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.¹

Before putting on the tallith:

Bless the Lord, O my soul! Lord my God, thou art very great; thou art robed in glory and majesty. Thou wrappest thyself in light as in a garment; thou spreadest the heavens like a curtain.²

In the name of the Holy One, blessed be he, and his divine presence. With reverence and love, in complete unity with all Israel, I am enwrapping myself in the fringed garment. Likewise, may my soul and body be enveloped in the light of the *tsitsith* precept which alludes to the six hundred and thirteen precepts. As I cover myself with a *tallith* in this world, may I deserve to be robed in a dignified garment and a beautiful *tallith* in the world to come, in Paradise. By virtue of the *tsitsith* precept, may my soul and prayer escape the dangers of the profane. May the *tallith* symbolically spread its sheltering wings over them, "like an eagle that stirs its nestlings, fluttering over its young."³ May my observing the precept of *tsitsith* be considered as if I fulfilled it with all its particulars, details and implications, together with the six hundred and thirteen precepts that are related to it. Amen.

אהליך, משכנותיך, אהליך are interpreted in the Talmud (Sanhedrin 105b) to refer to synagogues and schools. עת רצון is taken to mean the time of public worship (Berakhotb 8a).

ציצית is a continual reminder of our obligation to keep God's commands. The purple-blue thread (פתיל תכלת) entwined in the *tsitsith* was originally its chief distinction.

¹ Numbers 24:5; Psalms 5:8; 26:8; 95:6; 69:14. ² Psalm 104:1-2. ³ Deuteronomy. 32:11.

When putting on the *tallith*:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַתְעַמֵּף בְּצִיצֵת.

תהלים לו, ח-יא

מִה יָקָר חֲסִדְךָ, אֱלֹהִים, וּבְגֵי אָדָם בְּצֹל כְּנָפֶיךָ יַחְסִיוֹן-
יְרֵוֶן מִדְּשֹׁן בִּיתְךָ, וְנִחַל עֲדֻנֶיךָ תִּשְׁקֶם. כִּי עֲמִידָה מְקוֹר חַיִּים,
בְּאוֹרְךָ נִרְאָה אוֹר. מִשָּׁה חֲסִדְךָ לִידְעִיךָ, וְצִדְקַתְךָ לִישְׁרֵי לֵב.
יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, שֶׁתִּהְיֶה
חֲשׂוֹבָה מִצְוַת צִיצֵת זוֹ בְּאֵלּוֹי קִנְיָנֶיךָ בְּכָל פְּרִטָּיָה וְדִקְדּוּקָיָה
וּבְקִנּוּתֶיךָ וְתִרְנָג מִצְוֹת הַתְּלוּיִם בָּהּ. אָמֵן סָלָה.

סֵדֶר הַנִּחְתָּת תְּפִלִּין

Meditation before putting on the *tefillin*

הִנְנִי מִכְנֵן בְּהִנְחַת תְּפִלִּין לְקִיָּם מִצְוַת בּוֹרְאֵי שְׂצֻנוֹ לְהַנִּיחַ
תְּפִלִּין, בְּכַתוּב בַּתּוֹרָה: וּקְשִׁיתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטַטְפֹּת
בֵּין עֵינֶיךָ. וְהֵם אֲרָבַע פָּרָשִׁיּוֹת אֵלּוּ: שְׁמַע, וְהָיָה אִם שָׁמַע,
קִדְּשֵׁךָ, וְהָיָה כִּי יִבְיָאֲךָ, שְׁמִי בָּהֶם יִחַדְדוּ וְאַחֲדוּתוֹ יִתְפַּרֵּךְ שְׁמוֹ
בְּעוֹלָם; וְשִׁנְזָכֹר נְסִים וּנְפִלְאוֹת שְׁעָשָׂה עִמָּנוּ בְּהוֹצִיאֹ אוֹתָנוּ

The *head-phylactery* (של ראש) known as *shel rosh* (head-phylactery), are made of the skins of clean animals. *Shel rosh* consists of four compartments containing four separate strips of parchment on which are written four biblical passages (Exodus 13:1-10, 11-16; Deuteronomy 6:4-9 and 11:13-21). *Shel yad* consists of a single compartment, and contains the same four passages written in four parallel columns on a single piece of parchment. *Shel rosh* has on the outside two *shins* (ש), one with three strokes being to the right of the wearer, and one with four strokes to the left. The *shin* together with the letters formed by the knots of the two straps make up the letters of שדי (Almighty). The seven strokes of the two *shins* equal the number of times the *retsuah* is wound around the arm.

There was a difference of opinion between Rashi and his grandson Rabbi Jacob ben Meir (*Rabbeinu Tam*) as to the order in which the four biblical se-

When putting on the tallith:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to enwrap ourselves in the fringed garment.

Psalm 36:8-11

How precious is thy kindness, O God! The children of men take refuge in the shadow of thy wings. They have their fill of the choicest food of thy house, and thou givest them drink of thy stream of delights. For with thee is the fountain of life; by thy light do we see light. Continue thy kindness to those who know thee, and thy righteousness to the upright in heart.

May it be thy will, Lord our God and God of our fathers, that my observance of this precept of tsitsith be considered as if I fulfilled it with all its particulars, details and implications, together with the six hundred and thirteen precepts that are related to it. Amen.

PUTTING ON THE TEFILLIN

Meditation before putting on the tefillin

By putting on the tefillin I intend to fulfill the command of my Creator, who has commanded us to wear tefillin, as it is written in the Torah: You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.¹ The tefillin contain four sections of the Torah² which proclaim the absolute unity of God, blessed be his name, and remind us of the miracles and wonders which he did for us when he brought us out from

lections should be arranged and inserted in the compartments of the tefillin. We follow the opinion of Rashi. However, some people wear two types of tefillin, prepared according to Rashi and according to *Rabbenu Tam*, in order to be certain of performing their duty properly.

The tefillin are not worn on Sabbaths and festivals because, like the tefillin, Sabbaths and festivals are themselves regarded as signs of the covenant relation between God and Israel.

... הני מכן is derived from the Siddur of Rabbi Isaiah Horowitz (1555-1630), author of *שליח שני ליוחז הברית*. This meditation contains the thought that by wearing the tefillin on the head and near the heart we are made conscious of our duty to employ our thoughts and emotions in the service of God.

¹ Deuteronomy 6:8. ² Deuteronomy 6:4-9; 11:13-21; Exodus 13:1-10; 11-16.

ממצרים, ואשר לו תפח והממשלה בעליונים ובתחתונים
לעשות בהם כרצונו. וצונו להניח על היד לזכרון זרועו
הנמונה; ושהיא נגד הלב, לשעבד בזה תאוה ומחשבות לבנו
לעבודתו, ויתברך שמו; ועל הראש נגד המוח, שהנשמה
שבמח עם שאר חושי וכחותי כלם יהיו מושעבדים לעבודתו,
יתברך שמו. ומשפיע מצנות תפלין ותמשך עלי להיות לי חיים
ארכים ושפע קדש ומחשבות קדושות, בלי תרהור הטא ועון
כלל, ושלא יפתנו ולא יתגרה בנו יצר הרע, ויניחני לעבוד
את יי באשר עם לבבנו. אמן.

When placing the *tefillin* on the left arm:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו להניח תפלין.

When placing the *tefillin* on the forehead:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו על מצנות תפלין.

ברוך שם כבוד מלכותו לעולם ועד.
ומחכמתך, אל עליון, תאציל עלי, ומבינתך תבייני;
ובחסדך תגדיל עלי, ובגבורתך תצמית איבי וקמי; ושמן
הטוב תריק על שבעה קני המנורה להשפיע טובך
לבריותיך. פותח את ידך, ומשפיע לכל חי רצון.

When winding the *reisuah* three times round the middle finger:

וארשתיד לי לעולם, וארשתיד לי בצדק ובמשפט ובחסד
וברחמים. וארשתיד לי באמונה, וידעת את יי.
יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתהא

Egypt, he who has the power and the dominion over the heavenly and the earthly creatures to deal with them as he pleases. He has commanded us to wear tefillin on the arm in memory of his outstretched arm; opposite the heart, to intimate that we ought to subject our heart's desires and designs to the service of God, blessed be he; and on the head opposite the brain, to intimate that the mind which is in the brain, and all senses and faculties, ought to be subjected to his service, blessed be he. May my observance of the tefillin precept bring me long life, holy inspiration and sacred thoughts, and free me from any sinful reflection whatever. May the evil impulse never tempt us, but leave us to serve the Lord as our heart desires.

When placing the tefillin on the left arm:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to wear tefillin.

When placing the tefillin on the forehead:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the precept of tefillin.

Blessed be the name of his glorious majesty forever and ever.

Supreme God, thou wilt imbue me with thy wisdom and thy intelligence; in thy grace thou wilt do great things for me; by thy might thou wilt cut off my foes and my adversaries. Thou wilt pour the good oil into the seven branches of the *Menorah* so as to bestow thy goodness upon thy creatures. Thou openest thy hand, and satisfiest every living thing with favor.¹

When winding the retsuah three times round the middle finger:

I will betroth you to myself forever; I will betroth you to myself in righteousness and in justice, in kindness and in mercy. I will betroth you to myself in faithfulness; and you shall know the Lord.²

May it be thy will, Lord our God and God of our fathers, that

קני המצורה symbolically represent the continents of the earth.

¹ Psalm 145:16. ² Hosea 2:21-22.

חשובה מצנת הנחת תפלין זו באלו קנמתיך בכל פרטיה
ודקדוקיה ובגנותיה ותרי"ג מצות התלוים בה. אמן סלה.

שבות י, א-טו

וידבר יי אל משה לאמר: קדש-לי כל בכור, פטר פד
רחם בכני ישראל, באדם ובבהמה, לי הוא. ויאמר משה אל
העם: זכור את היום הזה אשר יצאתם ממצרים, מבית
עבדים, כי בחזק יד הוציא יי אתכם מזה; ולא יאכל חמין.
היום אתם יצאים, בחדש האביב. והיה כי יביאך יי אל ארץ
הכנעני, והחתי והאמרי והחוי והיבסי, אשר נשבע לאבותיך
ליתן לך, ארץ זבת חלב ודבש, ועבדת את העבודה הזאת
בחדש הזה. שבעת ימים תאכל מצות, וביום השביעי חג ליי.
מצות יאכל את שבעת הימים, ולא יראה לך חמין ולא יראה
לך שאר בכל גבלך. והפדת לבנה ביום שהוא לאמר: בעבור
זה עשה יי לי בצאתי ממצרים. והיה לך לאות על ידך,
ולזכרון בין עיניך, למען תהיה תורת יי בפיך, כי ביד חזקה
הוציאת יי ממצרים. ושמרת את החקה הזאת למועדה מנמים
ימיה. והיה, כי יביאך יי אל ארץ הכנעני, באשר נשבע לך
ולאבותיך, ונתנה לך. והעברת כל פטר רחם ליי; וכל פטר
שגור בהמה אשר יהיה לך, הזכרים, ליי. וכל פטר חמר
תפדה בשוה, ואם לא תפדה וערפתו; וכל בכור אדם בכניך
תפדה. והיה, כי ישאלך בנה מחר לאמר מה זאת, ואמרת
אליו: בחזק יד הוציאנו יי ממצרים, מבית עבדים. ויהי כי
תקשה פרעה לשלחנו, ויהרג יי כל בכור בארץ מצרים,

my observance of this precept of tefillin be considered as if I fulfilled it with all its particulars, details and implications, together with the six hundred and thirteen precepts that are related to it. Amen.

Exodus 13:1-16

The Lord spoke to Moses, saying: "Consecrate all the first-born to me, whatever is first-born in Israel, of man or of beast, for it belongs to me."

Moses said to the people: "Remember this day, in which you came out of Egypt, out of a house of slavery; for by a strong hand the Lord brought you out of this place; no leavened bread shall be eaten. This day you are leaving, in the month of Abib. And when the Lord will bring you into the land of the Canaanite, the Hittite, the Amorite, the Hivvite, and the Jebusite, which he swore to your fathers he would give you, a land flowing with milk and honey, then you shall perform this service in this month: For seven days you shall eat unleavened bread, and on the seventh day there shall be a festival in honor of the Lord. Unleavened bread shall be eaten throughout the seven days; no leavened bread shall be seen in your possession, nor any leaven, anywhere in your territory. And you shall tell your son on that day, saying: This is on account of what the Lord did for me when I left Egypt. It shall serve you as a sign on your hand, and as frontlets between your eyes, so that the Lord's teaching may be ever in your mouth; for by a strong hand the Lord brought you out of Egypt. You shall observe this ordinance at its proper time from year to year.

"And when the Lord will bring you into the land of the Canaanite, as he swore to you and to your fathers, and will give it to you, you shall make over to the Lord whatever is first-born; all the firstlings of the young animals that you will have, the males, shall be the Lord's. Every firstling ass, however, you shall redeem with a lamb; but if you will not redeem it, then you shall break its neck; and every first-born son of yours you shall redeem. And when your son asks you in time to come: What does this mean? You shall tell him: By a strong hand the Lord brought us out of Egypt, out of a house of slavery; and when Pharaoh made difficulties about letting us go, the Lord slew every first-born in the

מִבְּכוֹר אָדָם וְעַד בְּכוֹר בְּהֵמָה, עַל כֵּן אָנִי זֹכֵר לִי כָּל פֶּטֶר
דָּחִם, הַזְכָּרִים, וְכָל בְּכוֹר בְּנֵי אֲפֻדָּה. וְהִזֵּה לְאוֹת עַל יַדְּכָה.
וּלְטוֹשֶׁפֶת בֵּין עֵינֶיךָ, כִּי בְּחֶזֶק יָד הוֹצֵאתָנוּ יְיָ מִמִּצְרָיִם.

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| אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ | בְּטָרֶם כָּל יְצִיר וּבָרָא. |
| לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל | אֲנִי מָלַךְ שְׁמוֹ נִקְרָא. |
| וְאַחֲדֵי בְּכָלוֹת הַכֹּל | לְבַדּוֹ וּמְלוֹךְ נִזְרָא. |
| וְהוּא הָיָה וְהוּא הֵנָּה | וְהוּא יְהִיָּה בְּתִפְאָרָה. |
| וְהוּא אֶחָד וְאֵין שְׁנֵי | לְהַמְשִׁיל לּוֹ לְהַקְבִּידָה. |
| בְּלִי רֵאשִׁית בְּלִי תְּכָלִית | וְלֹא הָעֵז וְהַמְשָׁרָה. |
| וְהוּא אֵלִי וְחִי גִאֲלִי | וְצוּר הַבְּלִי בְּעֵת צָרָה. |
| וְהוּא נָסִי וּמְנוֹס לִי | מִנֶּת בּוֹסֵי בְּיוֹם אֲקָדָא. |
| בְּיָדוֹ אֶפְקִיד רוּחִי | בְּעֵת אִישָׁן וְאֶעֱיָרָה. |
| וְעַם רוּחִי נִנְתָּנִי | יְיָ לִי וְלֹא אִידָא. |

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| יִגְדַּל אֱלֹהִים חֵי וְיִשְׁתַּבַּח | נִמְצָא וְאֵין עֵת אֶל מְצִיאוֹתוֹ. |
| אֶחָד וְאֵין יָחִיד בְּיַחְדּוֹ | נַעֲלָם וְנֵם אֵין סוֹף לְאַהֲרֻחֹתוֹ. |
| אֵין לּוֹ דְּמוּת הַנוֹף וְאֵינוֹ נוֹף | לֹא נַעֲרֹךְ אֵלָיו קִדְשָׁתוֹ. |
| קִדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא | רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ. |
| הֵנוּ אֲדוֹן עוֹלָם וְכָל נוֹצֵד | יִזְרָה גִדְּלָתוֹ וּמַלְכוּתוֹ. |

treats of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol who flourished in Spain during the eleventh century. It has been part of the morning service since the fifteenth century. It is composed of ten lines, each of which consists of twelve syllables. A single rhyme runs through it.

is a summary of the thirteen principles of faith formulated by Maimonides in his commentary on the Mishnah (Sanhedrin 10:1). This poem was composed by Daniel ben Judah of Rome (fourteenth century). One rhyme runs through all its thirteen lines, each of which consists of sixteen syllables. The variant reading וְכָל in the fifth line brings out the full meaning of Maimonides' fifth principle that God alone must be worshiped. יִזְרָה is used

land of Egypt, the first-born of both man and beast; that is why I sacrifice to the Lord every first-born male animal, but I redeem all my first-born sons. This shall serve as a sign on your hand, and as frontlets between your eyes; for the Lord brought you out of Egypt by a strong hand."

ADON OLAM

He is the eternal Lord who reigned
 Before any being was created.
 At the time when all was made by his will,
 He was at once acknowledged as King.
 And at the end, when all shall cease to be,
 The revered God alone shall still be King.
 He was, he is, and he shall be
 In glorious eternity.
 He is One, and there is no other
 To compare to him, to place beside him.
 He is without beginning, without end;
 Power and dominion belong to him.
 He is my God, my living Redeemer,
 My stronghold in times of distress.
 He is my guide and my refuge,
 My share of bliss the day I call.
 To him I entrust my spirit
 When I sleep and when I wake.
 As long as my soul is with my body
 The Lord is with me; I am not afraid.

YIGDAL

1. Exalted and praised be the living God!
 He exists; his existence transcends time.
2. He is One—there is no oneness like his;
 He's unknowable—his Oneness is endless.
3. He has no semblance—he is bodiless;
 Beyond comparison is his holiness.
4. He preceded all that was created;
 The First he is though he never began.
5. He is the eternal Lord; every creature
 Must declare his greatness and his kingship.

here in the sense of יסוד, יידי (see Job 12:7-8; Psalm 145:6-12). In Erubin 65a, יורה is taken as the equivalent of יסוד.

שָׁפַע נְבוֹאָתוֹ נָתַנוּ אֵל
 לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
 תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל
 לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר
 צוּפָה וַיּוֹדַע סִתְּרֵינוּ
 נֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ
 יִשְׁלַח לְקֹץ יָמָיו מִשִּׁיחָנוּ
 מֵתִים יַחֲיֶה אֵל בְּרַב חֶסֶדוֹ
 אֲנָשִׁי סִנְלָתוֹ וְתַפְאֶרְתּוֹ.
 נָבִיא וּמַבִּיט אֶת הַמּוֹנֵתוֹ.
 עַל יָד נָבִיא וְנֶאֱמָן בֵּיתוֹ.
 דָּתוֹ לְעוֹלָמִים לְיוֹלָתוֹ.
 מַבִּיט לְסוֹף דְּבָר בְּקֶדְמָתוֹ.
 נֹתֵן לְרָשָׁע רָע בְּרָשָׁעָתוֹ.
 לְכַדּוֹת מַחֲבִי קֶץ יִשׁוּעָתוֹ.
 בְּרוּךְ עַדִּי עַד שֵׁם תִּהְלָתוֹ.

מסכת ברכות יא, א; ס, ב

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ עַל נְשִׁילַת יָדִים.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם
 בְּחֻקְהָם, וּבָרָא בּוֹ נְקָבִים וְנֶקְבִּים, חֲלָלִים וְחָלָלִים. גְּלוֹי וַיְדוּעַ
 לְפָנֶי כֹסֵא כְבוֹדָךְ, שָׂאֵם יִפְתָּח אֶחָד מֵהֶם אוֹ יִסָּתֵם אֶחָד מֵהֶם
 אִי אֶפְשָׁר לְהַתְקִים וְלַעֲמֹד לְפָנֶיךָ. בְּרוּךְ אַתָּה, יי, רוֹפֵא כָּל
 בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה.

וְהַעֲבֵר בָּנָא, יי אֱלֹהֵינוּ, אֶת דִּבְרֵי תוֹרָתְךָ בְּפִינוּ, וּבְפִי
 עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנִיחָנוּ וְצִאֲצֵאֵינוּ, וְצִאֲצֵאֵינוּ עִמָּךְ בֵּית
 יִשְׂרָאֵל, בְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלֹמְדֵי תוֹרָתְךָ לְשִׁמְךָ. בְּרוּךְ אַתָּה,
 יי, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

6. His abundant prophecy he granted
To the men of his choice and his glory.
7. Never has there arisen in Israel
A prophet like Moses beholding God's image.
8. The Torah of truth God gave to his people
Through his prophet, his own faithful servant.
9. God will never replace, nor ever change
His eternal Law for any other law.
10. He inspects, he knows all our secret thoughts;
He foresees the end of things at their birth.
11. He rewards the godly man for his deeds;
He repays the evil man for his evil.
12. At time's end he will send our Messiah
To save all who wait for his final help.
13. God, in his great mercy, will revive the dead;
Blessed be his glorious name forever.

Talmud Berakhoth 11a; 60b

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Blessed art thou, Lord our God, King of the universe, who hast formed man in wisdom, and created in him a system of ducts and tubes. It is well known before thy glorious throne that if but one of these be opened, or if one of those be closed, it would be impossible to exist in thy presence. Blessed art thou, O Lord who healest all creatures and doest wonders.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to study the Torah.

Lord our God, make the words of thy Torah pleasant in our mouth and in the mouth of thy people, the house of Israel, so that we and our descendants and the descendants of thy people, the house of Israel, may all know thy name and study thy Torah for its own sake. Blessed art thou, O Lord, who teachest the Torah to thy people Israel.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה, יי, נֹתֵן הַתּוֹרָה.

במדרב ו, כד-כו

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ. וַיֵּשֶׂא יי פָּנָיו
אֵלֶיךָ, וַיֵּשֶׂם לְךָ שָׁלוֹם.

פאה א, כשנה א; כסכת שבת קכו, א

אלו דברים שאין להם שעור: הפאה, והבבירים, והראיון,
וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל
פרותיהם בעולם הזה ותקנן בנגמ'ת לו לעולם הבא, ואלו
הן: כבוד אב ואם, וגמילות חסדים, והשקמת בית המדרש
שחרית וערבית, והכנסת אורחים, ובקור חולים, והכנסת
כלה, והלגנת המת, ועיון תפלה, והקצאת שלום בין אדם
לחברו; ותלמוד תורה בנגד כלם.

כסכת ברכות ס, ב

אַלְהֵי, נִשְׁמָה שְׁנֵתָּ בִּי טְהוֹרָה הִיא. אַתָּה בְּרָאָתָה, אַתָּה
יִצְרָתָה, אַתָּה נִפְחָתָה בִּי, וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי, וְאַתָּה עֹתִיד
לִטְלֹה מִמֶּנִּי וּלְהַחְיֶיךָ בִּי לְעֶתִיד לָבָא. כָּל זְמַן שֶׁהַנִּשְׁמָה
בְּקִרְבִּי מוֹדָה אֲנִי לְפָנֶיךָ, יי אֱלֹהֵי וְאַלְהֵי אֲבוֹתַי, רַבּוֹן כָּל
הַמַּעֲשִׂים, אֲדוֹן כָּל הַנִּשְׁמוֹת. בְּרוּךְ אַתָּה, יי, הַמַּחְזִיר נִשְׁמוֹת
לְפָנֶיךָ מֵתִים.

from the custom of lifting up one's hands immediately after washing them as
a symbol of purification. The Targum renders שאו ידיכם (Psalm 134:2) by
טולו ידיכו.

מאה part of the crop which the owner was required to leave for the bene-
fit of the poor (Leviticus 23:22). According to tradition, the minimum was
one-sixtieth of the harvest (Mishnah Peah 1:2).

בכורים the earliest gathered fruits of the season brought to the Temple.

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples and given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

Numbers 6:24-26

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.

Mishnah Peah 1:1; Talmud Shabbath 127a

These are the things for which no limit is prescribed: the corner of the field, the first-fruits, the pilgrimage offerings, the practice of kindness, and the study of the Torah. These are the things the fruits of which a man enjoys in this world, while the principal remains for him in the hereafter, namely: honoring father and mother, practice of kindness, early attendance at the schoolhouse morning and evening, hospitality to strangers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between fellow men; but the study of the Torah excels them all.

Talmud Berakhoth 60b

My God, the soul which thou hast placed within me is pure. Thou hast created it; thou hast formed it; thou hast breathed it into me. Thou preservest it within me; thou wilt take it from me, and restore it to me in the hereafter. So long as the soul is within me, I offer thanks before thee, Lord my God and God of my fathers, Master of all creatures, Lord of all souls. Blessed art thou, O Lord, who restorest the souls to the dead.

ראיין The nature and value of the offering which all male Israelites were required to present at the Temple is not defined in Deuteronomy 16:16-17.

ומילות חסדים There is no fixed limit to personal service and charity to all men. *Gemiluth hasadim* includes every kind of help.

חלמוד תורה is one of the duties to which there is no prescribed limit. We are to engage in Torah study at all times. The readings from the Bible and the Talmud which form part of the morning service are meant to enable every Jew to have a daily share in the study of the Torah.

ברוך אתה, יי אלהינו, מלך העולם, אשר נתן לשבוי בינה להבחין בין יום ובין לילה.

ברוך אתה, יי אלהינו, מלך העולם, שלא עשני גוי.
ברוך אתה, יי אלהינו, מלך העולם, שלא עשני עבד.

Women say:

Men say:

ברוך אתה, יי אלהינו, מלך העולם, שלא עשני אשה.
ברוך אתה, יי אלהינו, מלך העולם, ששני פרצוני.

ברוך אתה, יי אלהינו, מלך העולם, פוקח עורים.
ברוך אתה, יי אלהינו, מלך העולם, מלביש ערמות.
ברוך אתה, יי אלהינו, מלך העולם, מתיר אסורים.
ברוך אתה, יי אלהינו, מלך העולם, זוקף כפופים.
ברוך אתה, יי אלהינו, מלך העולם, רוקע הארץ על המים.
ברוך אתה, יי אלהינו, מלך העולם, המבין מצערי גבר.
ברוך אתה, יי אלהינו, מלך העולם, שעשה לי כל צרכי.
ברוך אתה, יי אלהינו, מלך העולם, אוזר ישראל בגבורה.
ברוך אתה, יי אלהינו, מלך העולם, עוזר ישראל בתפארה.
ברוך אתה, יי אלהינו, מלך העולם, הנותן ליער כח.
ברוך אתה, יי אלהינו, מלך העולם, המעביר שנה מעיני וחנומה מעפעפי.

שלא עשני אשה and the following two blessings are taken from Menahotb 43b. Men thank God for the privilege of performing many precepts which are incumbent only on male Israelites.

שעשני כרצוני is mentioned by David Abudarham (fourteenth century) as a recently introduced blessing to be recited by women.

הנותן ליער כח is not derived from the Talmud but is found in Mahzor

Blessed art thou, Lord our God, King of the universe, who hast given the cock intelligence to distinguish between day and night.

Blessed art thou, Lord our God, King of the universe, who hast not made me a heathen.

Blessed art thou, Lord our God, King of the universe, who hast not made me a slave.

Men say:

Blessed art thou, Lord our God, King of the universe, who hast not made me a woman.

Women say:

Blessed art thou, Lord our God, King of the universe, who hast made me according to thy will.

Blessed art thou, Lord our God, King of the universe, who openest the eyes of the blind.

Blessed art thou, Lord our God, King of the universe, who clothest the naked.

Blessed art thou, Lord our God, King of the universe, who settest the captives free.

Blessed art thou, Lord our God, King of the universe, who raisest up those who are bowed down.

Blessed art thou, Lord our God, King of the universe, who spreadest forth the earth above the waters.

Blessed art thou, Lord our God, King of the universe, who guidest the steps of man.

Blessed art thou, Lord our God, King of the universe, who hast provided for all my needs.

Blessed art thou, Lord our God, King of the universe, who girdest Israel with might.

Blessed art thou, Lord our God, King of the universe, who crownest Israel with glory.

Blessed art thou, Lord our God, King of the universe, who givest strength to the weary.

Blessed art thou, Lord our God, King of the universe, who removest sleep from my eyes and slumber from my eyelids.

Vitry, the liturgical work which was compiled in the eleventh century by Rabbi Simḥah of Vitry, France, a pupil of Rashi.

יְהִי רְצוֹן מִלְפָּנֶיךָ, יי אֱלֹהֵינוּ ואלהי אבותינו, שְׁתַּדְּלֵנוּ
 בְּתוֹרַתְךָ וּבְבִקְנוּ בְּמִצְוֹתֶיךָ; וְאַל תִּבְיָאֵנוּ לֹא לִידֵי חַטָּא, וְלֹא
 לִידֵי עֲבָרָה וְעוֹן, וְלֹא לִידֵי נִסְיוֹן, וְלֹא לִידֵי בְּזוּז; וְאַל יִשְׁלַט
 בָּנוּ יָצָר הָרָע; וְהִרְחִיקֵנוּ מֵאֲדָם רָע וּמִחֶבֶר רָע; וּבְבִקְנוּ בְּיָצָר
 הַטּוֹב וּבְמַעֲשִׂים טוֹבִים; וְכֹר אֶת יִצְרָנוּ לְחֵשֶׁת־עֲבָדֶיךָ.
 Reader וְתַנֵּנוּ הַיּוֹם וּבְכָל יוֹם לַחַן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ
 וּבְעֵינֵי כָל רוֹאֵינוּ, וְתַנְמְלֵנוּ חֲסִדִּים טוֹבִים. בָּרוּךְ אַתָּה, יי,
 גּוֹמֵל חֲסִדִּים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

יְהִי רְצוֹן מִלְפָּנֶיךָ, יי אֱלֹהֵי ואלהי אבותי, שְׁתַּדְּלֵנִי הַיּוֹם
 וּבְכָל יוֹם מַעֲזֵי פָנִים וּמַעֲזוֹת פָּנִים, מֵאֲדָם רָע, מִיָּצָר רָע,
 מִחֶבֶר רָע, מִשְׁכּוֹן רָע וּמִפְּנֵעַ רָע; מֵעֵין הָרָע, מִלְּשׁוֹן הָרָע,
 מִמְּלִשְׁנוֹת, מִמַּעֲרוֹת שִׁקָּר, מִשְׁנָאֹת הַבְּרִיּוֹת, מִעֲלִילָה, מִמִּיתָה
 מִשְׁנָה, מִחֲלָיִם רָעִים, מִמְּקָרִים רָעִים וּמִשְׁטָן הַמִּשְׁחָת, מִדִּין
 קָשָׁה וּמִבְּעַל דִּין קָשָׁה, בֵּין שְׁהוּא בֶן-בְּרִית וּבֵין שְׁאֵינוֹ בֶן-
 בְּרִית, וּמִדִּינָה שֶׁל גִּיהֶנֶם.

אֱלֹהֵינוּ ואלהי אבותינו, זְכַרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ, וּפָקְדְנוּ
 בְּפָקְדֵיךָ יְשׁוּעָה וְרַחֲמִים מִשְׁמֵי שָׁמַי קָדָם; וּזְכַר-לָנוּ, יי אֱלֹהֵינוּ,
 אֲהַבַת הַמִּקְרָמוֹנִים, אֲבָרָהָם יִצְחָק וְיִשְׂרָאֵל עֲבָדֶיךָ, אֶת הַבְּרִית
 וְאֶת הַחֲסֵד, וְאֶת הַשְּׁבוּעָה שֶׁנִּשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר
 הַמּוֹרִיָּה, וְאֶת הַעֲקִידָה שֶׁעָקַד אֶת יִצְחָק בְּנוֹ עַל גְּבִי הַמִּזְבֵּחַ,
 בְּכָתוּב בְּתוֹרַתְךָ:

בראשית כב, א-ט

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם,
 וַיֹּאמֶר אֵלָיו: אַבְרָהָם, וַיֹּאמֶר הֲגֵנִי. וַיֹּאמֶר: קַח נָא אֶת בְּנֶךָ,

May it be thy will, Lord our God and God of our fathers, to make us familiar with thy Torah, and to cause us to adhere to thy precepts. Lead us not into sin, transgression, iniquity, temptation, or disgrace; let not the evil impulse have power over us; keep us far from an evil man and a bad companion; make us cling to the good impulse and to good deeds, and bend our will to submit to thee. Grant us today, and every day, grace, favor and mercy, both in thy sight and in the sight of all men, and bestow loving-kindness on us. Blessed art thou, O Lord, who bestowest loving-kindness on thy people Israel.

May it be thy will, Lord my God and God of my fathers, to deliver me today, and every day, from impudent men and insolence, from an evil man and an evil impulse, from a bad companion and a bad neighbor, and from meeting with any evil; from an evil eye and an evil tongue, from slander and false testimony, from human hatred and wanton charges, from violent death and severe disease, from an evil fate and a destructive adversary, from an oppressive lawsuit and a hard opponent, be he a man of the covenant or not, and from punishment in the hereafter.

Our God and God of our fathers, remember us favorably and visit us with mercy and salvation from the eternal high heavens. Remember in our favor, Lord our God, the love of our ancestors Abraham, Isaac and Israel thy servants. Remember the covenant, the kindness, and the oath which thou didst swear to our father Abraham on Mount Moriah, and the binding of Isaac his son on the altar, as it is written in thy Torah:

Genesis 22:1-19

And it came to pass after these things that God put Abraham to the test, and said to him: "Abraham"; and he answered: "Here I am." Then he said: "Take your son, your only son, Isaac, whom

while the second *יהי רצון* is reported in singular and plural (Berakboth 16b; 60b; Shabbath 30b).

Abraham's faith was put to the supreme test when he was commanded to sacrifice Isaac. This was the tenth and the greatest of the trials he had to face, to prove that he was worthy of being the founder of the Jewish people. This narrative portrays also the faith and obedience of Isaac.

את יחידה, אשר אהבת, את יצחק, וליד לך אל ארץ המדינה, והעלהו שם לעלה על אחד ההרים אשר אמר אליך. וישבם אברהם בבקר, ויחבש את חמורו, ויבקח את שני נעריו אתו ואת יצחק בנו; ויבקע עצי עלה, ויגס וילד אל המקום אשר אמר לו האלהים. ביום השלישי, וישא אברהם את עיניו וירא את המקום מרחק. ויאמר אברהם אל נעריו: שבו לכם פה עם החמור, ואני והנער נלכה עד פה, ונשתחוה ונשויבה אליכם. ויבקח אברהם את עצי העלה וישם על יצחק בנו, ויבקח בידו את האש ואת המאכלת, ויילכו שניהם ויחדו. ויאמר יצחק אל אברהם אביו, ויאמר: אבי, ויאמר הנני בני; ויאמר: הנה האש והעצים, ואני השה לעלה. ויאמר אברהם: אלהים יראה לו השה לעלה, בני; ויילכו שניהם ויחדו. ויבאו אל המקום אשר אמר לו האלהים, ויבן שם אברהם את המזבח, ויערף את העצים, ויעקד את יצחק בנו, וישם אותו על המזבח ממעל לעצים. וישלח אברהם את ידו ויבקח את המאכלת לשחט את בנו. ויקרא אליו מלאך יי מן השמים, ויאמר: אברהם, אברהם, ויאמר הנני. ואל תשלח ידך אל הנער ואל תעש לו מאומה, כי עתה ידעתי כי ירא אלהים אתה, ולא חשבת את בנו את יחידך ממני. וישא אברהם את עיניו וירא והנה איל, אחר, נאחז בסבך בקרניו; וילד אברהם ויבקח את האיל, ויעלהו לעלה תחת בנו. ויקרא אברהם שם המקום ההוא: יי יראה, אשר יאמר היום: בחר יי יראה. ויקרא מלאך יי אל אברהם שנית מן השמים. ויאמר: כי נשבעתי, נאם יי, כי יען אשר עשית את הדבר הזה, ולא חשבת את בנו, את יחידך. כי ברך אברהם, והרבה ארבה

you love; go to the land of Moriah and offer him there as a burnt-offering on one of the mountains that I will tell you." So Abraham rose early in the morning, saddled his ass, and took with him his two servants and his son Isaac; he cut wood for the burnt-offering and started for the place about which God had told him.

On the third day Abraham looked up and saw the place at a distance. Then Abraham said to his servants: "You stay here with the ass while I and the boy go yonder; we will worship and come back to you." So Abraham took the wood for the burnt-offering and laid it on his son Isaac, while he took in his hand the fire and the knife; and the two of them went off together.

Then Isaac spoke to Abraham his father and said: "My father"; and he answered: "Here I am, my son." And he said: "Here are the fire and the wood, but where is the lamb for a burnt-offering?" Abraham answered: "God will provide himself with the lamb for a burnt-offering, my son." So the two of them went on together. They came to the place of which God had told him, and Abraham built the altar there, arranged the wood, bound his son Isaac and laid him on the altar on top of the wood. Then Abraham put out his hand and took the knife to slay his son. But the angel of the Lord called to him from the heavens: "Abraham, Abraham," and he answered: "Here I am." He said: "Do not lay your hand on the boy, and do nothing to him; for I know now that you revere God, seeing that you have not refused me your son, your only son." Then Abraham looked up and saw behind him a ram caught in the thicket by its horns; so Abraham went and took the ram, and offered it as a burnt-offering instead of his son. Abraham called the name of that place Adonai-yireh, as it is said to this day: "The mount where the Lord reveals himself."

The angel of the Lord called to Abraham a second time from the heavens, and said: "By myself I swear," says the Lord, "that since you have done this, since you have not withheld your son, your only son, I will indeed bless you, and will surely make your

את זרעה בכוכבי השמים, ובחול אשר על שפת הים, וירש
זרעה את שער איביו. והתפרכו בזרעה כל נזרי הארץ, עקב
אשר שמעת בקלי. וישב אברהם אל נערו, ויקמו וילכו יחדיו
אל באר שבע; וישב אברהם בבאר שבע.

רבנו של עולם, כמו שפבש אברהם אבינו את רחמי
לעשות רצונה בלבב שלם, בן יבש רחמיך את בעסה
מעלינו; וינלו רחמיך על מדותיה ותתנהג עמנו, יי אלהינו,
במדת הסוד ובמדת הרחמים. ובטובה הגדול, ישוב תרון
אפק מעמד ומעירך, ומארצה ומנחלתה. וקנים לנו, יי
אלהינו, את הדבר שהבטחתנו בהוצאתה, על ידי משה
עבדך, באמור: תכרתי את בריתי יעקוב, ואף את בריתי
יצחק, ואף את בריתי אברהם אפר, והארץ אפר. ונאמר:
ואף גם זאת, בהיותם בארץ איביהם, לא מאסתי ולא
נעלתיים לבלתי, להפך בריתי אתם; כי אני יי אלהיהם.
ונאמר: תכרתי להם ברית ראשונים, אשר הוצאתי אתם
מארץ מצרים לעיני הנזים, להיות להם לאלהים, אני יי.
ונאמר: ושב יי אלהיך את שבותך ורחמיך; ושב וקבצך מכל
העמים אשר הפיצך יי אלהיך שמה. אם יהיה נדחך בקצה
השמים, משם יקבצך יי אלהיך, ומשם יקחך. ונאמר:
והביאך יי אלהיך אל הארץ אשר ירשו אבותיך, וירשתה;
והיטבך והרבך מאבותיך. ונאמר על ידי נביאך: יי חננו,
לך קונו, הנה זרעם לבקרים, אף ישועתנו בעת צרה.
ונאמר: ועת צרה היא ליעקב, וממנה יושע. ונאמר: בכל
צרתם לו צר, ומלאך פניו הושיעם, באהבתו ובחמלתו הוא

descendants as numerous as the stars in the sky or as the sands on the seashore; your descendants shall possess the cities of their enemies, and through your descendants shall all the nations of the earth be blessed—because you have obeyed my voice.” Abraham then returned to his servants, and they started together for Beersheba, for Abraham dwelt in Beersheba.

Master of the world! Even as Abraham our father held back his compassion in order to do thy will with loyal heart, so may thy mercy hold back thy anger from us; let thy compassion prevail over thy acts of retaliation. Lord our God, deal with us kindly and mercifully; in thy great goodness, may thy fierce wrath turn away from thy people, thy city, thy land, and thy heritage. Fulfill, Lord our God, what thou hast promised in thy Torah through Moses thy servant, as it is written: “I will remember my covenant with Jacob; also my covenant with Isaac and my covenant with Abraham will I remember; and I will remember the land.”¹

And it is written: “Yet even so, when they are in the land of their enemies, I will not reject them, I will not abhor them so as to destroy them and break my covenant with them, for I am the Lord their God. In their favor, I will remember my covenant with their forefathers whom I brought out of the land of Egypt in the sight of the nations, that I might be their God; I am the Lord.”²

And it is written: “Then the Lord your God will restore your fortunes and have compassion on you, gathering you again out of all the peoples where the Lord your God has scattered you. Even if you are dispersed in the uttermost parts of the world, from where the Lord your God will gather and fetch you.”³ The Lord your God will bring you into the land which your fathers possessed, and you shall possess it; he will make you more prosperous and numerous than your fathers.”⁴

And it is written by thy prophets: “O Lord, be gracious to us; we wait for thee. Be our strong arm every morning, our deliverance in time of distress.”⁵ “This is the time of distress for Jacob, but he shall be saved from it.”⁶ “In all their affliction he was afflicted, and his angel saved them; in his love and pity he rescued them;

¹*Leviticus* 26:44-45. ²*Deuteronomy* 30:3-5. ³*Isaiah* 33:2

נֶאֱלָם; וַיִּנְטְלֵם וַיַּנְשְׂאֵם כָּל יְמֵי עוֹלָם. וַנֹּאמֶר: מִי אֵל כְּמוֹךָ,
נִשְׂא עוֹן וְעוֹבֵר עַל פֶּשַׁע, לְשֹׂאֲרִית נִחֲלָתוֹ; לֹא הִחְזִיק לְעַד
אָפוֹ, כִּי חִפֵּץ חֶסֶד הוּא. יָשׁוּב יִרְחַמֵּנוּ, יִקְבֹּשׁ עֲוֹנוֹתֵינוּ;
וְתִשְׁלִיךְ כַּמְצָלוֹת יָם, כָּל חַטָּאתָם. תִּתֵּן אֲמֶת לְעַקְבִּי, חֶסֶד
לְאַבְרָהָם, אֲשֶׁר נִשְׁכַּעַת לְאַבּוֹתֵינוּ מִיְּמֵי קֶדֶם. וַנֹּאמֶר:
וְהִבִּיאֹתֵהם אֶל הַר קֹדֶשִׁי, וְשִׁמְחֵתֵהם בְּבֵית תִּפְלָתִי, עוֹלוֹתֵיהֶם
וּנְחִייתֵהם לְרִצּוֹן עַל מִזְבְּחִי; כִּי בֵיתִי בֵּית תִּפְלָה וַיִּקְרָא לְכָל
הָעַמִּים.

לְעוֹלָם יִהְיֶה אָדָם יֵרָא שָׁמַיִם בִּפְתָּר וּבִנְלוֹי, וּמוֹדָה עַל
הָאֲמֶת, וְדוֹבֵר אֲמֶת כְּלִבּוֹ, וַיִּשְׁבֹּם וַיֹּאמֶר:

רְבוֹן כָּל הָעוֹלָמִים, וְאֲדוֹנֵי הָאֲדוֹנִים, לֹא עַל צְדָקוֹתֵינוּ
אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים. מָה
אָנוּ, מָה חַיֵּינוּ, מָה חֲסִדֵּנוּ, מָה צְדָקָנוּ, מָה יְשׁוּעָתָנוּ, מָה
כַּחֲנוּ, מָה גְבוּרָתָנוּ. מָה נֹאמֶר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבֹתֵינוּ, הֲלֹא כָּל הַגּוֹפּוֹרִים בָּאֵן לְפָנֶיךָ, וְאֲנִשֵׁי הַשֵּׁם כְּלֹא
הָיוּ, וְחֻקִּים כְּכֹלִי מִדֶּעַ, וְנִבְנוּנִים כְּכֹלִי הַשִּׁבְלִי, כִּי רַב
מַעֲשֵׂיהֶם תִּדְּוֵהוּ, וַיְמִי חַיֵּיהֶם הִקְבֵּל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן
הַבְּהֵמָה אֵין, כִּי הַכֹּל הִקְבֵּל.

לְכֹד הַנִּשְׁמָה הַטְּהוֹרָה, שֶׁהִיא עֲתִידָה לִתֵּן דִּין וְהַשְׁבּוֹן
לְפָנֶי כְּסֵא כְבוֹדָךָ. וְכָל הַגּוֹיִם בָּאֵן נִגְדָה, שֶׁנֹּאמֶר: הֵן גּוֹיִם
בְּמֶר מִדְּלִי, וּבְשִׁחַק מֵאֻזִּים נַחֲשָׁבוּ; הֵן אֵיִם בְּדֶק יִטּוּל.

and onwards forms an impressive setting for the *Shema*, the acknowledgment of the unity of God. During the reign of Yezdegerd II (fifth century) it was made unlawful for the Babylonian Jews to recite the *Shema* as being a challenge to the Zoroastrian religion. Special government officials

he lifted them and carried them all through the days of old."¹
 "Who is a God like thee? Thou forgivest iniquity and passest over transgression in the survivors of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea. Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise to our fathers from of old."² "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."³

Man should ever be God-fearing in private as well as in public. He should acknowledge the truth, and speak the truth in his heart. Let him rise early and say: .

Master of all worlds! It is not on account of our own righteousness that we offer our supplications before thee, but on account of thy great compassion. What are we? What is our life? What is our goodness? What is our virtue? What our help? What our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath. Man is not far above beast, for all is vanity.

Except the pure soul, which is destined to give a strict account before thy glorious throne. Before thee all the nations are as nothing, as it is written: "The nations are a mere drop in the bucket, no more than dust upon the scales! Behold, the isles are like the flying dust."⁴

were posted in the synagogues to watch the services. The rabbis of the time impressed upon the people the duty of reciting at least the first verse of *Shema* privately, in their homes, before proceeding to the synagogue for the morning service. *לעולם יהא* is an exhortation to the effect that Judaism must be practised in secrecy (*בסתר*) during religious persecution. The additional word *ובלוי* is not found in early texts.

^{1,2}Jeremiah 30:7; Isaiah 63:9; Micah 7:18-20. ³Isaiah 56:7. ⁴Isaiah 40:15.

אָבֵל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ, בְּנֵי אַבְרָהָם אֱהִיךָ שְׂנֹשְׁבֵעֶת
 לוֹ בְּהַר הַמִּזְבֵּחַ, זָרַע יִצְחָק יַחֲדוּ שְׂנַעְמָד עַל גֵּב הַמִּזְבֵּחַ,
 עֲדַת יַעֲקֹב בְּנֵךְ בְּכוֹרְךָ, שְׂמֵאֵהֲבֶתְךָ שְׂאֵהֲבֶת אוֹתוֹ, וּמִשְׁמַחֲתְךָ
 שְׂשֻׁמְחֶתָּ בּוֹ, קָרֵאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרֹן.

* לְפִיכָךְ אֲנַחְנוּ חַיִּים לְחֻדוֹת לָךְ וּלְשִׁבְתְּךָ וּלְפֶאֱרָךְ,
 וּלְבָרְךָ וּלְקִדְּשׁ וּלְתַת שְׁבַח וְהוֹדָיָה לְשִׁמְךָ. אֲשֶׁרֵינוּ, מַה טוֹב
 חֲלָקֵנוּ וּמַה נְּעִים גּוֹרְלֵנוּ וּמַה יָּפֶה יְרֵשֶׁתֵנוּ. Reader אֲשֶׁרֵינוּ,
 בְּשֵׁאֵנוּ מִשְׁכִּימִים וּמַעֲרִיבִים בְּבִתֵּי בְּנִסִּיּוֹת וּבְבִתֵּי מִדְּרָשׁוֹת
 וּבְמִנְחָדִים שְׁמָךְ בְּכָל יוֹם תָּמִיד וְאוֹמְרִים פַּעַמָּה בְּאַהֲבָה:

דברים ו, ד-ט

שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבֶתָ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לֵבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל
 מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם, עַל
 לֵבְבְךָ. וְשָׁנַנְתָּם לְבִגְדֶיךָ, וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ
 בַּדֶּרֶךְ, וּבְשִׁכְבְּךָ וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ
 לְטֶטֶפֶת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

אֵתָהּ הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אֵתָהּ הוּא מְשֻׁבָּרָא
 הָעוֹלָם, אֵתָהּ הוּא בְּעוֹלָם הַזֶּה וְאֵתָהּ הוּא לְעוֹלָם הַבָּא. קִדְּשׁ
 אֶת שְׁמָךְ עַל מִקְדָּשִׁי שְׁמָךְ, וְקִדְּשׁ אֶת שְׁמָךְ בְּעוֹלָמְךָ,
 Reader וּבִישׁוּעָתְךָ, מִלִּפְנֵי, תָּרִים וְתַגְבִּיָּה קִרְנֵנוּ לְמַעְלָה,
 וְהוֹשִׁיעֵנוּ בְּקִרְוֹב לְמַעַן שְׁמָךְ. בְּרוּךְ הַמְקִדְּשׁ שְׁמוֹ, בְּרַבִּים.

God manifests his divine power to the entire world by
 delivering those who suffer martyrdom for his sake (Ezekiel 36:23; 39:7).

However, we are thy people, thy people of the covenant, the children of Abraham thy friend, to whom thou didst make a promise on Mount Moriah; we are the descendants of his only son Isaac, who was bound on the altar; we are the community of Jacob thy first-born, whom thou didst name Israel and Jeshurun because of thy love for him and thy delight in him.

Therefore, it is our duty to give thanks to thee, to praise and glorify thee, to bless and hallow thy name, and to offer many thanksgivings to thee. Happy are we! How good is our destiny, how pleasant our lot, how beautiful our heritage! Happy are we when morning and evening we gather in the synagogues and houses of learning, forever acclaiming thy Oneness and eagerly proclaiming twice every day:

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Thou wast the same before the world was created; thou hast been the same since the world has been created; thou art the same in this world, and thou wilt be the same in the world to come. Reveal thy holiness to those who sanctify thy name; manifest thy holiness throughout thy world. Through thy deliverance, our King, mayest thou cause our strength to rise and be exalted. Save us speedily for the sake of thy name. Blessed art thou, who sanctifiest thy name in the presence of all men.

אֵתָהּ הוּא, יי אֱלֹהֵינוּ, בְּשָׁמַיִם וּבָאָרֶץ וּבְשָׁמַיִם הַשָּׁמַיִם
הַעֲלִיּוֹנִים. אָמֵת, אֵתָהּ הוּא רֹאשׁוֹן וְאֵתָהּ הוּא אַחֲרוֹן,
וּמִבְלָעֶרְיָה אֵין אֱלֹהִים. קִבֵּץ נְפֻצּוֹת קִנְיָה מֵאַרְבַּע פְּנֵי
הָאָרֶץ; וַיִּכְרֻו וַיַּדְעוּ כָּל בָּאֵי עוֹלָם כִּי אֵתָהּ הוּא הָאֱלֹהִים
לְבִדָּה, עֲלִיּוֹן לְכָל מַמְלָכוֹת הָאָרֶץ. אֵתָהּ עָשִׂיתָ אֵת הַשָּׁמַיִם
וְאֵת הָאָרֶץ, אֵת הַיָּם, וְאֵת כָּל אֲשֶׁר בָּם, וְיָמִי בְּכָל מַעֲשֵׂה
יָדְךָ, בְּעֲלִיּוֹנִים אוֹ בַתְּחִתּוֹנִים, שִׁיאֲמַר לָךְ מִה תַּעֲשֶׂה וּמִה
תַּפְעֵל. אָבִינוּ שְׁבַשְׁמֹנִם, חַי וְקַיִם, עָשָׂה עִמָּנוּ צְדָקָה וְחֶסֶד
בְּעֵבוֹר שְׁמֶךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ; וְקִנְיָם-לָנוּ, יי אֱלֹהֵינוּ, מִה
שֶׁבַחְתָּנוּ: בָּעֵת הַהִיא אָבִיא אֶתְכֶם, וּבָעֵת קִבֵּצִי אֶתְכֶם, כִּי
אָתָּן אֶתְכֶם לָשֵׁם וּלְתַהֲלָה בְּכָל עַמֵּי הָאָרֶץ, בְּשׁוֹבֵי אֵת
שְׁבוּתֵיכֶם לְעֵינֵיכֶם, אָמַר יי.

שְׁבוּת ל, ח-כא

וַיַּדְבֵּר יי אֶל מֹשֶׁה לֵּאמֹר: וְעָשִׂיתָ כִּיּוֹר נִחֻשֶׁת, וְכִנּוּ נִחֻשֶׁת,
לְרַחֲצָהּ. וְנָתַתָּ אוֹתוֹ בֵּין אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ. וְנָתַתָּ שָׁמָּה
מִיָּם. וְרַחֲצוּ אַחֲרָיו וּבָנָיו מִמָּנוּ אֵת יְדֵיהֶם וְאֵת רַגְלֵיהֶם. בְּבָאָם
אֶל אֹהֶל מוֹעֵד וְרַחֲצוּ מִיָּם וְלֹא יָמָתוּ; אוֹ בְגִשְׁתָּם אֶל הַמִּזְבֵּחַ
לְשָׁרֵת, לְהַקְשִׁיר אִשָּׁה לִּי. וְרַחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמָתוּ;
וְהִיטָה לָהֶם חֶק-עוֹלָם, לוֹ וּלְזֶרְעוֹ לְדוֹרֵתָם.

According to the Talmud, God said: "Whenever they recite the order of sacrifices, I will deem it as if they offered them before me and I will forgive them all their sins" (Ta'anith 27b). The sacrificial system symbolized self-surrender and devotion to the will of God. The peace-offering with its communion-feast showed the idea of fellowship. It served to keep alive the sense of dependence on God for the natural blessings of life, while

Thou, Lord our God, art in heaven and on earth and in the highest heavens. Truly, thou art the first and thou art the last; besides thee there is no God. O gather the dispersed who yearn for thee from the four corners of the earth. Let all mankind realize and know that thou alone art God supreme over all the kingdoms of the earth. Thou hast made the heavens, the earth, the sea, and all that is in them. Who is there among all the works of thy hands, among the heavenly or the earthly creatures, that can say to thee, "What doest thou?" Our Father who art in heaven, Eternal One, deal kindly with us for the sake of thy great name by which we are called; fulfill for us, Lord our God, that which is written: "At that time I will bring you home; at that time I will gather you; indeed, I will grant you fame and praise among all the peoples of the earth, when I bring back your captivity before your own eyes, says the Lord."¹

Exodus 30:17-21

The Lord spoke to Moses, saying: You shall make a bronze laver with a bronze base for washing, and place it between the tent of meeting and the altar, and put water in it, so that Aaron and his sons may wash their hands and feet in it. Whenever they enter the tent of meeting they must wash themselves with water, that they die not; or whenever they approach the altar to minister by burning a sacrifice to the Lord. They must wash their hands and feet, that they die not; this shall be a perpetual statute for them, for him and his descendants, throughout their generations.

it had the social value of promoting the solidarity of the nation. The *Tamid*, or daily offering, symbolized Israel's pledge of unbroken service to God. The fragrant smoke of incense rising towards heaven was a natural symbol of prayer ascending to God. From Psalm 141:2 ("Let my prayer rise like incense before thee") it appears that the incense-offering symbolized prayer.

The hands and feet, being in constant use and exposed to dust, particularly required frequent cleansing so as not to desecrate the holiness of the sanctuary. According to Nahmanides (*Ramban*), the whole of man may be symbolically implied in the regulation concerning the washing of the hands and feet which are the two extremities of the human being.

¹ *Zephaniah 3:20.*

ויקרא ו', א-ו

וַיִּדְבֹר יי אֵל מֹשֶׁה לֵאמֹר: צוֹ אֶת אֶהְרֹן וְאֶת בְּנָיו לֵאמֹר, זאת תֹּזְכֶּרֶת הָעֵלָה; הִיא הָעֵלָה עַל מִזְבֵּחַה עַל הַמִּזְבֵּחַ כָּל הַלֵּילָה עַד הַבֶּקֶר, וְאֵשׁ הַמִּזְבֵּחַ תִּזְקַד בּוֹ. וְלִבְשׁ הַכֹּהֵן מִרוֹ בֹד, וּמִכְנָסֵי בֹד יִלְבֹּשׁ עַל בְּשָׂרוֹ, וְהָרִים אֶת הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ, אֶת הָעֵלָה עַל הַמִּזְבֵּחַ, וְשָׂמוּ אֵצֶל הַמִּזְבֵּחַ. וּפָשַׁט אֶת בְּגָדָיו וְלִבְשׁ בְּגָדִים אֲחֵרִים, וְהוֹצִיא אֶת הַדָּשָׁן אֵל מִחוּץ לַמִּחָנֶה, אֵל מְקוֹם טָהוֹר. וְהָאֵשׁ עַל הַמִּזְבֵּחַ תִּזְקַד בּוֹ, לֹא תִכְבֶּה, וּבֹעֵר עָלֶיהָ הַכֹּהֵן עֲצִים בִּבְקָר; וְעָרַף עָלֶיהָ הָעֵלָה וְהַקְטִיר עָלֶיהָ חֲלָבֵי הַשְּׁלָמִים. אֵשׁ קָמִיד תִּזְקַד עַל הַמִּזְבֵּחַ, לֹא תִכְבֶּה.

יְהִי רָצוֹן מִלְפָּנֶיךָ, יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, שֶׁתִּרְחַם עָלֵינוּ וְתִמְחַל-לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִכַּפֶּר-לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִסְלַח לָנוּ עַל כָּל פְּשָׁעֵינוּ, וְשִׁיבֵנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְנִקְרִיב לְפָנֶיךָ קָרְבָּן הַתָּמִיד שְׂכִכְפֹּר בַּעֲדֵנוּ, כִּמּוֹ שֶׁכִּתְּבַת עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְּבוֹדְךָ, כָּאֲמֹר:

בסדר כח, א-ח

וַיִּדְבֹר יי אֵל מֹשֶׁה לֵאמֹר: צוֹ אֶת בְּנֵי יִשְׂרָאֵל וְאָמְרֹתָ אֲלֵהֶם: אֶת קָרְבָּנֵי לַחֲמֵי לֵאשִׁי, לֶיֶם נִיחָחִי, תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ. וְאָמְרֹתָ לָהֶם: זֶה הָאִשָּׁה אֲשֶׁר תִּקְרִיבוּ לִי: כִּבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, שְׁנַיִם לְיוֹם, עֹלָה תָּמִיד. אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בִּבְקָר, וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים. וְעֲשִׂירִית הָאִיפָה סֶלֶת לְמִנְחָה, בְּלוּלָה בְּשֶׁמֶן כֹּתִית רְבִיעֵת הַהֵיזֶן. עֹלֹת תָּמִיד, הָעֹשֶׂה בָּהֶר סִינִי, לָרִיחַ נִיחָח, אִשָּׁה לִי. וְנִסְכּוֹ רְבִיעֵת הַהֵיזֶן לַכֶּבֶשׂ הָאֶחָד; בִּקְדָּשׁ הַסֹּד נִסְךְ שֶׁכֶר לִי.

Leviticus 6:1-6

The Lord spoke to Moses, saying: "Command Aaron and his sons, saying: This is the law for the burnt-offering: The burnt-offering shall remain on its firewood on the altar all night until the morning, and the fire of the altar shall be kept burning on it. The priest shall put on his linen garment, and put linen breeches upon his body; he shall remove the ashes of the burnt-offering which the fire has consumed on the altar and put them beside the altar. Then he shall take off his garments and put on other garments, and carry the ashes outside the camp to a clean place. The fire shall be kept burning on the altar, it must never go out; the priest shall burn wood on it every morning; he shall arrange the burnt-offering on it; he shall burn the fat of the peace-offerings on it. Fire shall be kept burning always on the altar, it must never go out."

May it be thy will, Lord our God and God of our fathers, to have mercy on us and pardon all our sins, iniquities and transgressions; may the Temple be restored speedily in our days, that we may offer before thee the daily offering to atone for us, as thou hast written in thy Torah through Moses thy servant, as it is said:

Numbers 28:1-8

The Lord spoke to Moses, saying: Command the children of Israel, and say to them: My food-offering, consumed by fire, a sweet savor to me, you shall be careful to offer me at its proper time. Say also to them: This is the fire-offering which you shall bring to the Lord: two yearling lambs without blemish, every day, as a daily burnt-offering. The one lamb you shall offer in the morning, and the other lamb towards evening, along with a tenth of an *ephah* of fine flour as a meal-offering, mixed with a fourth of a *hin* of oil from crushed olives. This is a daily burnt-offering, as instituted at Mount Sinai, for a sweet savor, a sacrifice to the Lord. Its drink-offering shall be the fourth part of a *hin* for the one lamb; in the holy place shall you pour out an oblation of

An *ephah* (a little over a bushel) was equivalent to three *seahs*, and a *seah* was equivalent to six *kabs*. A *hin* was equivalent to nearly two gallons. A *mina*, or *maneh*, was equal to 341 grams.

וְאֵת הַכֶּכֶשׁ הַשְּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים; כְּמִנְחַת הַכֶּקֶר וּבְנִסְכּוֹ
תַעֲשֶׂה, אִשָּׁה רִיחַ נִיחָם לִי.

ויקרא א, יא

וְשַׁחַט אֹתוֹ עַל יָרֵךְ הַמִּזְבֵּחַ צִפְנָה לִפְנֵי יי; וְזָרְקוּ בְּנֵי אֹהֶל־
הַכֹּהֲנִים אֶת דָּמּוֹ עַל הַמִּזְבֵּחַ סָבִיב.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּהְיֶה
אֲמִירָתָה זֹאת חֲשׁוּבָה וּמְקַבֶּלֶת וּמְרֻצָּה לִפְנֶיךָ, כְּאֵלֹהֵי הַקֶּרֶבֶן
קֶרְבֵּן הַתָּמִיד בְּמוֹעֲדוֹ וּבְמִקּוֹמוֹ וּבְהִלְכָתוֹ.

אִתָּה הוּא יי אֱלֹהֵינוּ שֶׁהַקָּטִיר אֲבוֹתֵינוּ לִפְנֶיךָ אֶת קִטְרַת
הַסָּמִים בְּזֶמֶן שְׁבִית הַמִּקְדָּשׁ הָיָה קֵיָם, כְּאֲשֶׁר צִוִּיתָ אוֹתָם עַל
יְדֵי מֹשֶׁה נְבִיאָךָ, בְּכַתוּב בְּתוֹרָתְךָ:

שמות ל, לד-לו; ל ט-ח

וַיֹּאמֶר יי אֶל מֹשֶׁה: קַח לָךְ סָמִים, נֹטָף וְשִׁחֲלֹת וְהִלְבְּנָה,
סָמִים וּלְכֹנֶה וְכָה; בַּד בְּבַד יִהְיֶה. וְעָשִׂיתָ אֹתָהּ קִטְרֶת, רֶקֶחַ
מַעֲשֶׂה רוֹקֵחַ, מִמָּלַח, טְהוֹר קָדָשׁ. וְשִׁחֲקֶתָ מִמֶּנָּה הָדָק, וְנִתְּתָהּ
מִמֶּנָּה לִפְנֵי הָעֵדֻת בְּאֹהֶל מוֹעֵד אֲשֶׁר אֲנִי עֹדֵד לָךְ שָׁמָּה; קָדָשׁ
קָדָשִׁים תִּהְיֶה לָּכֶם. וַיֹּאמֶר: וְהַקָּטִיר עָלָיו אֹהֶל־קִטְרֶת סָמִים
כַּכֶּקֶר בַּכֶּקֶר, בְּהִיטִיבוֹ אֶת הַנֹּרֹת יִקְטִירָנָה. וּבְהִעֲלֹת אֹהֶל־
אֶת הַנֹּרֹת בֵּין הָעֶרְבִים יִקְטִירָנָה; קִטְרֶת תָּמִיד לִפְנֵי יי
לְרֹחֲתִיכֶם.

תלמוד בבלי, כריתות ו, א; תלמוד ירושלמי, יובא ד, ח

תָּנוּ רַבָּנָן, פְּטוּם הַקִּטְרֶת כֵּיצַד. שְׁלֹשׁ מֵאוֹת וְשָׁשִׁים וְשִׁמּוֹנָה
מָנִים הָיוּ בָּהּ: שְׁלֹשׁ מֵאוֹת וְשָׁשִׁים וְחֲמִשָּׁה כְּמִנְיֵן יְמוֹת הַחֹמֶה,
מָנָה לְכָל יוֹם, פָּרֶס בְּשַׁחֲרִית וּפָרֶס בֵּין הָעֶרְבִים, וְשִׁלְשָׁה
מָנִים וְיִתְרִים שְׁמָהֶם מְכַנִּים כֵּהֵן גָּדוֹל מִלֵּא חָפְנֵי בְּיוֹם
הַכַּפָּרִים, וּמִחֲזִירָם לְמִכְתָּשֶׁת בְּעֶרְכַּיּוֹם הַכַּפָּרִים, וְשִׁחֲקוֹ

strong drink unto the Lord. The other lamb you shall offer towards evening, with the same meal-offering and the same oblation as in the morning, to be a burnt-offering of sweet savor to the Lord.

Leviticus 1:11

He shall slaughter it on the north side of the altar before the Lord; and Aaron's sons, the priests, shall sprinkle its blood all around the altar.

May it be thy will, Lord our God and God of our fathers, that this recital be favorably regarded and accepted by thee as if we offered the daily offering at its proper time, its right place, and according to rule.

Thou art the Lord our God before whom our forefathers burned the incense of fragrant spices when the Temple was in existence, as thou didst command them through Moses thy prophet, as it is written in thy Torah:

Exodus 30:34-36; 30:7-8

The Lord said to Moses: "Take fragrant spices, stacte, onycha, and galbanum, aromatics along with pure frankincense; of each shall there be a like weight. And you shall make of it incense, a compound after the art of the apothecary, seasoned with salt, pure and holy. You shall pulverize some of it very fine, and place some of it in front of the ark in the tent of meeting, where I will meet with you; it shall be to you most holy." It is also said: "Aaron shall burn the incense of fragrant spices on the altar every morning; when he trims the lamps, he shall burn it. And when Aaron lights the lamps toward evening, he shall again burn it; this is a regular incense-offering before the Lord throughout your generations."

Babylonian Talmud, Kerithoth 6a; Palestinian Talmud, Yoma 4:5

The Rabbis have taught: How was the compounding of the incense performed? The [annual amount of] incense weighed three hundred and sixty-eight minas: three hundred and sixty-five corresponding to the number of the days of the solar year, one mina for each day—half a mina of incense being offered in the morning and half in the afternoon—and of the surplus three minas the high priest took two handfuls [to the Holy of Holies] on the Day of Atonement. These were ground again in a mortar on the eve

יָפָה יָפָה כְּדִי שֶׁתִּהְיֶה רַקָּה מִן הַדָּקָה. וְאַחֵר עֲשֹׂר סְמָנִים הָיוּ בָּהּ, וְאֵלוּ הֵן: הַצָּרִי וְהַצִּפְרָן, הַחֲלֻבָּנָה, וְהַלְבוּנָה, מִשְׁקַל שְׁבָעִים שְׁבָעִים מָנָה; מִזֶּר וּקְצִיעָה, שְׁפֵלֶת גִּרְדָּה, וּכְרָפִס, מִשְׁקַל שִׁשָּׁה עֲשָׂר שִׁשָּׁה מָנָה; הַקִּשְׁטֵי שָׁנִים עֲשָׂר, וְקִלּוּפֵה שְׁלֹשָׁה, וְקִנְמֹן תִּשְׁעָה. בְּרִית בְּרִשְׁיָה תִּשְׁעָה קִבּוּי; יִין קִפְרִיסִין סֵאִין תִּלְתָּהּ וְקִבּוּי תִּלְתָּהּ; וְאִם אֵין לוֹ יִין קִפְרִיסִין, מִבֵּיא חֲמֵר חֲנוּרִין עֲתִיק; מֶלֶח סְדוּמִית רְבַע הֶקֶב; מַעֲלָה עֶשֶׂן כָּל שְׁהוּא. רַבִּי נֹתָן אוֹמֵר: אִף כִּפְת הַנִּרְדָּן כָּל שְׁהוּא. וְאִם נֹתָן בָּהּ דְּבַשׁ, פְּסָלָהּ; וְאִם חֶסֶר אַחַת מִכָּל סְמָנֶיהָ, חֵיב מִיתָהּ.

רַבִּן שְׁמַעוֹן בֶּן נַמְלִיאֵל אוֹמֵר: הַצָּרִי אֵינוֹ אֵלָּא שְׂדֵה הַנוֹטֵף מִעֲצֵי הַקִּטָּף. בְּרִית בְּרִשְׁיָה לָמָּה הִיא בָּאָה, כְּדִי לִיָּפוֹת בָּהּ אֶת הַצִּפְרָן, כְּדִי שֶׁתִּהְיֶה נְאֻת. יִין קִפְרִיסִין לָמָּה הוּא בָּא, כְּדִי לִשְׂרוֹת בּוֹ אֶת הַצִּפְרָן, כְּדִי שֶׁתִּהְיֶה עֲזָה. וְנִחְלָא מִי רִגְלִים יָפִין לָהּ, אֵלָּא שָׂאִין מִכְּנִיסִין מִי רִגְלִים בְּעֶזְרָה מִפְּנֵי הַכְּבוֹד.

תַּנְיָא, רַבִּי נֹתָן אוֹמֵר: כְּשֶׁהוּא שׁוֹחֵק, אוֹמֵר הֵדֵק הֵיטֵב, הֵיטֵב הֵדֵק, מִפְּנֵי שֶׁחֻקֹּל יָפָה לְבָשָׁמִים. פְּטֻמָּה לַחֲצֵאִין, כְּשֶׁתִּרְדֶּה; לְשִׁלִּישׁ וְלִרְבִּיעֵה, לֹא שְׁמַעְנוּ. אָמַר רַבִּי יְהוּדָה: זֶה הַכִּלְל: אִם כְּמִדְתָּהּ, כְּשֶׁתִּרְדֶּה לַחֲצֵאִין; וְאִם חֶסֶר אַחַת מִכָּל סְמָנֶיהָ, חֵיב מִיתָהּ.

תַּנְיָא, בַּר קַפְרָא אוֹמֵר: אַחַת לְשָׁשִׁים אוֹ לְשְׁבָעִים שָׁנָה הֵיחָדָה בָּאָה שֶׁל שִׁירִים לַחֲצֵאִין. וְעוֹד תַּנְיָ בַר קַפְרָא: אֵלוּ הָיָה נֹתָן בָּהּ קִרְטוֹב שֶׁל דְּבַשׁ, אֵין אָדָם יָכוֹל לַעֲמֹד מִפְּנֵי

of the Day of Atonement so as to make the incense extremely thin.

The incense was composed of the following eleven kinds of spices: balm, onycha, galbanum, and frankincense, seventy minas' weight of each; myrrh, cassia, spikenard, and saffron, sixteen minas' weight of each; twelve minas of costus; three minas of an aromatic bark; and nine minas of cinnamon. [Added to the spices were] nine *kabs* of Karsina lye, three *seahs* and three *kabs* of Cyprus wine—if Cyprus wine could not be obtained, strong white wine might be substituted for it—a fourth of a *kab* of Sodom salt, and a minute quantity of *ma'aleh ashan* [a smoke-producing ingredient]. Rabbi Nathan says: A minute quantity of Jordan amber was also required. If one added honey to the mixture, he rendered the incense unfit for sacred use; and if he left out any of its ingredients, he was subject to the penalty of death.

Rabbi Simeon ben Gamaliel says: The balm required for the incense is a resin exuding from the balsam trees. Why was Karsina lye used? To refine the onycha. Why was Cyprus wine employed? To steep the onycha in it so as to make it more pungent. Though *mei raglayim* might have been good for that purpose, it was not decent to bring it into the Temple.

It has been taught: Rabbi Nathan says: While the priest was grinding the incense, his superintendent would say: "Grind it very thin, grind it very thin;" because the [rhythmic] sound is good for the compounding of the spices. If the incense was compounded in two instalments, it is fit for use; but we have not heard that it is permissible to prepare it in portions of one-third or one-fourth [of the total required annually]. Rabbi Judah says: The general rule is that if it was well-proportioned, the incense was fit for use even though it was prepared in two instalments; if, however, one left out any of its ingredients he would be subject to the penalty of death.

It has been taught: Bar Kappara says: Once in sixty or seventy years a total of half the required amount came from the accumulated surpluses [the extra three minas of which the high priest took two handfuls on the Day of Atonement]. Bar Kappara moreover has taught: Had one mixed with the incense the smallest amount of honey, nobody could have resisted the scent. Then

דיחה; ולמה אין מערבין בה דבש, מפני שהתורה אמרה:
כי כל שאר וכל דבש לא תקטירו ממנו אשה לך.

י צבאות עמנו, משגב לנו אלהי יעקב, סלה.

י צבאות, אשרי אדם בטח בה.

י, הושיעה; המקלף יעננו ביום קראנו.

אפה סתר לי, מצר תצקני; רני פלט תסובבני, סלה.
וערבה לך מנחת יהודה וירושלים, כימי עולם ובשנים
קדמוניות.

סכת יוסא לנ, א

אפני תנה מסדר סדר המערכה משמא דגמרא ואלבא
דאבא שאיל: מערכה גדולה קודמת למערכה שניה של
קטרת, ומערכה שניה של קטרת קודמת לסדור שני גזרי
עצים, וסדור שני גזרי עצים קודם לדשון מזבח הפנימי,
ודשון מזבח הפנימי קודם להטבת חמשי גרות, והטבת חמשי
גרות קודמת לבם התמיד, ודם התמיד קודם להטבת שתי
גרות, והטבת שתי גרות קודמת לקטרת, וקטרת קודמת
לאברים, ואברים למנחה, ומנחה לחבתין, וחבתין לנסכין,
ונסכין למוספין, ומוספין לבזיכין, ובזיכין קודמין לתמיד
של בין הערבין, שנאמר: וערה עליה העלה, והקטיר עליה
חלבי השלמים. עליה השלם כל הקרבנות כלם.

אנא, ברכת גדלת ימינה תתיר צרורה.

קבל רנת עמך, שובנו, טהרנו, נזרא.

שלם is here interpreted to imply completion (from *שלם*, "to be finished").
אנא בכח is a rhymed prayer. It has six words to each of its seven lines.
According to the Kabbalists, the forty-two words of this poem represent the
name of God which is composed of forty-two letters. Though it has been
credited to the *Tanna Nehunya ben ha-Kanah* (first century) its author is
unknown.

why was no honey mixed with it? Because the Torah says: "You shall not present any leaven or honey as a fire-offering to the Lord."¹

The Lord of hosts is with us; the God of Jacob is our fortress.
Lord of hosts, happy is the man who trusts in thee.

O Lord, save us; may the King answer us when we call.

Thou art my shelter; from the foe thou wilt preserve me; with songs of deliverance thou wilt surround me.²

The offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.³

Talmud Yoma 33a

Abbaye recounted the daily order of the Temple service on the authority of tradition and according to Abba Saul: The large pile of wood was set in order on the altar before the second pile on the incense altar; the second pile on the incense altar was arranged before placing two [additional] logs of wood [on the large pile]; the placing of the two logs of wood preceded the removing of the ashes from the inner altar; the removing of the ashes from the inner altar came before the trimming of the five lamps; the trimming of the five lamps preceded the sprinkling of the blood of the daily offering; the blood of the daily offering was sprinkled before the trimming of the two remaining lamps; the trimming of the two lamps preceded the incense offering; the incense offering preceded the offering of the sacrificial parts; the offering of the sacrificial parts preceded the meal-offering; the meal-offering preceded the offering of pancakes; the pancakes came before the libations; the libations preceded the additional offerings on Sabbaths and festivals; the additional offerings preceded the placing of the two bowls of frankincense; the frankincense bowls preceded the daily afternoon-offering, as it is said: "And the priest shall arrange the burnt-offering on the altar, and burn on it the fat of the *shelamim*,"⁴ which means that with the afternoon-offering all the offerings of the day are to be completed.

By the great power of thy right hand, O set the captive free.

Revered God, accept thy people's prayer; strengthen us, cleanse us—

¹ *Leviticus* 2:11. ² *Psalms* 46:8; 84:13; 20:10; 32:7. ³ *Malachi* 3:4. ⁴ *Leviticus* 6:5.

נא, גבור, הורשי יחודך כבבת שמרם.
 ברכם, טהרם, רחמם, צדקתך תמיד נמלם.
 חסין קדוש, ברב טובך נהל עדתך.
 יחיד גאה, לעמך פנה, זוכרי קדשך.
 שנעתנו קבל ושמע צעקתנו, יודע תעלמות.
 ברוך שם כבוד מלכותו לעולם ועד.

רבון העולמים, אתה צויתנו להקריב קרבן תמיד
 במזערו, ולהיות כהנים בעבודתם, ולוים בדוכנם, וישראל
 במעמדם; ועתה בענותינו חרב בית המקדש ונטל התמיד,
 ואין לנו לא כהן בעבודתו, ולא לוי בדוכנו, ולא ישראל
 במעמדו. ואתה אמרת: ונשלמה פרים שפתינו, לכן יהי רצון
 מלפניך, יי אלהינו ואלהי אבותינו, שיהא שית שפתותינו
 חשוב ומקבל ומרצה לפניך באלו הקרבנו קרבן התמיד
 במועדו ועמדתו על מעמדו.

On Sabbath:

וביום השבת שני כבשים בני שנה תמימים, ושני עשרנים
 סלת מנחה בלולה בשמן, ונסכו. עלת שבת בשבתו על עלת
 התמיד ונסכה.

On Rosh Hodesh:

ובראשי חדשיכם תקריבו עלה ליי: פרים בני בקר שנים,
 ואיל אחד, כבשים בני שנה שבעה, תמימים. ושלשה עשרנים
 סלת מנחה בלולה בשמן לפך האחד, ושני עשרנים סלת
 מנחה בלולה בשמן לאיל האחד. ועשרון עשרון, סלת מנחה
 בלולה בשמן, לכבש האחד, עלת רית נחת, אשה ליי.

Almighty God, guard as the apple of the eye those who seek thee. Bless them, cleanse them, pity them; ever grant them thy truth. Mighty, holy God, in thy abundant grace, guide thy people. Exalted God, turn to thy people who proclaim thy holiness. Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever.

Lord of the universe, thou hast commanded us to sacrifice the daily offering at its proper time with priests officiating, Levites [singing] on the platform, and lay representatives of Israel attending the Temple service. Now, through our sins the Temple is destroyed, the daily offering is abolished, and we have neither priest officiating, nor Levite [singing] on the platform, nor Israelite attending the Temple service. However, thou hast declared that we may substitute the prayer of our lips for the sacrifice of bullocks.¹ Therefore, may it be thy will, Lord our God and God of our fathers, that the prayer of our lips be favorably regarded and accepted by thee as if we offered the daily offering at its proper time and attended at its service.

On Sabbath:

On the Sabbath day two yearling male lambs without blemish [are to be offered], with two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, along with its libation. This is the burnt-offering of every Sabbath, in addition to the daily burnt-offering and its libation.²

On Rosh Hodesh:

And on your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram, seven yearling male lambs without blemish, along with three-tenths of an *ephah* of fine flour mixed with oil as a meal-offering for each bullock, and two-tenths of fine flour mixed with oil as a meal-offering for the one ram, and a tenth of an *ephah* of fine flour mixed with oil as a meal-offering for each lamb; this is to be a burnt-offering of a sweet savor—a burnt-offering to the Lord. Their libations are to

¹ *Hosea* 14:3. ² *Numbers* 28:9-10.

וְנִסְבִּיהֶם, חֲצִי הַהֵינָּה לְפָרָה, וְשְׁלִישִׁתָּהּ הַהֵינָּה לְאֵילָל, וְרִבִּיעִתָּהּ הַהֵינָּה לְבָבֶשׁ, יְיָ; זֹאת עֲלֵת חֶדֶשׁ בְּחֶדְשׁוֹ לְחֹדֶשׁ הַשָּׁנָה. וְשַׁעֲרֵי עֲזִים אֶחָד לְחֹמַת לַיָּם; עַל עֲלֵת הַתְּמִיד יַעֲשֶׂה, וְנִסְבוּ.

סנהדרין, פרק ה'

א. אֵיזוֹהוּ מְקוֹמָן שֶׁל זְבָחִים. קִדְּשֵׁי קִדְּשִׁים שְׁחִיטָתָן בְּצִפּוֹן, פָּרָה וְשַׁעֲרֵי שֶׁל יוֹם הַכַּפּוּרִים שְׁחִיטָתָן בְּצִפּוֹן, וְקַבּוּל דָּמָן בְּכָלִי שָׁרֵת בְּצִפּוֹן. וְדָמָן טָעוֹן הִנָּה עַל בֵּין הַבָּדִים וְעַל הַפְּרָכָת וְעַל מִזְבֵּחַ הַזֶּהָב; מִתְּנָה אַחַת מִהֶן מַעֲבָכָת. שְׁגָרֵי הַדָּם הִנָּה שׁוֹפָה עַל יְסוֹד מַעֲרָבִי שֶׁל מִזְבֵּחַ הַחִיצוֹן; אִם לֹא נָתַן, לֹא עָבַב.

ב. פָּרִים הַנֶּשְׂרָפִים וְשַׁעֲרִים הַנֶּשְׂרָפִים שְׁחִיטָתָן בְּצִפּוֹן, וְקַבּוּל דָּמָן בְּכָלִי שָׁרֵת בְּצִפּוֹן. וְדָמָן טָעוֹן הִנָּה עַל הַפְּרָכָת וְעַל מִזְבֵּחַ הַזֶּהָב; מִתְּנָה אַחַת מִהֶן מַעֲבָכָת. שְׁגָרֵי הַדָּם הִנָּה שׁוֹפָה עַל יְסוֹד מַעֲרָבִי שֶׁל מִזְבֵּחַ הַחִיצוֹן; אִם לֹא נָתַן, לֹא עָבַב. אֵלּוּ וְאֵלּוּ נִשְׂרָפִין בְּבֵית הַדָּשָׁן.

ג. חֲטָאת הַצִּבּוֹר וְהַיָּחִיד, אֵלּוּ הֵן חֲטָאת הַצִּבּוֹר: שְׁעִירֵי רֵאשֵׁי חֲדָשִׁים וְשֶׁל מוֹעֲדוֹת, שְׁחִיטָתָן בְּצִפּוֹן, וְקַבּוּל דָּמָן בְּכָלִי שָׁרֵת בְּצִפּוֹן. וְדָמָן טָעוֹן אַרְבַּע מִתְּנוֹת עַל אַרְבַּע קְרָנוֹת. בִּיצָד, עֵלָה בַּבֶּשֶׁשׁ וּפְנָה לְסוּבָב וּבֹא־לוֹ לְקַרְןֵי דְרוֹמִית מִזְרָחִית, מִזְרָחִית צְפוֹנִית, צְפוֹנִית מַעֲרָבִית, מַעֲרָבִית דְרוֹמִית. שְׁגָרֵי הַדָּם הִנָּה שׁוֹפָה עַל יְסוֹד דְרוֹמִי. וַיֵּאבְדְּלוֹן לְפָנִים מִן הַקְּלָעִים לְזִכְרֵי כְהֻנָּה, בְּכָל מֵאֲכָל, לַיּוֹם וְלַלַּיְלָה, עַד חֲצוֹת.

be half a *hin* of wine per bullock, a third of a *hin* for the ram, and a fourth of a *hin* per lamb. This is to be the burnt-offering of every month throughout the months of the year. Moreover, one he-goat is to be offered as a sin-offering to the Lord, in addition to the daily burnt-offering and its libation.

Mishnah Zebahim, Chapter 5

1. Which were the places of sacrifice in the Temple? The most holy offerings were slaughtered on the north side of the altar, as were also the bullock and the he-goat for the Day of Atonement. Their blood, which was there received in a sacred vessel, had to be sprinkled over the space between the poles of the ark, towards the curtain of the Holy of Holies, and upon the golden altar. The omission of one of these sprinklings rendered the atonement ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, the omission did not invalidate the ceremony.

2. The bullocks and the he-goats which were to be burned were slaughtered on the north side of the altar; their blood, which was there received in a sacred vessel, had to be sprinkled towards the curtain and upon the golden altar. The omission of either of these sprinklings rendered the ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, the omission did not invalidate the ceremony. All these offerings were burnt at the place where the ashes were deposited.

3. The communal sin-offerings and those of individuals—the goats offered on new moon festivals and on major feasts are the communal sin-offerings—were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required four sprinklings on the four corners of the altar. How was this done? The priest went up the ascent, and, having turned to the ledge bordering the altar, walked along it to the southeast, northeast, northwest and southwest corners, successively. The rest of the blood he poured out at the southern base. These offerings, prepared for food in any fashion, were eaten within the Temple court only by the males of the priesthood during that day and evening—until midnight.

ד. העולה קודש קדשים. שחיטתה בצפון, וקבול דמה בכלי שרת בצפון. ודמה טעון שתי מתנות שהן ארבע; וטעונה הפשט, ונתות, וכליל לאשים.

ה. זבחי שלמי צבור ונאשמות, אלו הן נאשמות: אשם גולות, אשם מעילות, אשם שבתה חרופה, אשם נזיר, אשם מצרע, אשם חלוי. שחיטתן בצפון, וקבול דמן בכלי שרת בצפון, ודמן טעון שתי מתנות שהן ארבע. ונאכלין לפנים מן הקלעים לזבחי כהנה, בכל מאכל, ליום ולילה, עד חצות.

ו. תחודה ואיל נזיר קדשים קלים. שחיטתן בכל מקום בעזרה, ודמן טעון שתי מתנות שהן ארבע. ונאכלין בכל העיר, לכל אדם, בכל מאכל, ליום ולילה, עד חצות. תמורם מהם פיוצא בהם, אלא שהמורם נאכל לפתנים, לנשיהם ולבניהם ולעבדיהם.

ז. שלמים קדשים קלים. שחיטתן בכל מקום בעזרה, ודמן טעון שתי מתנות שהן ארבע. ונאכלין בכל העיר, לכל אדם, בכל מאכל, לשני ימים ולילה אחר. תמורם מהם פיוצא בהם, אלא שהמורם נאכל לפתנים, לנשיהם ולבניהם ולעבדיהם.

ח. תבכור והמעשר והפסח קדשים קלים. שחיטתן בכל מקום בעזרה, ודמן טעון מתנה אחת, ובלבד שיתן כנגד תיסוד. שנה באבילתו: תבכור נאכל לפתנים, והמעשר לכל

4. The burnt-offering was one of the most holy sacrifices. It was slaughtered on the north side of the altar. Its blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar] making four in all. This offering had to be flayed, severed into parts, and consumed by fire.

5. As to the communal peace-offerings and the guilt-offerings—the following are the guilt-offerings: for robbery, for making improper use of sacred objects, for violating a betrothed handmaid, the offering of a nazirite who has become ritually unclean, the offering of a leper at his cleansing, and the offering of a person in doubt whether an act he has committed requires a sin-offering—all these were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar] making four in all. These offerings, prepared for food in any fashion, were eaten within the Temple court only by the males of the priesthood that day and evening—until midnight.

6. The thanksgiving-offering and the ram offered by a nazirite [at the termination of his vow] were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings [at opposite angles of the altar] making four in all. They might be eaten, prepared for food in any fashion, anywhere in the city by anyone during that day and evening—until midnight. The same rule applied to the priests' share, except that the priests' share might be eaten only by the priests, their wives, their children and their servants.

7. The peace-offerings also were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings [at opposite angles of the altar] making four in all. They might be eaten, prepared for food in any fashion, anywhere in the city by anyone during two days and one night. The same rule applied to the priests' share, except that the priests' share might be eaten only by the priests, their wives, their children and their servants.

8. The firstlings of animals, the tithe of cattle, and the paschal lamb were likewise holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required one sprinkling only; this, however, had to be done at the base of the altar. The following difference prevailed as to the eating of them: the firstborn animal might be eaten only by the priests,

אדם. וְנֶאֱכָלִין בְּכָל הָעִיר, בְּכָל מֵאָכָל, לְשָׁנֵי יָמִים וּלְלֵילָה
אַחֶר. תִּפְסַח אֵינוֹ נֶאֱכָל אֶלָּא בְּלֵילָה, וְאֵינוֹ נֶאֱכָל אֶלָּא עַד
חֲצוֹת, וְאֵינוֹ נֶאֱכָל אֶלָּא לְמַנּוּיָו, וְאֵינוֹ נֶאֱכָל אֶלָּא צֵלִי.

ספרא, פתחה

רַבִּי יִשְׁמַעֵאל אוֹמֵר: בְּשֵׁלֶשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרָשָׁת:

- (א) מִקָּל וְחֹמֶר;
- (ב) וּמִנּוֹזֶה שָׁנָה;
- (ג) מִבְּנֵי אֵב מִכְּתוּב אַחֵר, וּמִבְּנֵי אֵב מִשְׁנֵי כְּתוּבִים;
- (ד) מִבְּקָל וּפְקָט;
- (ה) וּמִפְקָט וּבְקָל;
- (ו) בְּקָל וּפְקָט וּבְקָל אִי אַתָּה דָן אֶלָּא בְּעֵין הַפְּקָט;

רבי ישמעאל, a contemporary of Rabbi Akiha, died as a martyr in the year 135 during the Roman persecutions. The *Baraita d'Rabbi Ishmael*, which constitutes the introduction to the *Sifra* (tannaitic commentary on Leviticus), has been inserted here to complete the daily minimum of Bible and Talmud study required of every Jew. This section is prefaced (on page 13) by two blessings concerning Torah study.

ILLUSTRATIONS

1. If, for example, a certain act is forbidden on an ordinary festival, it is so much the more forbidden on Yom Kippur; if a certain act is permissible on Yom Kippur, it is so much the more permissible on an ordinary festival.

2. The phrase "Hebrew slave" (Exodus 21:2) is ambiguous, for it may mean a heathen slave owned by a Hebrew, or else, a slave who is a Hebrew. That the latter is the correct meaning is proved by a reference to the phrase "your Hebrew brother" in Deuteronomy 15:12, where the same law is mentioned (... "If your Hebrew brother is sold to you...").

3. (a) From Deuteronomy 24:6 ("No one shall take a handmill or an upper millstone in pledge, for he would be taking a life in pledge") the Rabbis concluded: "Everything which is used for preparing food is forbidden to be taken in pledge." (b) From Exodus 21:26-27 ("If a man strikes the eye of his slave... and destroys it, he must let him go free in compensation for his eye. If he knocks out the tooth of his slave... he must let him go free...") the Rabbis concluded that when any part of the slave's body is mutilated by the master, the slave shall be set free.

4. In Leviticus 18:6 the law reads: "None of you shall marry anyone

while the tithe might be eaten by anyone. Both the firstling and the tithe might be eaten, prepared for food in any fashion, anywhere in the city during two days and one night. The paschal lamb, however, had to be eaten on that night only—and not later than midnight. It might be eaten only by those numbered for it; nor might it be eaten except when roasted.

TALMUDIC EXPOSITION OF THE SCRIPTURES

Sifra, Introduction

Rabbi Ishmael says: The Torah is interpreted by means of thirteen rules:

1. Inference is drawn from a minor premise to a major one, or from a major premise to a minor one.
2. From the similarity of words or phrases occurring in two passages it is inferred that what is expressed in the one applies also to the other.
3. A general principle, as contained in one or two biblical laws, is applicable to all related laws.
4. When a generalization is followed by a specification, only what is specified applies.
5. When a specification is followed by a generalization, all that is implied in the generalization applies.
6. If a generalization is followed by a specification and this in turn by a generalization, one must be guided by what the specification implies.

related to him." This generalization is followed by a specification of forbidden marriages. Hence, this prohibition applies only to those expressly mentioned.

5. In Exodus 22:9 we read: "If a man gives to his neighbor an ass, or an ox, or a sheep, to keep, or any animal, and it dies . . ." The general phrase "any animal," which follows the specification, includes in this law all kinds of animals.

6. In Exodus 22:8 we are told that an embezzler shall pay double to his neighbor "for anything embezzled [generalization], for ox, or ass, or sheep, or clothing [specification], or any article lost" [generalization]. Since the specification includes only movable property, and objects of intrinsic value, the fine of double payment does not apply to embezzled real estate, nor to notes and bills, since the latter represent only a symbolic value.

(ז) מִבְּקָלִל שֶׁהוּא צָרִיף לִפְרֹט, וּמִפְּרֹט שֶׁהוּא צָרִיף לִבְקָלִל;
(ח) כָּל דָּבָר שֶׁהָיָה בְּבָקָל וַיִּצָּא מִן הַבְּקָל לְלִמּוֹד, לֹא
לְלִמּוֹד עַל עֲצָמוֹ יִצָּא, אֲלָא לְלִמּוֹד עַל הַבְּקָל כִּלּוֹ

יִצָּא;

(ט) כָּל דָּבָר שֶׁהָיָה בְּבָקָל וַיִּצָּא לְטֵעוֹן טֵעֵן אַחֵר שֶׁהוּא
בְּעֵינָיו, יִצָּא לְהַקֵּל וְלֹא לְהַחֲמִיר;

(י) כָּל דָּבָר שֶׁהָיָה בְּבָקָל וַיִּצָּא לְטֵעוֹן טֵעֵן אַחֵר שֶׁלֹּא
בְּעֵינָיו, יִצָּא לְהַקֵּד וּלְהַחֲמִיר;

(יא) כָּל דָּבָר שֶׁהָיָה בְּבָקָל וַיִּצָּא לְדוֹן בְּדָבָר הַחֲדָשׁ, אִי
אֵתָּה יָכוֹל לְהַחֲזִירוֹ לְבָקָלוֹ עַד שֶׁיִּחְזָרְנוּ הַכְּתוּב
לְבָקָלוֹ בְּפִירוּשׁ;

(יב) דָּבָר הַלָּמֵד מִעֵינָיו, וְדָבָר הַלָּמֵד מִסּוּפוֹ;

7. In Leviticus 17:13 we read: "He shall pour out its blood, and *cover* it with *dust*." The verb "to cover" is a general term, since there are various ways of covering a thing; "with dust" is specific. If we were to apply rule 4 to this passage, the law would be that the blood of the slaughtered animal must be covered with nothing except dust. Since, however, the general term "to cover" may also mean "to hide," our present passage necessarily requires the specific expression "with dust"; otherwise, the law might be interpreted to mean that the blood is to be concealed in a closed vessel. On the other hand, the specification "with dust" without the general expression "to cover" would have been meaningless.

8. In Deuteronomy 22:1 we are told that the finder of lost property must return it to its owner. In the next verse the Torah adds: "You shall do the same . . . with his *garment* and with anything lost by your brother . . . which you have found . . ." *Garment*, though included in the general expression "anything lost," is specifically mentioned in order to indicate that the duty to announce the finding of lost articles applies only to such objects which are likely to have an owner, and which have, as in the case of clothing, some marks by which they can be identified.

9. In Exodus 35:2-3 we read: "Whoever does any work on the Sabbath shall be put to death; you shall not light a fire on the Sabbath day." The law against lighting a fire on the Sabbath, though already implied in "any work", is mentioned separately in order to indicate that the penalty for lighting a fire on the Sabbath is not as drastic.

10. According to Exodus 21:29-30, the proprietor of a vicious animal which has killed a man or woman must pay such compensation as may be im-

7. When, however, for the sake of clearness, a generalization necessarily requires a specification, or when a specification requires a generalization, rules 4 and 5 do not apply.

8. Whatever is first implied in a generalization and afterwards specified to teach us something new, is expressly stated not only for its own sake, but to teach something additional concerning all the instances implied in the generalization.

9. Whatever is first implied in a general law and afterwards specified to add another provision similar to the general law, is specified in order to alleviate, and not to increase, the severity of that particular provision.

10. Whatever is first implied in a general law and afterwards specified to add another provision which is not similar to the general law, is specified in order to alleviate in some respects, and in others to increase the severity of that particular provision.

11. Whatever is first implied in a general law and is afterwards specified to determine a new matter, the terms of the general law can no longer apply to it, unless Scripture expressly declares that they do apply.

12. A dubious word or passage is explained from its context or from a subsequent expression.

posed on him by the court. In a succeeding verse the Torah adds: "If the ox gores a slave, male or female, he must pay the master thirty shekels of silver." The case of a slave, though already included in the preceding general law of the slain man or woman, contains a different provision, the *fixed* amount of compensation, with the result that whether the slave was valued at more than thirty shekels or less than thirty shekels, the proprietor of the animal must invariably pay thirty shekels.

11. The guilt-offering which a cured leper had to bring was unlike all other guilt-offerings in this, that some of its blood was sprinkled on the person who offered it (Leviticus 14:13-14). On account of this peculiarity none of the rules connected with other offerings would apply to that brought by a cured leper, had not the Torah expressly added: "As the sin-offering so is the guilt-offering."

12. (a) The noun *tinshemeth* occurs in Leviticus 11:18 among the unclean birds, and again (verse 30) among the reptiles. Hence, it becomes certain that *tinshemeth* is the name of a certain bird as well as of a certain reptile. (b) In Deuteronomy 19:6, with regard to the cities of refuge where the manslayer is to flee, we read: "So that the avenger of blood may not pursue the manslayer . . . and slay him, and he is not deserving of death." That the last clause refers to the slayer, and not to the blood avenger, is made clear by the subsequent clause: "inasmuch as he hated him not in time past."

(ג) וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת זֶה, עַד שֶׁיָּבֹא
הַכְּתוּב הַשְּׁלִישִׁי וַיְכַרֵּעַ בֵּינֵיהֶם.

אבות ה, כג, מלאכי ג, ד

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֶנָּה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם גִּבּוֹרְךָ
בְּיִרְאָה, בְּיָמֵינוּ עוֹלָם וּבְשָׁנִים קְדָמוֹנוֹת.

קריש דר בנן

Mourners:

יִתְעַדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פְּרָקְנָה וְיִקְרַב מְשִׁיחָהּ, בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻנְיָא וּבְזִמְן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָיָא.

13. In Exodus 13:6 we read: "Seven days you shall eat unleavened bread," and in Deuteronomy 16:3 we are told: "Six days you shall eat unleavened bread." The contradiction between these two passages is explained by a reference to a third passage (Leviticus 23:14), where the use of the new produce is forbidden until the second day of Passover, after the offering of the *Omer*. If, therefore, the unleavened bread was prepared of the new grain, it could only be eaten six days of Passover. Hence, the passage in Exodus 13:6 must refer to unleavened bread prepared of the produce of a previous year.

THE KADDISH

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally, it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held. At a later period the Kaddish was

13. Similarly, if two biblical passages contradict each other, they can be harmonized only by a third passage.

Mishnah Avoth 5:23; Malachi 3:4

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days; and grant us a portion in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years.

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

introduced into the liturgy to mark the conclusion of sections of the service or of the reading of the hihlical and talmudic passages.

The Kaddish contains no reference to the dead. The earliest allusion to the Kaddish as a mourners' prayer is found in *Maḥzor Vitry*, dated 1208, where it is said plainly: "The lad rises and recites Kaddish." One may safely assume that since the Kaddish has as its underlying thought the hope for the redemption and ultimate healing of suffering mankind, the power of redeeming the dead from the sufferings of *Gehinnom* came to be ascribed in the course of time to the recitation of this sublime doxology. Formerly the Kaddish was recited the whole year of mourning, so as to rescue the soul of one's parents from the torture of *Gehinnom* where the wicked are said to spend no less than twelve months. In order not to count one's own parents among the wicked, the period for reciting the Kaddish was later reduced to eleven months.

The observance of the anniversary of parents' death, the *Jahrzeit*, originated in Germany, as the term itself well indicates. Rabbi Isaac Luria, the celebrated Kabbalist of the sixteenth century, explains that "while the orphan's Kaddish within the eleven months helps the soul to pass from *Gehinnom* to *Gan-Eden*, the *Jahrzeit* Kaddish elevates the soul every year to a higher sphere in Paradise." The Kaddish has thus become a great pillar of Judaism. No matter how far a Jew may have drifted away from Jewish life, the Kaddish restores him to his people and to the Jewish way of living.

יִתְפָּרֵךְ וַיְשַׁתַּכַּח, וַיִּתְפָּאֵר וַיִּתְרומם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִידָהּ הוּא, לְעֵלָּא (לְעֵלָּא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וַיִּתְקַמָּתָא, דְּאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמֵי־דִיהוֹן, וְעַל כָּל תַּלְמֵי־דִי
תַּלְמֵי־דִיהוֹן, וְעַל כָּל מִן דְּעִסְקִין בְּאוּרֵיתָא, דִּי בְּאַתְרָא הֲדוּ
נְדִי בְּכָל אֲחֵר וְאַתְרָא, יְהֵא לָחוּן וְלִבּוֹן שְׁלָמָא רַבָּא, חֲנָא
וְחִסְדָּא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוּנֵי רַיִיחִי, וּפְרָקְנָא מִן קַדְמָא
אֲבוּחוֹן דְּבִשְׁמִיָּא וְאַרְעָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִדְּוָמִינוּ, הוּא בְּרַחֲמֵינוּ יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

It has been suggested that the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

The prayer *על הכל הדין*, recited on Sabbaths before the reading of the Torah, embodies part of the Kaddish in pure Hebrew. Genizah fragments have been found to contain a larger proportion of Hebrew in the Kaddish.

The Kaddish, like *צדוק הדין* ("acknowledgment of divine justice"), recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

The Kaddish has five different forms: 1) *קדיש דרבנן*, recited after the reading of passages from the Talmud; 2) *קדיש שלם*, the full-Kaddish, recited by the Reader at the end of the service; 3) *חצי קדיש*, the half-Kaddish, recited by the Reader between sections of the service; 4) *קדיש יתום*, the mourners' Kad-

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

dish, recited by the mourners after the service and after the recitation of certain psalms; 5) קדיש לאותחורא, an expanded form of the mourners' Kaddish, recited at the cemetery after a burial.

לעלא לעלא is said between *Rosh Hashanah* and *Yom Kippur*; otherwise כל לעלא is said. In some rituals לעלא is repeated throughout the year. לעלא לעלא is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43). Hence, according to *Kitzur Shulhan Arukh*, 129:1, one should say לעלא לעלא without a *vav*.

From the response יהא שמה רכא until the end of the Kaddish there are twenty-eight words. Since לעלא is said twice during the High Holydays, the one-word מכל replaces the phrase כל מן so as to retain the same number of words, namely twenty-eight, which is the numerical value of כח ("strength").

נחמתא ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen," added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

תַּכְפִּילַת שַׁחֲרִית

דברי הימים א טז, ח-לו

הודו לַיהוָה, קראו בשִׁמּוֹ, הוֹדִיעוּ בְּעַמִּים עַל־לִילוֹתָיו. שִׁירוּ לוֹ, וְאָמְרוּ לוֹ, שִׁיחוּ בְּכָל נִפְלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם קְדֹשׁוֹ; יִשְׂמַח לֵב מִבְּקָשֵׁי יְיָ. דִּרְשׁוּ יְיָ וְעֹז, בִּקְשׁוּ כָּנְיוֹ תָמִיד. זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְתָּיו וּמִשְׁפָּטֵי כִּיחוֹ. זָרַע יִשְׂרָאֵל עֲבָדוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו. הוּא יְיָ אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטָיו. זָכְרוּ לְעוֹלָם בְּרִיתוֹ, דָּבָר צִוָּה לְאַלְפֵי דוֹר. אֲשֶׁר כָּרַת אֶת אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק. וַיַּעֲמִדָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם. לֵאמֹר, לֹא אֶתֶן אֶרֶץ כְּנָעַן, תָּכֵל נָחֵל תִּכְבֶּם. בְּהִיוֹתְכֶם מִתֵּי מִסְפָּר, כְּמַעַט וְגָרִים בָּהֶם. וַיִּתְּהֵלְכוּ מִגֹּי אֶל נֹי, וּמִמַּמְלָכָה אֶל עַם אֲחֵר. לֹא הֵנִיחַ לְאִישׁ לַעֲשֹׂקָם, וַיּוֹכַח עַל־יָהֶם מַלְכִּים. אֵל תִּגְעֹו בְּמִשְׁחִי, וּבִנְבִיאֵי אֵל תִּקְרְעוּ. שִׁירוּ לַיהוָה כָּל הָאָרֶץ, בְּשָׂרוֹ מִיּוֹם אֶל יוֹם יִשׁוּעָתוֹ. סִפְרוּ בְּגוֹיִם אֶת כְּבוֹדוֹ, בְּכָל הָעַמִּים נִפְלְאוֹתָיו. כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל כָּל אֱלֹהִים. כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְיָ שָׁמַיִם עָשָׂה. הוֹד וְהָדָר לְפָנָיו, עֹז וְחֵדוּדָה בְּמִקְוָמוֹ. הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיהוָה כְּבוֹד וְעֹז. הָבוּ לַיהוָה כְּבוֹד שִׁמּוֹ, שְׂאוּ מִנְּחָה וּבָאוּ לְפָנָיו, הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת קְדֹשׁ. תִּילּוּ מִלְּפָנָיו כָּל הָאָרֶץ, אַף תִּבּוֹן תִּבָּל בַּל תִּמּוֹט. יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּנוֹיִם יְיָ מֶלֶךְ. יִרְעֶם הַיָּם וּמַלְאוֹ, יַעֲלֶץ הַשָּׁדָה וְכָל אֲשֶׁר בּוֹ. אֲזִי יִרְנְנוּ עַצֵּי הַיַּעַר, מִלְּפָנֵי יְיָ, כִּי בָא לְשִׁפּוֹט אֶת הָאָרֶץ. הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ. וַאֲמָרוּ, הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן תְּגוֹיִם, לְהוֹדוֹת לְשֵׁם קְדֹשְׁךָ, לְהִשְׁתַּבֵּחַ בְּתִהְלֵתְךָ.

MORNING SERVICE

I Chronicles 16:8-36

Give thanks to the Lord, call upon his name; make known his deeds among the peoples. Sing to him, sing praises to him; speak of all his wonders. Take pride in his holy name; let the heart of those who seek the Lord rejoice. Inquire of the Lord and his might; seek his presence continually. Remember the wonders he has done, his marvels, and the judgments he decreed, O descendants of Israel his servant, children of Jacob, his chosen. He is the Lord our God; his judgments are over all the earth. Remember his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant, saying: "To you I give the land of Canaan as the portion of your possession." While they were but a few men, very few and strangers in it, when they went about from nation to nation and from realm to realm, he permitted no man to oppress them, and warned kings concerning them: "Touch not my anointed, and do my prophets no harm!" Sing to the Lord, all the earth; proclaim his salvation day after day. Recount his glory among the nations, and his wonders among all the peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the peoples are mere idols, but the Lord made the heavens. Majesty and beauty are in his presence; strength and joy are in his sanctuary. Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and strength. Give to the Lord the honor due to his name; bring an offering and come before him; worship the Lord in holy array. Tremble before him, all the earth; indeed, the world is firm that it cannot be shaken. Let the heavens rejoice, let the earth exult, and let them say among the nations: "The Lord is King!" Let the sea and its fulness roar; let the field and all that is therein rejoice. Then let the trees of the forest sing before the Lord, who comes to rule the world. Praise the Lord, for he is good; for his kindness endures forever. And say: "Save us, O God of our salvation, gather us and deliver us from the nations, to give thanks to thy holy name, to

ברוך יי אלהי ישראל מן העולם ועד העולם; ויאמרו כל
העם אמן ויחלל ליי.

רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַיהוָה בְּגִלְיוֹ, קְדוֹשׁ הוּא.
רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַיהוָה קְדוֹשׁ, בִּי קְדוֹשׁ יי אֱלֹהֵינוּ.
וְהוּא רַחוּם, יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפוֹ,
וְלֹא יַעִיר כָּל חַמּוֹת. אַתָּה, יי, לֹא תִכְלֹא בְּתַמְנוּךָ מִמֶּנִּי, חֲסִידְךָ
וְאַמְתָּךְ תִּמְיֵד יִצְרוּנִי. זְכֹר בְּתַמְנוּךָ יי, וּבְחֲסִידְךָ, בִּי מַעֲוָלִים
הָמָּה. תִּגְּזוּ לֹאֱלֹהִים, עַל יִשְׂרָאֵל גְּאוֹתוֹ, וְעִזּוֹ בְּשַׂחֲקִים. נוֹרָא
אֱלֹהִים מִמִּקְדָּשֶׁיךָ; אֵל יִשְׂרָאֵל, הוּא נוֹתֵן עִז וְתַעֲצָמוֹת לָעַם;
בְּרוּךְ אֱלֹהִים. אֵל נְקָמוֹת, יי, אֵל נְקָמוֹת, הוֹפִיעַ. הַנְּשֵׂא, שִׁפְט
הָאָרֶץ, הָשֵׁב גְּמוּל עַל גְּאִים. לִי הִשְׁעָה, עַל עַמֶּךָ כְּרַבְתָּךְ
סִלָּה. יי צְבָאוֹת עֲמֻנּוּ, מִשְׁנֵב כָּנוּ אֱלֹהֵי יַעֲקֹב סִלָּה. יי צְבָאוֹת,
אֲשֶׁרִי אָדָם בָּטַח בָּךְ. יי, הוֹשִׁיעָה; תַּמְלִיךְ יַעֲגֻנוּ כִּיּוֹם קִרְאֵנוּ.
הוֹשִׁיעָה אֶת עַמֶּךָ, וּבְרַךְ אֶת נַחֲלָתְךָ, וִירַעַם וַנְּשֵׂאם עַד
הָעוֹלָם. נִפְשָׁנוּ חִבָּתְךָ לִי, עֲזָרְנוּ וּמִגְּנוּנוּ הוּא. בִּי כּוֹ יִשְׁמַח
לִבִּנוּ, בִּי בָשֵׁם קְדוֹשׁ בְּטַחָנוּ. יְהִי חֲסִידְךָ יי עֲלֵינוּ, כְּאֲשֶׁר יִתְּלֵנוּ
לָךְ. הִרְאֵנוּ יי חֲסִידְךָ, וְיִשְׁעָה תַתֵּן-לָנוּ. קוּמָה עֲזָרְתָהּ לָנוּ,
וּפָדֵנוּ לְמַעַן חֲסִידְךָ. אָנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶה מֵאֶרֶץ מִצְרַיִם,
הַרְחֵב-רִפְיָהּ וְאַמְלֵאחֶהּ. אֲשֶׁרִי הָעַם שִׁבְכָה לוֹ, אֲשֶׁרִי הָעַם שְׁנִי
אֱלֹהֵיוֹ. Reader נֶאֱנִי בְּחֲסִידְךָ בְּטַחָתִּי; גָּל לְבִי בִישׁוּעָתְךָ;
אֲשִׁירָה לִי, בִּי גָמַל עָלִי.

תהלים ל

מִזְמוֹר שִׁיר תְּהַבֵּת תְּהַבֵּת לַיהוָה. אֲרוּמָמָה, יי, בִּי דְלִיתָנִי,
וְלֹא שְׁמַחָת אִיבִי לִי. יי אֱלֹהֵי, שְׁנַעֲתִי אֵלֶיךָ וּתְרַפָּאֵנִי. יי,
הַעֲלִיתָ מִן שְׂאוֹל נַפְשִׁי, תִּיִּיתָנִי מִיָּרֵד כּוֹר. וְאָמְרוּ לִי חֲסִידָיו,

glory in thy praise." Blessed be the Lord, the God of Israel, from eternity to eternity. Then all the people said "Amen" and praised the Lord.

Exalt the Lord our God, and worship at his footstool—holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. Thou, O Lord, wilt not hold back thy mercy from me; thy kindness and thy faithfulness will always protect me. Remember thy mercy, O Lord, and thy kindness, for they have been since eternity. Give honor to God, whose majesty is over Israel, whose glory is in the skies. Feared art thou, O Lord, from thy sanctuary; the God of Israel gives strength and power to his people. Blessed be God! God of vengeance, O Lord, God of vengeance, appear! Arise, O Ruler of the world, and render to the arrogant what they deserve. Salvation belongs to the Lord; thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. Save thy people and bless thy heritage; tend them and sustain them forever. Our soul waits for the Lord; he is our help and our shield. Indeed, our heart rejoices in him, for in his holy name we trust. May thy kindness, O Lord, rest on us, as our hope rests in thee. Show us thy kindness, O Lord, and grant us thy salvation. Arise for our help, and set us free for thy goodness' sake. I am the Lord your God, who brought you up from the land of Egypt; open your mouth and I will fill it. Happy the people that is so situated; happy the people whose God is the Lord. I have trusted in thy kindness; may my heart rejoice in thy salvation. I will sing to the Lord, because he has treated me kindly.¹

Psalm 30

A psalm, a song for the dedication of the house; by David.

I extol thee, O Lord, for thou hast lifted me up, and hast not let my foes rejoice over me. Lord my God, I cried to thee, and thou didst heal me. O Lord, thou hast lifted me up from the grave; thou hast let me live, that I should not go down to the grave. Sing

¹ *Psalms* 99:5, 9; 78:38; 40:12; 25:6; 68:35-36; 94:1-2; 3:9; 46:8; 84:13; 20:10; 28:9; 33:20-22; 85:8; 44:27; 81:11; 144:15; 13:6

והודו לְזָכֹר קִדְשׁוֹ. בִּי רַנֵּעַ בְּאִפּוֹ, חַיִּים בְּרָצוֹנוֹ; בְּעָרֵב יָלִין
בְּכִי, וּלְבָקֵר רִנָּה. וְאַנִּי אֲמַרְתִּי בְשִׁלּוֹי, בֶּל אֲמוּט לְעוֹלָם. יְיָ,
בְּרָצוֹנְךָ הַעֲמִדְתָּה לְהַרְרִי עוֹ; הִסְתַּרְתָּ פָנֶיךָ, הָיִיתִי נִבְהָל.
אֵלֶיךָ יְיָ אֶקְרָא, וְאַל אֲדַנִּי אֶתְחַנֵּן. מִה בָּצַע בְּדַמִּי, בִּרְדִּיתִי
אֶל שָׁחַת; הַיּוֹדֶה עָפָר, הַנִּגִּיד אֶמְתָּה. שָׁמַע יְיָ וְחַנּוּן; יְיָ, הִנֵּה
עֹזֶר לִי. הִפַּכְתָּ מִסִּפְדִּי לְמַחוֹל לִי; פִּתַּחְתָּ שְׁקִי וַתֹּאזְנֵנִי
שְׁמַחָה. Reader לָמַעַן יִזְמְרָה כְּבוֹד, וְלֹא יִדָּם; יְיָ אֱלֹהֵי, לְעוֹלָם
אֲוֶדָּה.

יְיָ מִלֶּדֶה, יְיָ מִלֶּדֶה, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

יְיָ מִלֶּדֶה, יְיָ מִלֶּדֶה, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

יְהִיָּה יְיָ לְמִלֶּדֶה עַל כֵּךְ הָאָרֶץ; בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
וְשִׁמוֹ אֶחָד.

חוֹשִׁיעֵנִי, יְיָ אֱלֹהֵינוּ, וְנִבְרָכְנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם
קִדְשֶׁךָ, לְהַשְׁתַּבֵּחַ בְּתוֹהֲלֶתְךָ. בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל, מִן
הָעוֹלָם וְעַד הָעוֹלָם; וְאָמַר כֵּךְ הָעַם אָמֵן, הַלְלוּיָהּ. כֵּךְ
הַנִּשְׁמָה תוֹהֵלֵל יָהּ; הַלְלוּיָהּ.

תהלים 10

לְמִנְצָחַ בְּנִינָת, מִזְמוֹר שִׁיר. אֱלֹהִים יַחַנְנוּ וַיְבָרְכֵנוּ; יָאֵר
פָּנָיו אֶתָּנוּ, סִלָּה. לָדַעַת בְּאָרֶץ דִּרְבָּךָ, בְּכֹל גּוֹיִם יִשְׁעֶתְךָ.
יִדְוֶה עַמִּים, אֱלֹהִים; יִדְוֶה עַמִּים כָּלָם. יִשְׁמְחוּ וַיִּרְנְנוּ לְאֻמִּים,
בִּי תִשְׁפֹּט עַמִּים מִיֶּשֶׁר, וּלְאֻמִּים בְּאָרֶץ תִּנְחָם, סִלָּה. יִדְוֶה
עַמִּים, אֱלֹהִים; יִדְוֶה עַמִּים כָּלָם. אֶרֶץ נִתְּנָה וּבִלְוָה; יְבָרְכֵנוּ
אֱלֹהִים, אֱלֹהֵינוּ. יְבָרְכֵנוּ אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ כָּל אִפְסֵי אֶרֶץ.

Psalm 30 is a hymn of gratitude for recovery from a grave sickness. The psalmist relates that trouble came to him when he thought that he could be

to the Lord, you who are godly, and give thanks to his holy name. For his anger only lasts a moment, but his favor lasts a lifetime; weeping may lodge with us at evening, but in the morning there are shouts of joy. I thought in my security I never would be shaken. O Lord, by thy favor thou hadst established my mountain as a stronghold; but when thy favor was withdrawn, I was dismayed. To thee, O Lord, I called; I appealed to my God: "What profit would my death be, if I went down to the grave? Will the dust praise thee? Will it declare thy faithfulness? Hear, O Lord, and be gracious to me; Lord, be thou my helper." Thou hast changed my mourning into dancing; thou hast stripped my sackcloth and girded me with joy; so that my soul may praise thee, and not be silent. Lord my God, I will thank thee forever.

The Lord is King, was King, and shall forever be King.

The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One.¹

Save us, Lord our God; gather us from the nations, to give thanks to thy holy name, to triumph in thy praise. Blessed be the Lord God of Israel from eternity to eternity! All the people said *Amen* and praised the Lord.

Let everything that has breath praise the Lord. Halleluyah, praise the Lord.²

Psalms 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee. Let the nations be glad and sing for joy, for thou rulest the people justly; thou guidest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee. The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the ends of the earth shall revere him.

independent of God's aid. In his distress he pleaded that his life might be spared, and his prayer was answered. He is determined to spend the rest of his life in thanksgiving.

Psalms 67, short and joyful, is partly taken from the priestly benediction. God's goodness to Israel reveals him to the nations and calls forth their praise, submission and worship. Verse 4 and verse 6 are identical: "May the peoples praise thee, O God; may all the peoples praise thee!"

¹*Zechariah 14:9.* ²*I Chronicles 16:35-36; Psalms 150:6.*

הריני מזמן את פי להודות, להלל ולשבח את בוראי.
 לשם יחוד קדשא בריך הוא ושכנתה על ידי החוה טמיר
 ונעלה בשם כל ישראל.

ברוך שאמר וזהו העולם, ברוך הוא. ברוך אומר
 ועושה, ברוך גזור ומקום, ברוך עושה בראשית, ברוך
 מרחם על הארץ, ברוך מרחם על הבניות, ברוך מושלם
 שבר טוב ליראיו, ברוך מי לעד נקם לנצח, ברוך פודה
 ומציל, ברוך שמו. ברוך אתה, יי אלהינו, מלך העולם,
 האל, האב הרחמן, המהלל בפי עמו, משבח ומפאד בלשון
 חסידיו ובעבדיו. ובשרי דוד עבדך נהלך, יי אלהינו,
 בשבחות ובמדות, ונעלה ונשבחך ונפאדך ונמליכך,
 ונפיר שמך, מלכנו, אלהינו. Reader יחיד, מי העולמים,
 מלך משבח ומפאד, עדי עד שמו הגדול. ברוך אתה, יי,
 מלך מהלל בתשבחות.

The following psalm is omitted on *Erev Yom Kippur*, *Erev Pesah*
 and *Hol ha-Mo'ed Pesah*.

ההלים ק

מזמור לתודה; הריעו לי כל הארץ. עבדו את יי
 בשמחה, באו לפניו ברננה. דעו כי יי הוא אלהים; הוא עשנו
 ואלו אנחנו, עמו וצאן מרעיתו. באו שעריו בתודה, תצרוותו
 בתהלה; הודו לו, ברכו שמו. Reader כי טוב יי, לעולם חסדו,
 ועד דר ודר אמונתו.

was recited in the Temple on weekdays when thank-offerings
 were presented. The psalmist invites the whole world to join Israel in the
 worship of God and to acknowledge him as the merciful Father of all mankind.

I am setting my mouth to thank and praise my Creator. In the name of the Holy One and his divine presenece, conceated and invisible, and in the name of all Israel:

Blessed be he who spoke, and the world came into being; blessed be he. Blessed be he who says and performs. Blessed be he who decrees and fulfills. Blessed be he who created the universe. Blessed be he who has merey on the world. Blessed be he who has merey on all creatures. Blessed be he who grants a goodly reward to those who revere him. Blessed be he who lives forever and exists eternally. Blessed be he who redeems and saves; blessed be his name. Blessed art thou, Lord our God, King of the universe, O God, merciful Father, who art praised by the mouth of thy people, lauded and glorified by the tongue of thy faithful servants. With the songs, hymns and psalms, of thy servant David will we praise thee, Lord our God; we will exalt, extol, glorify, and proclaim thee King; we will call upon thy name, our King, our God. Thou who art One, the life of the universe, O King, praised and glorified be thy great name forever and ever. Blessed art thou, O Lord, King extolled with hymns of praise.

The following psalm is omitted on Erev Yom Kippur, Erev Pesah and Hol ha-Mo'ed Pesah.

Psalm 100

A psalm for the thank-offering.

Shout praise to the Lord, all the earth. Serve the Lord with joy; come before him with singing. Know that the Lord is God; he has made us, and we are his, his people and the flock of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; give thanks to him, bless his name. For the Lord is good; his kindness is forever; his faithfulness endures to all generations.

ברוך שׂאמר is composed of eighty-seven words, a number suggesting the numerical value of *שו* ("refined gold"). This hymn introduces the biblical selections entitled *מטקי דומרה* ("verses of praise"). It is included in the ninth century *Siddur* of Amram Gaon.

יהי כבוד יי לעולם; ישמח יי במעשיו. יהי שם יי מברך,
 מעתה ועד עולם. ממזרח שמש עד מבואו, מהלל שם יי. רם
 על כל גוים יי, על השמים כבודו. יי, שמך לעולם; יי, זכרך
 לדר נדר. יי בשמים הכין כסאו, ומלכותו בכל משלה.
 ישמחו השמים ותגל הארץ, ויאמרו בגוים יי מלך. יי מלך,
 יי מלך, יי ומלך לעולם ועד. יי מלך עולם ועד, אגדו גוים
 מארצו. יי הפיר עצת גוים, הניא מחשבות עמים. רבות
 מחשבות בלב-איש, ועצת יי היא תקום. עצת יי לעולם
 תעמד, מחשבות לבו לדר נדר. כי הוא אמר ויהי, הוא צוה
 ויעמד. כי בחר יי בציון, אנה למושב לו. כי יעקב בחר לו
 יה, ישראל לסגלתו. כי לא יטש יי עמו, ונחלתו לא יעזב.
 Reader והוא רחום, יבפר עון ולא ישחית, והרבה להשיב
 אפו, ולא יעיר כל חמתו. יי, הושיעה; המלך יעננו ביום
 קראנו.

אשרי יושבי ביתך; עוד יהללך סלה.
 אשרי העם שפכה לו; אשרי העם שיי אל-היו.

ההללים סבה

תהלה לך נדר

ארומך, אלהי המלך, ואברכה שמך לעולם ועד.
 בכל יום אברכה, ואהללה שמך לעולם ועד.
 גדול יי ומהלל מאד, ולנדלתו אין חקר.
 דור לדור ישבח מעשיך, ונבורתך יגידו.
 דבר כבוד הודך, ודברי נפלאותך אשיחה.
 ועוז נוראותך יאמרו, ונדלתך אספרנה.

May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. From the rising of the sun to its setting let the Lord's name be praised. High above all nations is the Lord; above the heavens is his glory. O Lord, thy name is forever; O Lord, thy fame is through all generations. The Lord has set up his throne in the heavens, and his kingdom rules over all. Let the heavens rejoice, let the earth exult, and let them say among the nations, "The Lord is King!" The Lord is King, the Lord was King, the Lord shall be King forever and ever. The Lord is King for evermore; the heathen have vanished from his land. The Lord annuls the counsel of nations; he foils the plans of peoples. Many are the plans in a man's heart, but it is the Lord's purpose that shall stand. The Lord's purpose stands forever; his plans are through all generations. For he spoke, and the world came into being; he commanded, and it stood firm. Surely, the Lord has chosen Zion; he has desired it for his habitation. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. Surely, the Lord will not abandon his people, nor forsake his heritage. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.²

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.

¹ *Psalms* 104:31; 113:2-4; 135:13; 103:19; *I Chronicles* 16:31; *Psalms* 10:16; 33:10; *Proverbs* 19:21; *Psalms* 33:11, 9; 132:13; 135:4; 94:14; 78:38; 20:10. ² *Psalms* 84:5; 144:15.

זָכַר רַב טוֹבָהּ יִבְיָעוּ, וְזָדְקָהּ יִרְגְּמוּ.
 חֲנוּן וְרַחוּם יְיָ, אֲרָף אֶפְסִים וְגָד־לִחְסֹד.
 טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
 יוֹדוּךָ יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרֶתְךָ יִדְבְּרוּ.
 לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשִׁלְתְּךָ כָּל דּוֹר וָדָר.
 סוֹמֵךְ יְיָ לְכָל חַנּוּפְלִים, וְזוֹקֵף לְכָל הַכַּפּוּזִים.
 עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַדְּךָ, וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן.
 צַדִּיק יְיָ בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.
 קָרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֻהוּ בְּאַמֶּת.
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שְׁוַעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יְיָ אֶת כָּל אֱהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
 תַּהֲלֵת יְיָ יִדְבַּר-פִּי; וַיִּבְרַךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
 Reader וְאֶנְחֵנוּ נִבְרַךְ יְיָ מִעַתָּה וְעַד עוֹלָם; הַלְלוּיָהּ.

נהלים קטן

הַלְלוּיָהּ; הַלְלֵי נַפְשִׁי אֶת יְיָ. אֲהַלֵּלָהּ יְיָ בְּחַיִּי, וְאֶזְמַרְהָ
 לְאֱלֹהֵי בְעוֹדִי. אֵל תִּבְטְחוּ בְּנִדְיָבִים, בְּכִן-אָדָם שְׂאִין לוֹ
 תְּשׁוּעָה. תִּצַּא רוּחוֹ יֵשֵׁב לְאַדְמָתוֹ, בַּיּוֹם הַהוּא אֲבָדוֹ עֲשֹׂתֵנִתּוּ.
 אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל יְיָ אֱלֹהָיו. עֲשֶׂה שְׁמִים
 וְאַרְצִי, אֵת הַיָּם, וְאֵת כָּל אֲשֶׁר בָּם; הַשְׁמַר אֶמֶת לְעוֹלָם. עֲשֶׂה
 מִשְׁפָּט לַעֲשׂוּקִים, נָתַן לָחֶם לָרַעֲבִים; יְיָ מִתִּיר אֲסוּרִים. יְיָ

is added from Psalm 115:18 so that אשרי, like the five subsequent psalms, may end with *Halleluyah*.

They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.
My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
Praise the Lord!

Psalm 146

Praise the Lord! Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing to my God as long as I exist. Put no trust in princes, in mortal man who can give no help. When his breath goes, he returns to the dust, and on that very day his designs perish. Happy is he who has the God of Jacob as his help, whose hope rests upon the Lord his God, Maker of heaven and earth and sea and all that is therein; who keeps faith forever, renders justice to the oppressed, and feeds those who are hungry. The Lord sets the captives free. The Lord opens the eyes of the

¹ *Psalm 115:18.*

פָּקַח עֵינַי, יי זָקַף כְּפופִים, יי אָהַב צְדִיקִים. יי שָׁמַר אֶת
גֵּרִים; יתום וְאַלְמָנָה יַעֲזֹדֵד, וְדָרָךְ רָשָׁעִים יַעֲזוּת. Reader יִמְלֹךְ
יי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; תִּלְלוּיָהּ.

תהלים קמו

תִּלְלוּיָהּ; כִּי טוֹב זִמְרָה אֱלֹהֵינוּ, כִּי נָעִים, נֶאֱדָה תְהִלָּהּ.
בוֹגָה יְרוּשָׁלַיִם יי; נִדְחֵי יִשְׂרָאֵל יִכַּנֵּס. הָרוּפָא לְשִׁבּוּרֵי לֵב,
וּמַחְבֵּשׁ לְעִצְבוֹתָם. מוֹנֶה מִסְפָּר לְכוֹכְבִּים, לְכֹלָם שְׁמוֹת
יִקְרָא. נָדוּל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר. מַעֲזֹדֵד
עֲנָוִים יי, מַשְׁפִּיל רָשָׁעִים עַדִּי אֶרֶץ. עָנִי לִי בְּתוֹדָה, וּמְרוֹ
לֹאֲלֵינוּ בְּכִנּוּר. הַמְּכַסֶּה שָׁמַיִם בְּעָבִים, הַמְּכִין לְאֶרֶץ מָטָר,
הַמַּצְמִיחַ הָרִים חֲצִיר. נוֹתֵן לְבַהֲמָה לַחֲמָה, לְבָנִי עֵרֵב אֲשֶׁר
יִקְרָאוּ. לֹא בְּגִבּוֹרֵת הַסּוֹס יִחַפֵּץ, לֹא בְּשׁוֹקֵי הָאִישׁ יִרְצֶה.
רוֹצֶה יי אֶת יִרְאָיו, אֶת הַמְּנַהֲלִים לַחֲסִדּוֹ. שֹׁבֵחִי יְרוּשָׁלַיִם,
אֶת יי; תִּלְלִי אֱלֹהֵינוּ, צִיּוֹן. כִּי חֲזַק בְּרִיחֵי שְׁעָרֶיךָ, בְּרוּךְ בְּגִידֶךָ
בְּקִרְבֶּךָ. הַשֶּׁם נְבוֹלָד שְׁלוֹם, תִּלְבַּב חַטִּים יִשְׁבִּיעֶדָּה. הַשֶּׁלֶחַ
אֶמְרָתוֹ אֶרֶץ, עַד מִהֲרָה יְרוּץ דְּבָרוֹ. הַנֶּחֱן שֶׁלֹּג בְּצִמְרָה; כְּפֹדֶר
כְּאַפָּר יִפְזֹר. מַשְׁלִיךְ מִרְחֹו כְּפֹתִים; לְפָנַי קָרְתוֹ מִי יַעֲמֹד.
יִשְׁלַח דְּבָרוֹ וְנִמְסַם; יֵשֶׁב רוּחוֹ, וְיָלוּ מַיִם. מְגִיד דְּבָרָיו לִיַּעֲקֹב,
חֲקָיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. Reader לֹא עָשָׂה כֵּן לְכָל גּוֹי,
וּמִשְׁפָּטִים בָּל יִדְעוּם: תִּלְלוּיָהּ.

תהלים קסח

תִּלְלוּיָהּ; תִּלְלוּ אֶת יי מִן הַשָּׁמַיִם, תִּלְלוּהוּ בְּמִרוֹמִים.
תִּלְלוּהוּ כָּל מַלְאָכָיו, תִּלְלוּהוּ כָּל צְבָאָיו. תִּלְלוּהוּ שְׁמֹשׁ
וַיָּרֵחַ, תִּלְלוּהוּ כָּל כּוֹכְבֵי אוֹר. תִּלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְחַפְזֵיהֶם
אֲשֶׁר מַעַל הַשָּׁמַיִם. יְהִלְלוּ אֶת שֵׁם יי, כִּי הוּא צִנָּה וְנִבְרָאוּ.

blind, raises those who are bowed down, and loves the righteous. The Lord protects the strangers, and upholds the fatherless and the widow; but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, for all generations. Praise the Lord!

Psalm 147

Praise the Lord! It is good to sing to our God, it is pleasant; praise is comely. The Lord rebuilds Jerusalem; he gathers together the dispersed people of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars, and gives a name to each. Great is our Lord and abundant in power; his wisdom is infinite. The Lord raises the humble; he casts the wicked down to the ground. Sing thanks to the Lord; make melody upon the harp to our God, who covers the sky with clouds, provides rain for the earth, and causes grass to grow upon the hills. He gives food to the cattle, and to the crying young ravens. He cares not for [those who rely on] the strength of the horse; he delights not in [those who rely on] a warrior's legs. The Lord is pleased with those who revere him, those who yearn for his kindness. Praise the Lord, O Jerusalem! Praise your God, O Zion! He has indeed fortified your gates; he has blessed your children within. He establishes peace within your territory, and fills you with the finest of wheat. He sends forth his command to the earth; his word runs very swiftly. He gives snow like wool; he scatters hoarfrost like ashes. He casts forth his ice like crumbs; who can stand before his cold? He sends forth his word and melts them; he causes his wind to blow, and the waters flow. He declares his word to Jacob, his statutes and ordinances to Israel. He has not dealt so with heathen nations; his ordinances they do not know. Praise the Lord!

Psalm 148

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave

נַעֲמִידִם לְעֵד לְעוֹלָם, חֲקִינֶתָּן וְלֹא יַעֲבֹר. הִלְלוּ אֶת יי מֶן
הָאָרֶץ, תַּנְיִינִים וְכָל תְּהוֹמוֹת. אֵשׁ וּבָרָד, שֶׁלֹּג וְקִיטּוֹר, רוּחַ
סַעֲרָה עֹשֶׂה דְבָרוֹ. הַהָרִים וְכָל גְּבוּעוֹת, עֵין פָּרִי וְכָל אֲרוֹזִים.
הַחֲתָה וְכָל בְּהֵמָה, רִמָּשׁ וְצִפּוֹר כָּנָף. מִלְכֵי אֲרֶץ וְכָל לְאֻמִּים,
שָׂרִים וְכָל שָׁפְטֵי אֲרֶץ. בַּחוּרִים וְגַם בְּתוּלוֹת, זִקְנִים עִם
נְעָרִים. יִהְלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ; חִדּוֹ עַל אֲרֶץ
וְשָׁמַיִם. Reader נִרְאֶה קֶרֶן לְעַמּוֹ, תִּהְלָה לְכָל חֲסִידָיו, לְבָנֵי
יִשְׂרָאֵל עִם קֶרְבּוֹ; הִלְלוּיָהּ.

ההלים קכט

הִלְלוּיָהּ; שִׁירוּ לִי שִׁיר חֲדָשׁ, תִּהְלָתוֹ בְּקִהֵל חֲסִידִים.
יִשְׁמַח יִשְׂרָאֵל בַּעֲשׂוֹי, בָּנֵי צִיּוֹן יִגִּילוּ בְּמִלְכָּם. יִהְלְלוּ שְׁמוֹ
בְּמִחוּל, בְּתֹף וּבְנוֹר יִזְמְרוּ לוֹ. כִּי רוּצָה יי בַּעֲמּוֹ, וּפֶאֶר עֲנָוִים
בִּישׁוּעָה. יַעֲלֹזוּ חֲסִידִים בְּכָבוֹד, וְיִרְנְנוּ עַל מִשְׁכְּבוֹתָם. רוֹמְמוֹת
אֵל בְּגֵרוֹנָם, וְחֶרֶב פִּיפִיּוֹת בְּיָדָם. לַעֲשׂוֹת נִקְמָה בְּנוֹזִים,
תּוֹכְחוֹת בְּלְאֻמִּים. Reader לְאֹסֵר מַלְכֵיהֶם בְּזָקִים, וְנִבְבְּרֵיהֶם
בְּכַבְלֵי בְרוֹז. לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב; הָדָר הוּא לְכָל
חֲסִידָיו; הִלְלוּיָהּ.

ההלים קנ

הִלְלוּיָהּ; הִלְלוּ אֵל בְּקֹדֶשׁוֹ, הִלְלוּהוּ בְּרָקִיעַ עֶזוֹ. הִלְלוּהוּ
בְּגִבּוֹרֶתָיו, הִלְלוּהוּ כְּרֹב נִדְלוֹ. הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הִלְלוּהוּ
בְּנֶבֶל וּבְנוֹר. הִלְלוּהוּ בְּתֹף וּמִחוּל, הִלְלוּהוּ בְּמִנִּים וְעֶגְב.
הִלְלוּהוּ בְּצִלְצְלֵי שָׁמֶע, הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. Reader כָּל
הַנְּשָׁמָה תִּתְהַלֵּל יָהּ; הִלְלוּיָהּ. כָּל הַנְּשָׁמָה תִּתְהַלֵּל יָהּ; הִלְלוּיָהּ.

a law which none transgresses. Praise the Lord from the earth, you sea-monsters and all depths; fire and hail, snow and vapor, stormy wind, fulfilling his word; mountains and all hills, fruit-trees and all cedars; wild animals and all cattle, crawling things and winged fowl; kings of the earth and all nations, princes and all earthly rulers; young men and maidens, old men and children; let them praise the name of the Lord, for his name alone is exalted; his majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!

Psalm 149

Praise the Lord! Sing a new song to the Lord; praise him in the assembly of the faithful. Let Israel rejoice in his Maker; let the children of Zion exult in their King. Let them praise his name with dancing; let them make music to him with drum and harp. For the Lord is pleased with his people; he adorns the meek with triumph. Let the faithful exult in glory; let them sing upon their beds. Let the praises of God be in their mouth, and a double-edged sword in their hand, to execute vengeance upon the nations, punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment. He is the glory of all his faithful. Praise the Lord!

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and the lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with resounding cymbals; praise him with clanging cymbals. Let everything that has breath praise the Lord. Praise the Lord!

Psalms 146-150, known as the *Halleluyah Psalms*, sum up the joy of those who trust in God. Psalm 147 describes God's mercy in restoring Jerusalem, in helping those who are cast down, and in caring for the animal world. Psalm 150 is the grand finale of the spiritual concert.

ברוך יי לעולם, אמן ואמן. ברוך יי מציון, שכן ירושלים;
הללויה. ברוך יי אלהים, אלהי ישראל, עשה נפלאות לבדו.
Reader וברוך שם כבודו לעולם; וימלא כבודו את כל הארץ,
אמן ואמן.

דברי הימים א כט, י-יג

ויברך דוד את יי לעיני כל הקהל, ויאמר דוד: ברוך
אתה יי, אלהי ישראל אבינו, מעולם ועד עולם. לך יי
הגדלה והגבורה והתפארת והנצח וההוד, כי כל בשמים
ובארץ; לך יי הממלכה, והמתנשא לכל לראש. והעשר
והכבוד מלפניך, ואתה מושל בכל, ויברך כח וגבורה,
ויברך לגדל ולחזק לכל. ועתה אלהינו, מודים אנחנו לך,
ומהללים לשם תפארתך. ויברכו שם כבודך, ומרומם על
כל ברכה ותהלה.

נחמיה ט, ה-יא

אתה הוא יי לברכה, אתה עשית את השמים, שמי השמים
וכל צבאם, הארץ וכל אשר עליה, הימים וכל אשר בהם,
ואתה מחיה את כלם, וצבא השמים לך משתחווים. Reader אתה
הוא יי האלהים, אשר בחרת באברהם והוצאתו מאור בשדים
ושמת שמו אברהם. ומצאת את לבבו נאמן לפניך—

וכרות עמו הברית לכת את ארץ הפנעני, החתי, האמרי,
והכנעני והיבויסי והחנני, לכת לזרעו; ותקם את דבריה, כי
צדיק אתה. ותרא את עני אבותינו במצרים, ואת זעקתם
שמעת על ים סוף. ותתן אתם ומפתים בפרעה ובכל עבדיו
ובכל עם ארצו, כי ידעת כי הוידו עליהם; ותעש לך שם
בהיום הזה. Reader והיום בקעת לפניך, ויעברו בחורף הים
בבבשה; ואת רדפיהם השלכת במצולת, כמו אבן במים עזים.

Blessed be the Lord forever. Amen, Amen. Blessed out of Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone works wonders; blessed be his glorious name forever. May the whole earth be filled with his glory. Amen, Amen.¹

I Chronicles 29:10-13

David blessed the Lord before all the assembly, and David said: Blessed art thou, O Lord, God of Israel our Father, forever and ever. Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty, for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Riches and honor come from thee; thou rulest over all; in thy hand are power and might, and it is in thy power to make all great and strong. Hence, our God, we ever thank thee and praise thy glorious name. Blessed be thy glorious name, high above all blessing and praise.

Nehemiah 9:5-11

Thou art the Lord, thou alone. Thou hast made the heavens and the heaven of heavens with all their host, the earth and all the things upon it, the seas and all that is in them, and thou preservest them all; the host of the heavens worships thee. Thou art the Lord God, who didst choose Abram, and didst bring him out of Ur of the Chaldeans, and gavest him the name of Abraham. Thou didst find his heart faithful before thee, and didst make a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite—to give it to his descendants, and hast fulfilled thy words, for thou art righteous. Thou didst see the distress of our fathers in Egypt and hear their cry by the Red Sea; thou didst show signs and wonders on Pharaoh and all his servants and all the people of his land, for thou knewest that they dealt viciously against them; and so hast thou made a name for thyself to this day. The sea thou didst divide before them, so that they went through the middle of the sea on dry ground; and their pursuers thou didst cast into the depths, like a stone into the mighty waters.

¹ *Psalms* 89:53; 135:21; 72:18-19.

וַיִּשְׁעַע יי בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם; וַיֵּרָא יִשְׂרָאֵל
אֶת מִצְרַיִם מֵת עַל שְׁפַת הַיָּם. Reader וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּם
הַגָּדֹל אֲשֶׁר עָשָׂה יי בַּמִּצְרַיִם, וַיֵּרָאוּ הָעָם אֶת יי, וַיֹּאמְרוּ
בְּנֵי וְבָמֹשֶׁה עֲבָדוּ.

שמות טו, א-יט

אֲזַיִשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיי, וַיֹּאמְרוּ
לֹא־מֵר: אֲשִׁירָה לַיי כִּי נָאֵה נָאֵה, כֹּס וְרָבּוּ דָמָה בָּיָם. עָזִי
חֲמַרְתָּ יְהי, וַיְהִי לִי לִישׁוּעָה; זֶה אֱלֹהִי וְאֶנְהוּ, אֱלֹהֵי אָבִי
וְאֶרְמָנָהוּ. יי אִישׁ מִלְחָמָה, יי שְׁמוֹ. מִרְקֶבֶת פָּרַעַה וַהֲלֹו יָרָה
בָּיָם, וּמִבְּחַר שְׁלָשׁוּ שְׁבָעוּ בָנִים סוּף. תַּהֲמֹת יִבְסָמוּ; יָרְדוּ
בַּמַּצּוֹלֹת כְּמוֹ אֶבֶן. יְמִינָה יי נֶאֱדָרִי בַּכֶּתֶם, יְמִינָה יי תִּרְעֵץ
אוֹיֵב. וּבָרַב וְאוֹיֵב תַּהֲרֹס קִמְיָה; תִּשְׁלַח חֲרֹנָה, יֹאכְלֶמוּ בַּקֶּשׁ.
וּבְרוּחַ אַפְיָה נַעֲרָמוּ מָיִם, נִצְּבוּ כְמוֹ גֵּר נִזְלִים, קָפְאוּ תַהֲמֹת
כָּל־בָּיִם. אָמַר אוֹיֵב: אֶרְדֹּף אֲשֵׁנִי, אֲחַלֵּק שָׁלָל, תִּמְלָאמוּ
נַפְשִׁי, אֶרִיק חֲרָבִי, תִּוְרִישְׁמוּ יָדִי. נִשְׁפַּת בְּרוּחָהּ, בִּסְמוּ יָם;
צָלְלוּ כַּעֲפֹרֶת בְּמָיִם אֲדִירִים. מִי כְמִכָּה בָּאֵלֶם יי, מִי כְמִכָּה
נֶאֱדָר בַּקֹּדֶשׁ, נוֹרָא תַהֲלֹת, עָשָׂה פֶלֶא. נָטִיתָ יְמִינָה, תִּבְלָעֶמוּ
אֶרֶץ. נָחִיתָ בַּחֲסִדָּה עִם־זֵו וְנָאֵלְתָּ; נִהַלְתָּ בַּעֲזָה אֵל נוֹה קִדְשָׁהּ.
שָׁמְעוּ עַמִּים, יִרְוּנוּ; חִיל אָחִז יִשְׁבִּי פִלְשֶׁת. אֲזַיִבְהֹלוּ אֱלֹהֵי
אֲדוֹם, אֵילִי מוֹאָב יִאֲחַזְמוּ רָעַד; נָמְנוּ כָּל יִשְׁבֵּי כְנָעַן. תִּפֹּל
עֲלֵיהֶם אִמְתָּה נִפְחָד; בְּגֹדֹל זְרוּעָה יִדְמוּ כְּאֶבֶן; עַד יַעֲבֹר
עִמָּהּ יי, עַד יַעֲבֹר עִם־זֵו קִנְיָתָ. תִּבְאָמוּ וְתִשְׁעֶמוּ בְּחַר נִחְלָתָהּ,

was chanted in the Temple during the Sabbath afternoon service (Rosh Hashanah 31a). The Song of the Sea is a daily reminder of the liberation from Egypt.

Exodus 14:30-31

Thus did the Lord save Israel that day from the power of the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the mighty act which the Lord had performed against the Egyptians, and the people revered the Lord; they believed in the Lord and in his servant Moses.

Exodus 15:1-19

Then Moses and the children of Israel sang this song to the Lord; they said: I will sing to the Lord, for he has completely triumphed; the horse and its rider he has hurled into the sea. The Lord is my strength and song, for he has come to my aid. This is my God, and I will glorify him; my father's God, and I will extol him. The Lord is a warrior—Lord is his name. Pharaoh's chariots and his army he has cast into the sea, and his picked captains are engulfed in the Red Sea. The depths cover them; they went down into the depths like a stone. Thy right hand, O Lord, glorious in power, thy right hand, O Lord, crushes the enemy. By thy great majesty thou destroyest thy opponents. Thou sendest forth thy wrath—it consumes them like stubble. By the blast of thy nostrils the waters piled up—the floods stood upright like a wall; the depths were congealed in the heart of the sea. The enemy said: "I will pursue them, I will overtake them, I will divide the spoil, my lust shall be glutted with them; I will draw my sword, my hand shall destroy them." Thou didst blow with thy wind—the sea covered them; they sank like lead in the mighty waters. Who is there like thee among the mighty, O Lord? Who is like thee, glorious in holiness, awe-inspiring in renown, doing marvels? Thou didst stretch out thy right hand—the earth swallowed them. In thy grace thou hast led the people whom thou hast redeemed; by thy power thou hast guided them to thy holy habitation. The peoples have heard of it and trembled; pangs have seized the inhabitants of Philistia. Then were the chieftains of Edom in agony; trembling seized the lords of Moab; all the inhabitants of Canaan melted away. Terror and dread fell on them. Under the great sweep of thy arm they are as still as a stone, till thy people pass over, O Lord, till the people thou hast acquired pass over. Thou wilt bring them in and plant them in the highlands of thy own,

מכון לשבתה פַּעֲלָתָהּ, יי; מְקַדֵּשׁ, אֲדֹנִי, בּוֹנֵנוּ יְיָהּ. יי וּמִלֶּךְ
לְעָלְמָם וְעַד. יי וּמִלֶּךְ לְעָלְמָם וְעַד. יי מְלִכּוּתָהּ (קָאם) לְעָלְמָם
וּלְעָלְמֵי עֲלָמָיָא.

כִּי בָּא סוֹס פְּרָעָה בְּרָכְבוֹ וּבְפָרָשָׁיו בֵּינָם וַיָּשָׁב יי עֲלֵיהֶם
אֶת מִי הָיִם; וּבְנֵי יִשְׂרָאֵל הִלְכוּ בִּנְפִשָּׁה בְּתוֹךְ הָיִם.

כִּי לִי הַמְּלוּכָה, וּמוֹשֵׁל בְּגוֹיִם. Reader וְעָלוּ מוֹשִׁיעִים בְּהַר
צִיּוֹן לְשִׁפְטֵי אֶת הַר עֵשׂוֹ, וְהִיטָה לִי הַמְּלוּכָה. וְהִיטָה יי לְמִלְכָּה
עַל כָּל הָאָרֶץ; בַּיּוֹם הַזֶּה וַיְהִי יי אֶחָד וַיִּשְׁמוּ אֶחָד.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מִלִּפְנֵי, הָאֵל הַמִּלְכָּה הַגָּדוֹל וְהַקְדוֹשׁ,
בְּשִׁמְנִים וּבְאַרְבָּעִים. כִּי לָךְ נָאָה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר
וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֹז וּמִמְשָׁלָה, נִצָּחַת, גְּדֻלָּה וּגְבוּרָה,
תְּהִלָּה וְתִפְאֳרָתָהּ, קִדְּשָׁה וּמְלִכּוּתָהּ; Reader בְּרָכוֹת וְהוֹדָאוֹת,
לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ, וּמַעֲשֵׂיךָ וְעַד עוֹלָם אֲתָה אֵל-בְּרוּךְ
אֲתָה, יי, אֵל מִלְכָּה, גָּדוֹל וּמְהֻלָּל בַּתְּשַׁבְּחוֹת, אֵל הַהוֹדָאוֹת,
אֲדוֹן הַנִּפְלְאוֹת, בּוֹרֵא כָּל הַנִּשְׁמוֹת, רַבּוֹן כָּל הַמַּעֲשִׂים,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה; מִלְכָּה יְחִידָה, אֵל, חֵי הָעוֹלָמִים.

Between Rosh Hashanah and Yom Kippur:

תהלים קל

שִׁיר הַמַּעֲלוֹת. מַמְעַמְקִים קָרָאתִיךָ, יי. אֲדֹנִי, שְׁמָעָה
בְּקוֹלִי, וְהִתְיַנֵּת אֲזִנֶּיךָ לְקוֹל תְּחִנּוּנֵי. אִם עֲנוּת תִּשְׁמַר-
יָהּ, אֲדֹנִי, מִי יַעֲמֵד. כִּי עֲמֻךְ הַסְּלִיחָה, לְמַעַן תִּגְרָא. מִיִּיתִי
יי, מִיִּיתָה נִפְשִׁי, וְלִדְבָרוֹ הוֹחֵלְתִּי. נִפְשִׁי לֹאדֹנִי מִשְׁמָרִים
לְבַקֵּר, שְׁמָרִים לְבַקֵּר. יַחַל יִשְׂרָאֵל אֵל יי, כִּי עִם יי הַחֲסֵד,
וְהַרְבֵּה עֲמוֹ פְּדוּתָהּ. וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲנוּתָיו.

the place which thou, O Lord, hast made for thy dwelling, the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. The Lord shall reign forever and ever.

The Lord's kingship is established forever and to all eternity.

For the horses of Pharaoh with his chariots and his cavalry entered the sea, and the Lord made the waters of the sea flow back on them, while the children of Israel walked on dry land in the midst of the sea.

For sovereignty is the Lord's, and he governs the nations. Deliverers shall go up to Mount Zion to rule the hill country of Esau, and dominion shall be the Lord's. The Lord shall be King over all the earth; on that day shall the Lord be One and his name One.¹

Praised be thy name forever, our King, great and holy God and King, in heaven and on earth; for to thee, Lord our God and God of our fathers, pertain song and praise, hymn and psalm, power and dominion, victory, greatness and might, renown and glory, holiness and kingship; blessings and thanks are due to thy great and holy name; throughout eternity thou art God. Blessed art thou, O Lord, most exalted God and King, Lord of wonders, Creator of all souls, Master of all creatures, who art pleased with hymns. Thou art the only King, O God, the life of the universe.

Between Rosh Hashanah and Yom Kippur:

Psalm 130

A Pilgrim Song. Out of the depths I call to thee, O Lord. O Lord, hear my voice; let thy ears be attentive to my supplicating voice. If thou, O Lord, shouldst keep strict account of iniquities, O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. I look for the Lord, my whole being hopes; I wait for his word. My soul waits for the Lord more eagerly than watchmen for the dawn, than watchmen for the dawn. O Israel, put your hope in the Lord, for with the Lord there is kindness; with him there is great saving power. It is he who will redeem Israel from all its iniquities.

¹ *Psalm 22:29; Obadiah 1:21; Zechariah 14:9.*

יִתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בָּרָא בְּרֻעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָה וַיַּקְרֵב מוֹשִׁיטָהּ, בְּחַיִּיבוֹן
וּבְיוֹמֵיכוֹן וּבְחַיִּי דְּכָל בֵּית יִשְׂרָאֵל, בְּעֻנְיָא וּבְזִמּוֹן קָרִיב,
וְאִמְרוּ אֲמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעַלְמֵי עַלְמֵינָא.
 יתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַומֵּם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעַלְמָא (לְעַלְמָא)
 מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחֶתָּא וְנִחְמֶתָּא, וְדַמְיִירוֹן בְּעַלְמָא,
 וְאִמְרוּ אֲמֵן.

Silent meditation:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח. וַיִּתְפָּאֵד וַיְתַדַּמּוּ.
וַיִּתְנַשֵּׂא שְׁמוֹ יְשׁוּעַ מֶלֶךְ מַלְכֵי הַמַּלְכִּים.
הַקָּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא רִאשׁוֹן וְהוּא
אַחֲרוֹן, וּמְבַלְעָדָיו אֵין אֱלֹהִים. סָלַו

לְרֹכֵב בְּעֶרְבוֹת, בֵּיהָ שְׁמוֹ, וְעָלוּ לִפְנֵיו; וּשְׁמוֹ מְדוֹמָם עַל כָּל בְּרָכָה וְתַהֲלָה. בְּדוֹד
שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וְעַד. יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

Reader:

בָּרְכוּ אֶת יְיָ הַמְבַרְךְ.

Congregation and Reader:

פָּרוּךְ יְיָ הַמְּבַרֵּךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עוֹשֶׂה שָׁלוֹם, וּבוֹרֵא אֶת הַכֹּל.

המאיר לארץ ולדלים עליה ברחמים, ובטובו מחדש
בכל יום תמיד מעשה בראשית. מה רבו מעשיך, יי; בלם
בחקמה עשית; מלאה הארץ קננה. המלך המרום לבדו
מאז, המשבח והמפאר והמתנשא מימות עולם. אלהי עולם,
ברחמך הרבים רחם עלינו, אדון עגנו, צור משגבנו, מגן
ישענו, מושב בעדנו.

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

Blessed art thou, Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, hast ever been exalted, lauded and glorified and extolled from days of old. Eternal God, show us thy great mercy! Lord of our strength, thou art our secure Stronghold, our saving Shield, our Refuge.

יְבִרָא רַע is a modified form of Isaiah 45:7, where the text has יְבִרָא רַע. This variation is explained to be due to a desire of using a more auspicious expression (Berakhoth 11b).

אל בָּרוּךְ גָּדוֹל דָּעָה, הַכִּין וּפָעַל זִהְרֵי חֲמָה, טוֹב יֵצֵר
 כְּבוֹד לְשִׁמוֹ, מְאֻרוֹת נִתֵּן סְבִיבוֹת עֶזוֹ, פְּנוֹת צָבָאוֹ קְדוֹשִׁים,
 רוֹמְמֵי שְׂדֵי, תָּמִיד מִסְפָּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ. תַּתְּכַרֵּךְ, יְיָ
 אֱלֹהֵינוּ, בְּשִׁמּוֹת מְמַעַל וְעַל הָאָרֶץ מִתְחַת, עַל כָּל שִׁכְחַת
 מַעֲשֵׂה יָדֶיךָ, וְעַל מְאֻרֵּי אוֹר שְׁעֵשִׂית; הִמָּח וּפְאָרְיֵךְ סִלָּה.

תַּתְּכַרֵּךְ לְנֶצַח צוּרְנוֹ, מְלַכְנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים;
 יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ, יוֹצֵר מִשְׁרָתִים; וְאֲשֶׁר מִשְׁרָתוֹ
 בָּלָם עוֹמְדִים בְּרוּם עוֹלָם, וּמִשְׁמֹעִים בִּירְאָה, יָחַד בְּקוֹל,
 דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֵךְ עוֹלָם. בָּלָם אַחֻבִּים, בָּלָם בְּרוּרִים,
 בָּלָם גְּבוּרִים, בָּלָם קְדוֹשִׁים, וּבָלָם עֹשִׂים בְּאֵימָה וּבִירְאָה
 רְצוֹן קוֹנֵם. Reader וּבָלָם פּוֹתְחִים אֶת פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה,
 בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִין וּמְשַׁבְּחִין, וּמְפָאֲרִין וּמְעֲרִיצִין,
 וּמְקַרְיָשִׁין וּמְמַלְכִּין—

אֶת שֵׁם הָאֵל, הַמְּלִיךְ הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ הוּא.
 וּבָלָם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמִים זֶה מְזֻה, וְנוֹתְנִים
 בְּאַהֲבָה רְשׁוֹת זֶה לְזֶה Reader לְהַקְדִּישׁ לְיוֹצְרָם. בְּנִחַת רִוּחַ,
 בְּשִׁפְהָ בְּרוּרָה וּבִנְעִימָה קִרְשָׁה, בָּלָם בְּאַחַד עוֹנִים בְּאֵימָה,
 וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת;

מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

וְהָאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעִמָּת

שָׁרָפִים. Reader לְעִמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

The blessed God, great in knowledge, designed and made the brilliant sun. The Beneficent One created glory for his name. He placed luminaries round about his majesty. His chief hosts are holy beings that extol the Almighty. They constantly recount God's glory and holiness. Be thou blessed, Lord our God, in heaven above and on the earth below, for thy excellent handiwork and for the luminaries which thou hast made; they ever render thee glory.

Be thou forever blessed, our Stronghold, our King and Redeemer, Creator of holy beings; praised be thy name forever, our King, Creator of ministering angels, all of whom stand in the heights of the universe and reverently proclaim in unison, aloud, the words of the living God and everlasting King. All of them are beloved, all of them are pure, all of them are mighty, all of them are holy; they all perform with awe and reverence the will of their Creator; they all open their mouth with holiness and purity, with song and melody, while they bless and praise, glorify and reverence, sanctify and acclaim—

The name of the great, mighty and revered God and King; holy is he. They all accept the rule of the kingdom of heaven, one from the other, graciously granting permission to one another to hallow their Creator. In serene spirit, with pure speech and sacred melody they all acclaim in unison and with reverence:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory.¹

Then the celestial spheres and the holy beings, rising with a loud sound toward the seraphim, respond with praise and say:

Rabbi Abraham Isaac Kook writes: Faith is the song of life. Woe to him who wishes to rob life of its splendid poetry. The whole mass of prosaic literature and knowledge is of value only when it is founded on the perception of the poetry of life.

All the troubles of the world, especially the ills of the soul such as sadness, impatience, disgust with life and despair are due only to the failure of knowing how to face the majesty of God in utter surrender.

¹ *Isaiah* 6:3.

ברוך כבוד יי מִמְקוֹמוֹ.

לֵאל בָּרוּךְ נְעִימוֹת יִתְּנוּ; לַמֶּלֶךְ, אֵל חַי וְנֶכְמָר, זְמֵרוֹת
יֵאמְרוּ, וְחֲשָׁבֹת יִשְׁמְעוּ; כִּי הוּא לְבָדוֹ מְרוֹם וְקָדוֹשׁ, פּוֹעֵל
נְבוֹרוֹת, עוֹשֶׂה חֲדָשׁוֹת, בְּעַל מַלְחָמוֹת, זוֹרֵעַ צָדִיקוֹת, מַצְמִיחַ
יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא תַהֲלוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַמַּחְדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית, בְּאֲמֹר:
לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדוֹ. Reader אוֹר חֲדָשׁ עַל
צִיּוֹן תָּאִיר, וְנִזְכֶּה בְּלִנּוֹ בְּמַהֲרָה לְאוֹרוֹ. בָּרוּךְ אַתָּה, יי, יוֹצֵר
הַמְּאוֹרוֹת.

אַתָּה רַבָּה אֲהַבְתָּנוּ, יי אֱלֹהֵינוּ; חֲמֵלָה גְּדוֹלָה וַיִּתְּרָה
חֲמֵלָתָ עָלֵינוּ. אֲבִינוּ מִלִּבֵּנוּ, בַּעֲבוּר שְׁמֶךָ הַגָּדוֹל וּבַעֲבוּר
אֲבוֹתֵינוּ שֶׁבִטְחוּ בְּךָ וַתִּלְמְדֵם חֲסִי חַיִּים לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב
שָׁלֵם, בֶּן תַּחֲנוּנוֹ וַתִּלְמְדֵנוּ. אֲבִינוּ, אֵב הַרְחֵמֵנוּ, הַמְרַחֵם, רַחֵם
עָלֵינוּ וְחַן בְּלִבֵּנוּ בִּינָה לְהַבִּין וּלְהַשְׁכִּיל, לְשֹׁמֵעַ, לְלַמֵּד
וּלְלַמֵּד, לְשֹׁמֵר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ,
בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמוֹצְאוֹתֶיךָ, וַיַּחֲד
לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, לְמַעַן לֹא נִבּוֹשׁ וְלֹא נִפְלֵם
וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד. כִּי בָשָׂם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּמִתְחַנֵּן,
נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ. מַהֵר וְהִבֵּא עָלֵינוּ בְּרָכָה וְשָׁלוֹם
מִהֲרָה מֵאַרְבַּע בְּנִפּוֹת כָּל הָאָרֶץ, וְשִׁבּוֹר עָלֵנוּ מֵעַל צָוָאֲרֵנוּ,
וְתוֹלִיכֵנוּ מִהֲרָה קוֹמָמִיּוֹת לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,
וְכֵן בְּחֶרֶת מִכָּל עַם וְלָשׁוֹן, Reader וְקִרְבָּתֵנוּ מִלִּבֵּנוּ לְשְׁמֶךָ
הַגָּדוֹל סֶלָה, בְּאַמֶּת, בְּאַהֲבָה, לְהוֹדוֹת לָךְ וּלְיִתְדְּךָ וּלְאַהֲבָה
אֶת שְׁמֶךָ. בָּרוּךְ אַתָּה, יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Blessed be the glory of the Lord from his abode.¹

To the blessed God they offer melodies; to the King, the living and eternal God, they utter hymns and praises. He alone, exalted and holy, performs mighty acts and creates new things; he is a warrior who sows justice, produces triumphs, and creates healing. Revered in renown, Lord of wonders, in his goodness he renews the creation every day, constantly, as it is said: "He makes the great lights; truly, his mercy endures forever."² O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the lights.

With a great love hast thou loved us, Lord our God; great and abundant mercy hast thou bestowed upon us. Our Father, our King, for thy great name's sake and for the sake of our forebears who trusted in thee, whom thou didst teach laws of life, be gracious to us and teach us. Our Father, merciful Father, thou who art ever compassionate, have pity on us and inspire us to understand and discern, to perceive, learn and teach, to observe, do, and fulfill gladly all the teachings of thy Torah. Enlighten our eyes in thy Torah; attach our heart to thy commandments; unite our heart to love and reverence thy name, so that we may never be put to shame and stumbling. In thy holy, great and revered name we trust—may we thrill with joy over thy salvation. Hasten, bring speedily upon us blessing and peace from the four corners of the earth. Break the alien yoke from our neck, and speedily make us walk upright to our land, for thou art the God who performs triumphs. Thou hast chosen us from all peoples and nations; thou, our King, hast in truth graciously brought us near thy great name, that we may praise thee, acclaiming thy Oneness and loving thy name. Blessed art thou, O Lord, who hast graciously chosen thy people Israel.

אהבה רבה, one of the most beautiful prayers in the liturgies of the world, is very old and was probably instituted by the men of the Great Assembly in the early period of the second Temple. A profound love for God and the Torah is echoed in this prayer, in which the merciful Father is entreated to enlighten our eyes and our minds to understand his teachings.

¹Ezekiel 3:12. ²Psalm 136:7.

(When praying in private, add: אֵל מֶלֶךְ נֶאֱמָן)

דברים י, ד-ט

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

כְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

וְאַתְּהָתָּה אַתָּה יְיָ אֱלֹהֵינוּ כָּכָל לְבָבְךָ וּכְכָל נַפְשְׁךָ וּכְכָל
מַאֲדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם, עַל
לְבָבְךָ. וְשִׁנְתָּם לְבִינֶךָ, וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֻתְךָ
בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְקִשְׁרָתָם לְאִזְתָּךְ עַל יָדְךָ, וְהָיוּ
לְטַטְפַּת בֵּין עֵינֶיךָ. וְכִתְבָתָם עַל מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

דברים יא, יז-כא

וְהָיָה אִם שָׁמַע תִּשְׁמָעוּ אֵל מְצוֹתַי, אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ כָּכָל לְבָבְכֶם וּכְכָל
נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ, יוֹדָה וּמִלְקוֹשׁ; וְאַסְפֹּתִי
דִּגְנוֹךָ, וְתִירְשֶׁךָ וְיִצְהַרְךָ. וְנָתַתִּי עֹשֶׁב בְּשֹׁדְךָ לְבִהֲמֹתֶךָ; וְאַבְלָתְךָ
וְשִׁבְעָתְךָ. הִשְׁמָרוּ לָכֶם פֶּן יִפְתָּה לְבָבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בָּכֶם, וַעֲצַר
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהִיאָדְמָה לֹא תִהְיֶה אֶת יְבוּלָהּ;
וְאַבְדֶּתֶם מִחֶרֶד מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשִׁמַּתֶּם

The initial letters of אֵל מֶלֶךְ נֶאֱמָן form the word אֶמָּן. There are 245 words in the *Shema*. When the Reader repeats ה' אֱלֹהֵיכֶם אֶחָד the number of words is raised to 248, corresponding to the 248 parts of the human frame. On reciting the *Shema* privately, however, one is required to add the three words אֵל מֶלֶךְ נֶאֱמָן in order to complete the number 248.

The last letters of שָׁמַע and אֶחָד form the word עֵד ("witness"), that is, he who recites the *Shema* bears witness that God is One.

The *Shema*, Israel's confession of faith, expresses the duty of loving and serving God with our whole being. The second paragraph demands that we give living expression to our love of God by careful observance of his pre-

(When praying in private, add: God is a faithful King.)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul,

cepts which are designed to assure our happiness. The third section contains the law of *tsitsith*, intended to remind us constantly of our duties towards God, and a warning against following the evil impulses of the heart. The *Shema*, sounding the keynote of Judaism, is the oldest portion of the *Siddur*. In the morning service the *Shema* is preceded by two blessings and followed by one; in the evening service it is preceded by two blessings and followed by two. This is in keeping with the expression: "Seven times a day I praise thee" (Psalm 119:164; Berakhoth 11b).

את דברי אלה על לבבכם ועל נפשכם; וקשרתם אתם לאות על ידכם, והיו לטושפת בין עיניכם. ולמדתם אתם את בניכם לדבר בם, בשבתך בביתך, ובכלכתך בדרך, ובשכבך ובקומך. וכתבתם על מזוזות ביתך ובשעריך.
למען ירבו ימיכם וימי בניכם, על האדמה אשר נשבע יי לאבותיכם לתת להם, בימי השנים על הארץ.

בסדר טו, לו-כא

וַיֹּאמֶר יי אֵל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְּגָדֵיהֶם לְדָרְתָם; וְנָתַנוּ עַל צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יי, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִהְיוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי; וְהִייתֶם קְדָשִׁים לֵאלֹהֵיכֶם. אֲנִי יי אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם לֵאלֹהִים; אֲנִי Reader יי אֱלֹהֵיכֶם—

אֱמֶת וְיָצִיב, וְנָכוֹן וְקַיָּם, וְיֵשֶׁר וְנֶאֱמָן, וְאֶהוּב וְחָבִיב, וְנֶחְמָד וְנָעִים, וְנִרְאָ וְנִדְרִיר, וְנִמְתָּקֵן וְנִמְקָקֵל, וְנָשׁוּב וְנִפְּחֵה הַדָּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם נָעַד. אֱמֶת, אֱלֹהֵי עוֹלָם מְלֻכְנוּ, צוּר יַעֲקֹב מֶגֶן יִשְׁעֵנו. Reader לְדֹר וְדֹר הוּא קַיָּם, וְשִׁמּוֹ קַיָּם, וְכִסָּאוֹ נָכוֹן, וּמְלָכוּתוֹ וְנֶאֱמֹנָתוֹ לְעַד קִיּוֹמָת. וְדַבְּרֵנוּ הַיּוֹם וְקִיּוֹמִים, נֶאֱמָנִים וְנֶחְמָדִים, לְעַד וְלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעַלֵּינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ.

is mentioned in the Mishnah (Tamid 5:1) among the prayers used in the Temple. The fifteen synonyms, וְיֵשֶׁר וְנֶאֱמָן, correspond to the fifteen words in the last sentence of the *Shema*, beginning with אֲנִי and ending with

and you shall hind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscrihe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and certain, established and enduring, right and steadfast, beloved and precious, pleasant and sweet, revered and glorious, correct and acceptable, good and beautiful is this faith to us forever and ever. True it is that the eternal God is our King, the Stronghold of Jacob and our saving Shield. He exists throughout all generations; his name endures; his throne is firm; his kingship and his truth are forever established. His words are living and enduring, faithful and precious, forever and to all eternity, as for our fathers so also for us, for our children and future generations, and for all generations of the seed of Israel his servants.

אמן. The rule is not to interrupt the connection between **אמן** and **ה' אלהיכם**, as if these three words formed one sentence, meaning: "The Lord your God is true" (Mishnah Berakhoth 2:2).

הוה refers to the *Shema* as a solemn profession of the Oneness of God. The *Shema* is the watchword of Israel's faith, and it is the desire of every loyal Jew to have it upon his lips when he dies.

על הראשונים ועל האחרונים דבר טוב נקיים לעולם
ועד, אמת ואמונה, חק ולא יעבר. Reader אמת, שאמה הוא
י אלהינו ואלהי אבותינו, מלכנו מלך אבותינו, גאלנו גאל
אבותינו, יוצרנו צור ישועתנו, בורנו ומצילנו; מעולם הוא
שמן, ואין לנו עוד אלהים זולתה, סלה.

עזרת אבותינו אתה הוא מעולם, מנן ומושיע להם
ולבניהם אחריהם בכל דור ודור. ברום עולם מושבך,
ומשפטיך ודרכתך עד אפסי ארץ. אמת, אשרי איש שישמע
למצותיך, ותורתך ודברך ישים על לבו. אמת, אתה הוא
אדון לעמך, ומלך גבור לריב ריבם לאבות ובנים. אמת,
אתה הוא ראשון ואתה הוא אחרון, ומבלעדיך אין לנו מלך
גואל ומושיע. אמת, ממצרים גאלתנו, י אלהינו, ומבית
עבדים פדיתנו. כל בבוריהם הרגת, ובכורך ישראל גאלת,
נים סוף להם בקעת, וזדים טבעת, וידידים העברת; ויכסו
מים צריהם, אחד מהם לא נותר. על זאת שבחו אהובים
ורוממו לאל, ונתנו ידידים ומורות, שירות ותשבחות, ברכות
והודאות למלך, אל חי נקים. רם ונשא, גדול ונורא, משפיל
גאים עדי ארץ ומגביה שפלים עדי מרום, מוציא אסירים
ופודה עניים, ועוזר נלים, ועונה לעמו ישראל בעת שנעם
אליו. תהלות לאל עליון גאלם, ברוך הוא ומברך.

משה ובני ישראל לך ענו שירה בשמחה רבה, ואמרו כלם:
מי במכה באלים, יי; מי במכה נאדר בקדש, נורא תהלות,
עשה פלא.

Alike for the first and the last generations this faith is good and valid forever and ever; it is true and trustworthy, a law that will not pass away. True it is that thou art the Lord our God and the God of our fathers, our King and the King of our fathers, our Redeemer and the Redeemer of our fathers, our Maker and saving Stronghold, our Deliverer and Rescuer. Thou art eternal, and we have no other God besides thee.

Thou wast the help of our fathers from of old, and hast been a Shield and Savior to them and their children after them in every generation. In the heights of the universe is thy habitation, and thy justice and righteousness reach to the furthest ends of the earth. True it is that happy is the man who obeys thy commands and takes thy Torah and thy word to heart. True it is that thou art the Lord of thy people, and a mighty King to champion the cause of fathers and sons. True it is that thou art the first and thou art the last, and besides thee we have no King who redeems and saves. True it is that from Egypt thou didst redeem us, Lord our God, and from the house of slavery thou didst deliver us; all their first-born thou didst slay, but Israel thy first-born thou didst redeem; thou didst divide the Red Sea and drown the arrogant, but thy beloved people thou didst take across; the water covered their enemies, not one of them was left.

For this, the beloved people praised and extolled God; they offered hymns, blessings and thanksgivings to the King, the living and eternal God. He is high and exalted, great and revered; he brings the arrogant low to the ground and raises the lowly up high; he frees the captives, and delivers the afflicted; he helps the poor, and answers his people of Israel whenever they cry to him. Praised be the supreme God; be he ever blessed.

Moses and the children of Israel sang a song to thee with great joy; all of them said:

“Who is like thee, O Lord, among the mighty?
Who is like thee, glorious in holiness,
Awe-inspiring in renown, doing wonders?”¹

¹ *Exodus* 15:11.

שירה חדשה שבחו גאולים לשמך הגדול על שפת הים;
יחד בלשם הודו והמליכו ואמרו:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צור ישראל, קומה בעזרת ישראל, ופדה בנאמך יחודה
וישראל. Reader ונאמר: גאלנו יי צבאות שמו, קדוש ישראל.
ברוך אתה, יי, גאל ישראל.

The Amidah is recited in silent devotion while standing, facing east.
The Reader repeats the Amidah aloud when a minyan holds service.

אדני, שפתי תפתח, ופי יגיד תהלתך.
ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל
עליון, נזמל חסדים טובים, וקונה הכל, וזוכר חסדי אבות,
ומביא גואל לבני בנייהם למען שמו באהבה.

Between Rosh Hashanah and Yom Kippur add:

(וּבְרָנוּ לְחַיִּים, מְלֶךְ חַיִּין בְּחַיִּים,
וּבְתַבְנוּ בְּסֶפֶר חַיִּים, לְמַעַן אֱלֹהִים חַיִּים.)
מלך עוזר ומושיע ומגן. ברוך אתה, יי, מגן אברהם.
אתה גבור לעולם, אדני; מתיח מתיח אתה, רב להושיע.

Between Sukkoth and Pesah:

Summer:

מוזרד הטל. משיב הרוח ומזריד הגשם.
מבליבל חיים בחסד, מתיח מתיח ברחמים רבים, סומך
נופלים, ורופא חולים, ומחיר אסורים, ומקיים אמונתו לישיגי
עפר. מי במוך, בעל גבורות, ומי דומה לך, מלך ממית
ומחיה ומצמיח ישועה.

The redeemed people sang a new song of praise to thy name at the seashore; they all, in unison, gave thanks and proclaimed thy sovereignty, and said:

"The Lord shall reign forever and ever."

Protector of Israel, arise to the aid of Israel; deliver Judah and Israel, as thou hast promised. Our Redeemer, thou art the Lord of hosts, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Summer:

Thou causest the dew to fall.

Between Sukkoth and Pesah:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(כִּי בְּמוֹדֶה, אֵב הַרְחָמִים, זֹכֵר יִצְוָרְיוֹ לְחַיִּים בְּרַחֲמִים).
וְנֶאֱמַן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מְחַיֵּה הַמֵּתִים.

When the Reader repeats the Amidah, the following Kedushah is said:

נְקַדִּישְׁךָ וְנַעֲרִיצְךָ בְּנֹעַם שִׁיחַ סוּד שְׂרָפֵי קֹדֶשׁ הַמִּשְׁלָּשִׁים
לָךְ קִדְשָׁה, בְּכַתוּב עַל יַד נְבִיאָה: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ זָבָאוֹת; מְלֹא בָּרַךְ הָאָרֶץ בְּבוֹדוֹ.
לְעַמָּתָם מִשְׁבָּחִים וְאוֹמְרִים:
בְּרוּךְ בְּבוֹד יְיָ מִמְּקוֹמוֹ.
וּבְדַבְרֵי קִדְשְׁךָ כַּתוּב לֵאמֹר:
יְמַלֵּךְ יְיָ לְעוֹלָם, אֵל הַקּוֹדֶשׁ צִיּוֹן לְדֹר וָדֹר; הַלְלֵיהָ.

Reader
לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצָּחִים קִדְשְׁךָ
נְקַדִּישׁ, וְשִׁבְחָתְךָ אֵלֵהֶנּוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל
מְלֹךְ נָדוּל וְקְדוֹשׁ אַתָּה. * בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יְיָ, הַמְּלֹךְ הַקְּדוֹשׁ.)

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה,
כִּי אֵל מְלֹךְ נָדוּל וְקְדוֹשׁ אַתָּה. * בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יְיָ, הַמְּלֹךְ הַקְּדוֹשׁ.)

אַתָּה חוֹנֵן לְאָדָם רַעַת, וּמַלְמֵד לְאִגּוּשׁ בִּינָה. חֲנֻנוּ מֵאַתָּה
רַעַת, בִּינָה וְהַשְׁבֵּל. בְּרוּךְ אַתָּה, יְיָ, חוֹנֵן הַרַעַת.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Amidah, the following Kedushah is said.

We sanctify and revere thee in the sweet words of the assembly of holy seraphim who thrice acclaim thy holiness, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Angels respond with praise and say:

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!³

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. *Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King. *Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding. O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Psalm 146:10.

השיבנו אבינו לתורתך, וקרבתנו מלבנו לעבודתך;
והחזירנו בתשובה שלמה לפניך. ברוך אתה, יי, הרוצה
בתשובה.

סלח לנו אבינו כי חטאנו, מחל לנו מלבנו כי פשענו, כי
אל טוב וסלח אתה. ברוך אתה, יי, חנון המרבה לסלח.

ראה נא בענינו וריבה ריבנו, ונאלנו ונאלה שלמה מהרה
למען שמך, כי אל גואל חזק אתה. ברוך אתה, יי, גואל
ישראל.

On fast days the Reader adds here:

(ענו, יי, ענו ביום צום מעניתנו, כי בצרה גדולה אנחנו. אל תפן אל רשענו,
ואל מסדר פניו ממנו, ואל מתעלם מתחנונו. היה נא קרוב לשועתנו, ויהי נא
חסדך לנחמנו; טרם נקרא אליך ענו, בדבר שנאמר: והיה טרם יקראו, ואני
אענה; עוד הם מברכים, ואני אשמע. כי אתה, יי, העונה בעת צרה, פודה ומציל
בכל עת צרה וצוקה. ברוך אתה, יי, העונה בעת צרה.)

רפאנו יי ונרפא, הושיענו ונושעה, כי תהלתנו אתה;
והעלה רפואה שלמה לכל מכותינו, כי אל מלך רופא נאמן
וברחמן אתה. ברוך אתה, יי, רופא חולי עמו ישראל.

ברוך עלינו, יי אלהינו, את השנה הזאת ואת כל מיני
תבואתה לטובה,

From December 4th till Pesah say:

ותן טר ומטר לברכה

From Pesah till December 4th say:

ותן ברכה

על פני האדמה, ושבענו מטיבה, וברך שנתנו בשנים הטובות
לברכה, כי אל טוב ומטיב אתה ומברך השנים. ברוך
אתה, יי, מברך השנים.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou art a good and forgiving God. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us completely and speedily for thy name's sake, for thou art the mighty redeeming God. Blessed art thou, O Lord, Redeemer of Israel.

On fast days the Reader adds here:

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear."¹ For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. Blessed art thou, O Lord, who answerest in time of distress.)

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our ills and wounds; for thou art the faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all its varied produce for the best.

From Pesah till December 4th say:

From December 4th till Pesah say:

| | |
|-------------------|------------------------------------|
| Bestow a blessing | Bestow dew and rain for a blessing |
|-------------------|------------------------------------|

upon the face of the earth. Satisfy us with its goodness, and bless our year with the prosperity of good years, for thou art the good and beneficent God who dost bless the years. Blessed art thou, O Lord, who blessest the years.

¹*Isaiah* 65:24.

תקע בשופר גדול לַחֲרוֹתָנוּ, וְשָׂא גַם לְקַבֵּץ נִגְלִיּוֹתֵינוּ,
וּבְקַבְּצֵנוּ יַחַד מִהֲרָה מֵאַרְבַּע כַּנְּפוֹת הָאָרֶץ לְאַרְצֵנוּ. בְּרוּךְ
אַתָּה, יְיָ, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.
הַשִּׁירָבָה שׁוֹפְטֵינוּ בְּבִרְאשׁוֹנָה, וְיוֹעֲצֵינוּ בְּבִתְחִלָּה; וְהַסֵּר
מִמֶּנּוּ יָגוֹן וְאַנְחָה; וּמֵלֹד עֲלֵינוּ מִהֲרָה, אַתָּה יְיָ לְבִדְדָה,
בְּחֶסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בְּצִדֶּק וּבְמִשְׁפָּט. * בְּרוּךְ אַתָּה, יְיָ,
מֵלֶךְ אוֹהֵב צִדְקָה וּמִשְׁפָּט.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יְיָ, הַמֵּלֶכֶת הַמִּשְׁפָּט.)

וְלַמְלָכִיּוֹת אֵל תְּהִי תִקְוָה, וְכֹל הָרָשָׁעָה כִּרְגֵעַ תֵּאָבֵד,
וְכֹל אִיבֵי עַמּוֹךְ מִהֲרָה יִכָּהֲרוּ; וְנוֹדִים מִהֲרָה תַעֲקֹר וְתִשְׁפֹּר
וְתִמְגַּר, וְתִכְלֵם וְתִשְׁפִּילֵם וְתִכְנִיעֵם בְּמִהֲרָה בְּיָמֵינוּ. בְּרוּךְ
אַתָּה, יְיָ, שׁוֹבֵר אִיבִים וּמַכְנִיעַ זֵדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמּוֹךְ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעֲלֵינוּ, יִחַבְּנוּ נָא
רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ; וְתֵן שָׂכָר טוֹב לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ
בְּאַמֻּת, וְשִׁים חֲלָקֵנוּ עִמָּהֶם, וְלַעֲוֹלָם לֹא גְבוּשׁ, כִּי כָךְ בְּמִתְחַנֵּן.
וְעַל חֲסִדְךָ הַגָּדוֹל בְּאַמֻּת נִשְׁעָנוּ. בְּרוּךְ אַתָּה, יְיָ, מִשְׁעֵן וּמִבְטָח
לַצַּדִּיקִים.

וְלִירוּשָׁלָיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכֹּן בְּתוֹכָהּ בְּאַשְׁרֵי
דְּבָרְתָּ; וּבִנְה אוֹתָהּ בְּקִרְוֵב בְּיָמֵינוּ בְּנֵן עוֹלָם; וְכִסֵּא דָוִד
עַבְדְּךָ מִהֲרָה לְתוֹכָהּ תִּכְבֵּן. בְּרוּךְ אַתָּה, יְיָ, בּוֹנֵה יְרוּשָׁלָיִם.

Sound the great shofar for our freedom; lift up the banner to bring our exiles together; assemble us speedily from the four corners of the earth into our land. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us speedily, O Lord, in kindness and merey; clear us in righteousness and in justice. *Blessed art thou, O Lord, King who lovest righteousness and justice.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

May the slanderers have no hope; may all wickedness perish instantly; may all our enemies be soon cut down. Do thou speedily uproot and crush the arrogant; east them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a goodly reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust and on thy great kindness we faithfully rely. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in merey to thy city Jerusalem and dwell in it as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David thy servant. Blessed art thou, O Lord, Builder of Jerusalem.

את צמח דוד עבדך מהרה תצמיח, וקרנו תרום
בישועתך, כי לישועתך קוינו כל היום ומצפים לישועה.
ברוך אתה, יי, מצמים קרן ישועה.

אב הרחמן, שמע קולנו; יי אלהינו, חוס ורחם עלינו,
ונקבל ברחמים וברחון את תפלתנו, כי אל שומע תפלות
ותחנונים אתה; ומלפניך מלפני ריכם אל תשיבנו. חננו וענו
ושמע תפלתנו, כי אתה שומע תפלת כל פה, עמו ישראל,
ברחמים. ברוך אתה, יי, שומע תפלה.

רצה, יי אלהינו, בעמך ישראל ולהתפללם שעה; והשב
את העבודה לרביר ביתך, ואשי ישראל והתפללם מהרה
באתה תקבל ברחון, ותהי לרחון תמיד עבודת ישראל
עמו.

On Rosh Hodesh and H'ol ha-Mo'ed add:

(אלהינו ואלהי אבותינו, בעלה ונבא, ונגיע ונראה, ונרצה
וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו,
וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך,
וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן
ולחסד ולרחמים, לחיים ולשלום, ביום

Sukkoth

Pesah

Rosh Hodesh

חג הסוכות

חג המצות

ראש החודש

הזה. זכרנו, יי אלהינו, בו לטובה, ופקדנו בו לברכה,
והושיענו בו לחיים טובים; ובך בר ישועה ורחמים חוס וחנו,
ורחם עלינו והושיענו, כי אלהי עינו, כי אל מלך חנו
(ורחום אתה).

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hopefully look to thee for deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Merciful Father, hear our voice; Lord our God, spare us, have pity on us, accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed. Be gracious to us, answer us, hearken to our prayer, for thou hearest in mercy the prayer of all thy people Israel. Blessed art thou, O Lord, who hearest prayer.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Holi ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

| <i>Rosh Hodesh</i> | <i>Pesah</i> | <i>Sukkoth</i> |
|--------------------|--------------------------------|---------------------------|
| the New Moon. . . | the Feast of Unleavened Bread. | the Feast of Tabernacles. |

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

יְעִלָּה וַיְבִא is mentioned in *Sofrim* 19:7, and is based on the following passage: "On your feasts and new moon festivals you shall sound the trumpets . . . they will serve as a reminder of you before your God" (Numbers 10:10).

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יי אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,
יוֹצֵרֵנוּ, יוֹצֵר בְּרָאשִׁית,
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ
וְקִמַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְהַתְּנַחֲנוּ,
וְתִאֲסֹף גְּלוּתֵנוּ לְחֻצְרוֹת
קִרְשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלִבָּב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל תְּהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מֶגֶן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיִּינוּ הַמְּסוּרִים בְּגִידְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וְבָקָר וְצֹהֲרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֻסְדֶּיךָ,
כִּי מַעֲלֵם קָנִינוּ לָךְ.

On *Hanukkah* add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה—
בַּיָּמִי מִתְּתִיבָה בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנִי וּבְנָיו, בְּשִׁעְמֻדָּה
מְלָכּוֹת יָגוֹן הִרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיתָם תּוֹרָתְךָ,
וְלַהֲעִבִּירָם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בַּעֲת צָרָתָם, רַבֵּת אֶת רִיבָם, דָּגַףְתָּ אֶת דִּינָם, נִקְמַתְתָּ אֶת נִקְמָתָם;
מְסַרְתָּ נְבוֹרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲשִׂים, וּטְמָאִים בְּיַד

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presenee to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenie government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the

מַתְתִּיָּהוּ, the leader of the Maecabean revolt against the Syrians, was the father of Simeon who became High Priest in 141 before the common era. Hence, it is suggested that the epithet כֹּהֵן גִּדּוּל refers to that fact. According to Sofrim 20:8, מַתְתִּיָּהוּ and חַשְׁמוֹנַי were two different persons. There the reading is: בִּימֵי מַתְתִּיָּהוּ ... וְחַשְׁמוֹנַי וּבְנֵי.

מְהֵרִים, וְרָשָׁעִים בְּיַד צְדִיקִים, וְנֹדִים בְּיַד עֹסְקֵי תוֹרָתָהּ.
וְלֵךְ עֲשֵׂיתָ שָׁם גְּדוֹלָה וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלָעֲמֹד יִשְׂרָאֵל עֲשֵׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְדֻתָּן בְּחַיִּים הַזֶּה. וְאַחֲרַי בֶּן כָּאוּ בָנִיךָ לְדָבִיר
בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטִהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת
בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי הַנֶּפֶח אֵלֶּי לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל.

On Purim add:

(עַל הַנָּסִים וְעַל הַפְּדֻתָּן, וְעַל הַנִּבְרֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמַּלְחָמוֹת, שֶׁעָשִׂיתָ לְאַבְרָהָם בְּיָמֵי הָהֵם בְּזֶמֶן הַזֶּה.

בְּיָמֵי מֶרְדֵּכַי וְאַסְתֵּר בְּשִׁשָּׁן הַבִּידָה, בְּשֶׁעָמַד עֲלֵיהֶם הַמֶּלֶךְ
הַרְשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנְּעֵר
וְעַד זָקֵן, טָף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשִׁלּוֹשֶׁה עָשָׂר לְחֹדֶשׁ שְׁנִים
עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וְשָׁלָלָם לָבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הִפְרַת אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וַהֲשִׁבֹתָ גְּמוּלוֹ
בְּרָאשׁוֹ, וְחָלּוּ אוֹתוֹ וְאֶת בָּנָיו עַל הָעֵץ.)

וְעַל בָּלָם יִתְבַּרְךָ וְיִתְרוֹמֶם וְיִתְנַשֵּׂא שְׁמֹךְ, מִלִּבְּנוֹ, תָּמִיד
לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur add:

(וּבְחֻב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיִּהְיֶה לָנוּ אֶת שְׁמֹךְ הַגָּדוֹל
בְּאַמָּת, לְעוֹלָם כִּי טוֹב. הָאֵל, יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ
אַתָּה, יְיָ, הַטּוֹב שְׁמֹךְ, וְלֵךְ נָא לְהוֹדוֹת.

Priestly blessing recited by Reader:

אֲלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּת הַמְּשַׁלֵּשֶׁת בְּתוֹרָה,
הַבְּחוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבָנָיו,

hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. O God, thou art always our salvation and our help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by Reader:

Our God and God of our fathers, bless us with the threefold blessing, written in thy Torah by thy servant Moses and spoken

בְּחַיִּים עִם קְדוּשָׁה, בְּאִמּוּר: יְבָרְכֵךָ יי וַיִּשְׁמְרֵךָ. יָאֵר יי פָּנָיו
אֵלֶיךָ וַיַּחֲנֵךָ. וַיֵּשֶׂא יי פָּנָיו אֵלֶיךָ, וַיֵּשֶׂם לְךָ שָׁלוֹם.

שִׁים שָׁלוֹם, טוֹבָה וּבִרְכָּה, חַיִּים חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עֲמֻךְ. בָּרְכֵנוּ אֱבִינוּ בְּלָנוּ, בְּאַחַד בָּאוֹר
פָּנֶיךָ. כִּי בָאוֹר פָּנֶיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַחֲבַת
חֶסֶד, וַצְדָקָה וּבִרְכָּה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב יְהִיָּה
בְּעֵינֶיךָ לְבָרְכֵנוּ וּלְבָרֵךְ אֶת כָּל עַמֻּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמְךָ. * בְּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל
בְּשָׁלוֹם.

** Between Rosh Hashanah and Yom Kippur say:*

(בִּסְפָּר חַיִּים, בָּרְכָה וְשָׁלוֹם וּבִרְנִסָּה טוֹבָה, וּגְזֵרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנַחֲמוֹת, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמֻּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.)

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מָרַע, וּשְׁפָתֵי מַדְבֵּר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בַּעֲפָר לְכָל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל חַוְשֵׁי־בָּיִת עָלֵי רַעַה, מִהֲרָה
הִפֵּר בְּעֵצָתָם וּמִקְלָקֵל מִחֲשַׁבְתָּם. עֲשֵׂה לָמַעַן שְׁמֶךָ, עֲשֵׂה לָמַעַן
יִמְיִנֶךָ, עֲשֵׂה לָמַעַן קִדְשְׁתָּךְ, עֲשֵׂה לָמַעַן תּוֹרַתְךָ. לָמַעַן יִחַלְצוּן
יְדֵי־יָדֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יְהִי לְרִצּוֹן אֱמֹרִי כִּי וַיִּהְיוּ לִבִּי
לְפָנֶיךָ, יי, צוּרִי וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְחַן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ

by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours.

*Blessed art thou, O Lord, who blessest thy people Israel with peace.

** Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah, add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the

¹Numbers 6:24-26. ²Psalms 60:7; 19:15.

בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת. וְעָרְבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת.

Hallel (page 625) is recited here on *Rosh Hodesh*, *Hol ha-Mo'ed* and *Hanukkah*.

ABRIDGED SHEMONEH ESREH

Used when one is unable to recite the complete *Amidah*

הִבִּינֵנו, יְיָ אֱלֹהֵינוּ, לְדַעַת דְּרָכֶיךָ; וּמִזֶּל אֶת לִבֵּנוּ
לִירְאָתְךָ; וְתַסְלַח לָנוּ לַהֲיוֹת נְאֻלִּים; וְדַחֲקֵנוּ מִמִּכְאוֹב;
וְדַשְּׁנֵנוּ בְּנֹאֲוֹת אֶרְצֶךָ; וּנְפִיּוֹצוֹתֵינוּ מֵאֶרְפֶּעַ בְּנִפְּוֹת הָאָרֶץ
תִּמְבִּץ. וְהַתּוֹעִים עַל דַּעְתְּךָ יִשְׁכָּחוּ; וְעַל הָרָשָׁעִים תִּנּוּף יָדֶךָ;
וְיִשְׁמְחוּ צַדִּיקִים בְּבִגְדֵי עֵדֶךָ, וּבְתִקְוֹן הִיכָלְךָ, וּבְצִמְיֻחַת קִנּוֹ
לְדֹר עֲבָדֶךָ, וּבְעֶרִיכַת גֵּר לִבֵּן יִשִּׁי מִשִּׁיחָךָ; טָרֵם נִקְרָא אַתָּה
תַּעֲנֶה. בָּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תַּפִּלָּה.

Between *Rosh Hashanah* and *Yom Kippur* and on fast days:

אָבִינוּ מַלְכֵנוּ, חֲטֵאוֹנוּ לִפְנֶיךָ.
אָבִינוּ מַלְכֵנוּ, אִין לָנוּ מֶלֶךְ אֵלָא אַתָּה.
אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

On fast days:

From *Rosh Hashanah* to *Yom Kippur*:

| | |
|--|--------------------------------|
| אָבִינוּ מַלְכֵנוּ, | אָבִינוּ מַלְכֵנוּ, |
| בִּרְךָ עָלֵינוּ שָׁנָה טוֹבָה. | חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה. |
| אָבִינוּ מַלְכֵנוּ, בָּטֵל מֵעָלֵינוּ כָּל גְּזֵרוֹת קִשּׁוֹת. | |

הַבְּרַט, called *שְׁמוֹנֶה עֶשְׂרֵה* ("abstract of the *Shemoneh Esreh*"), was composed by Rabbi Samuel, one of the first generation of the Babylonian authors of the Talmud, who lived in the third century. This prayer (*Berakhoth* 29a) is a synopsis of the middle thirteen petitions of the *Shemoneh Esreh*, from *רַחֵם אֱמֶת* until *רַחֵם*. When recited on urgent occasions, *הַבְּרַט* is preceded by the opening three blessings and concluded by the last three blessings of the original *Shemoneh Esreh*.

days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.¹

Hallel (page 626) is recited here on Rosh Hodesh, H'ol ha-Mo'ed and Hanukkah.

ABRIDGED SHEMONEH ESREH

Used when one is unable to recite the complete Amidah

Grant us, Lord our God, wisdom to learn thy ways; subject our heart to thy worship; forgive us so that we may be redeemed; keep us from suffering; satisfy us with the products of thy earth; gather our dispersed people from the four corners of the earth. Judge those who stray from thy faith; punish the wicked; may the righteous rejoice over the rebuilding of thy city, the reconstruction of thy Temple, the flourishing dynasty of thy servant David and the continuance of the offspring of thy anointed, the son of Jesse. Answer us before we call. Blessed art thou, O Lord, who hearest prayer.

Between Rosh Hashanah and Yom Kippur and on fast days:

Our Father, our King, we have sinned before thee.]

Our Father, our King, we have no king except thee.

Our Father, our King, deal with us kindly for the sake of thy name.

From Rosh Hashanah to Yom Kippur:

Our Father, our King,
renew for us a good year.

On fast days:

Our Father, our King,
bestow on us a good year.

Our Father, our King, abolish all evil decrees against us.

אָבִינוּ מַלְכֵנוּ is mentioned in the Talmud (Ta'anith 25b) as the prayer of Rabbi Akiba on a fast day. There is a close resemblance between some of its phrases and the *Shemoneh Esreh*. In the ninth century *Siddur* of Amram Gaon there are only twenty-five verses of *Avinu Malkenu*. In the course of time the number has been increased on account of disaster and persecution.

¹ *Malachi* 3:4.

אָבִינוּ מִלְכֵנוּ, בָּטַל מַחְשָׁבוֹת שׁוֹנְאֵינוּ.
 אָבִינוּ מִלְכֵנוּ, הִפְרַעַצַת אוֹיְבֵינוּ.
 אָבִינוּ מִלְכֵנוּ, בָּלָה כָּל צָר וּמַשְׁטָן מֵעֲלֵינוּ.
 אָבִינוּ מִלְכֵנוּ, סָתוּם פִּיּוֹת מַשְׁטֵינֵינוּ וּמַקְטִיגֵינוּ.
 אָבִינוּ מִלְכֵנוּ, בָּלָה רָבֵר וְחֶרֶב וְרָעָב, וְשָׂבִי וּמַשְׁחִית וְעוֹן
 וְשָׂמֹד, מִכְּנֵי כְרִיתָהּ.

אָבִינוּ מִלְכֵנוּ, מָנַע מִנִּפְחָה מִנְחָלָתָהּ.
 אָבִינוּ מִלְכֵנוּ, סָלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.
 אָבִינוּ מִלְכֵנוּ, מָחָה וְהִעֲבֵר בְּשַׁעֲרֵינוּ וְחַטָּאוֹתֵינוּ מִגִּיד עֵינֶיהָ.
 אָבִינוּ מִלְכֵנוּ, מָחוּק בְּרַחֲמֶיהָ הַרְבִּים כָּל שְׂטָרֵי חַוְבוֹתֵינוּ.
 אָבִינוּ מִלְכֵנוּ, הִחְזִירֵנוּ בְּחִשּׁוּכָה שְׁלָמָה לְפָנֶיהָ.
 אָבִינוּ מִלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמָּךְ.
 אָבִינוּ מִלְכֵנוּ, קִרַּע רֹעַ גֹּזֵר דִּינֵנוּ.
 אָבִינוּ מִלְכֵנוּ, זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיהָ.

On fast days:

From Rosh Hashanah to Yom Kippur:

אָבִינוּ מִלְכֵנוּ, זָכְרֵנוּ לְחַיִּים
 טוֹבִים.

אָבִינוּ מִלְכֵנוּ, זָכְרֵנוּ לְנֶאֱלָה
 וַיִּשְׁעָה.

אָבִינוּ מִלְכֵנוּ, זָכְרֵנוּ לְפִרְנָסָה
 וּבִלְפָּלָה.

אָבִינוּ מִלְכֵנוּ, זָכְרֵנוּ לְזִבְיוֹת.

אָבִינוּ מִלְכֵנוּ, זָכְרֵנוּ לְסְלִיחָה
 וּמַחִילָה.

אָבִינוּ מִלְכֵנוּ, בְּחִתְּכֵנוּ בְּסִפּוֹר
 חַיִּים טוֹבִים.

אָבִינוּ מִלְכֵנוּ, בְּחִתְּכֵנוּ בְּסִפּוֹר
 נֶאֱלָה וַיִּשְׁעָה.

אָבִינוּ מִלְכֵנוּ, בְּחִתְּכֵנוּ בְּסִפּוֹר
 פִּרְנָסָה וּבִלְפָּלָה.

אָבִינוּ מִלְכֵנוּ, בְּחִתְּכֵנוּ בְּסִפּוֹר
 זִבְיוֹת.

אָבִינוּ מִלְכֵנוּ, בְּחִתְּכֵנוּ בְּסִפּוֹר
 סְלִיחָה וּמַחִילָה.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, rid us of every oppressor and adversary.

Our Father, our King, close the mouths of our adversaries and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from thy people of the covenant.

Our Father, our King, keep the plague back from thy heritage.

Our Father, our King, forgive and pardon all our sins.

Our father, our King, blot out and remove our transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records of our sins.

Our Father, our King, bring us back in perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick among thy people.

Our Father, our King, tear up the evil sentence decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, * inscribe us in the book of happy life.

Our Father, our King, inscribe us in the book of redemption and salvation.

Our Father, our King, inscribe us in the book of maintenance and sustenance.

Our Father, our King, inscribe us in the book of merit.

Our Father, our King, inscribe us in the book of pardon and forgiveness.

* On fast days, instead of "inscribe us" the phrase "remember us" is used.

אָבינו מִלְכֵנוּ, הַצִּמְח לָנוּ יְשׁוּעָה בְּקֶרֶב.

אָבינו מִלְכֵנוּ, הָרַם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

אָבינו מִלְכֵנוּ, הָרַם קֶרֶן מְשִׁיחֶךָ.

אָבינו מִלְכֵנוּ, מִלֵּא יָדֵינוּ מִבְּרִכּוֹתֶיךָ.

אָבינו מִלְכֵנוּ, מִלֵּא אֶסְמֵינוּ שְׁבַע.

אָבינו מִלְכֵנוּ, שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.

אָבינו מִלְכֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

אָבינו מִלְכֵנוּ, פָּתַח שַׁעֲרֵי שָׁמַיִם לְהַפְלִתֵנוּ.

אָבינו מִלְכֵנוּ, נָא אַל תִּשְׁכַּחֵנוּ רִיקָם מִלְפָּנֶיךָ.

אָבינו מִלְכֵנוּ, זְכוֹר כִּי עָפַר אֲנַחֲנוּ.

אָבינו מִלְכֵנוּ, תִּהְיֶה הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן

מִלְפָּנֶיךָ.

אָבינו מִלְכֵנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.

אָבינו מִלְכֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.

אָבינו מִלְכֵנוּ, עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחִידֶךָ.

אָבינו מִלְכֵנוּ, עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמָּיִם עַל קִדּוּשׁ שְׁמֶךָ.

אָבינו מִלְכֵנוּ, נָקוּם וְנִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּדִים.

אָבינו מִלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.

אָבינו מִלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

אָבינו מִלְכֵנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.

אָבינו מִלְכֵנוּ, עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שֶׁנִּקְרָא

עָלֵינוּ.

אָבינו מִלְכֵנוּ, חַנּוּנוּ וְעֻנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ צְדָקָה

וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the glory of Israel thy people.

Our Father, our King, raise the glory of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy
on us.

Our Father, our King, receive our prayer in mercy and favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy
presence.

Our Father, our King, remember that we are dust.

Our Father, our King, may this hour be an hour of mercy and a
time of grace with thee.

Our Father, our King, have compassion on us, on our children
and our infants.

Our Father, our King, act for the sake of those who were slain for
thy holy name.

Our Father, our King, act for the sake of those who were slaughter-
ed for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through
fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and
revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we
have no merits; deal charitably and kindly with us and save us.

תחנון

Except Mondays and Thursdays, the following *Tahanun* is recited daily. On

Mondays and Thursdays, the long *Tahanun* is said (pages 115-125).

Tahanun is omitted on the following occasions: *Rosh Hodesh*, the entire month of *Nisan*, *Lag b'Omer*, the first eight days of *Sivan*, the 9th and 15th of *Av*, *Erev Rosh Hashanah*, from *Erev Yom Kippur* until the second day after *Sukkoth*, *Hanukkah*, the 15th of *Shevat*, the 14th and 15th of *Adar* and *Adar Sheni*. *Tahanun* is also omitted in the house of a mourner during the week of mourning, and on the occasion of a *Brith Milah*.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֵא לְפָנֵינוּ הַפְּלִתָנוּ, וְאַל
תַּתְּעַלֵּם מִתַּחֲנוּנָנוּ; שְׂאִין אֲנוּ עַיִן פָּנִים וְקָשִׁי עֲרָף לֹאמֹר
לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ;
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטָאנוּ.

אֲשַׁמְנוּ, בְּגִדְנוּ, גִּזְלָנוּ, דִּבְרָנוּ דָּבָר; הִעֵינוּ, וְהִרְשַׁעְנוּ, וְזָדְנוּ,
חֲמַסְנוּ, טַפְלָנוּ שָׁקָר; יַעֲצֵנוּ רָע, בִּזְבוּנוּ, לָצֵנוּ, מִזְדָּנוּ, נֹאצֵנוּ;
סָרְרָנוּ, עֵוִינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קָשִׁינוּ עֲרָף; רָשָׁעֵנוּ, שִׁחָהְנוּ,
תַּעֲבֵנוּ, תַּעֲוֵנוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ.
אֵל אֲרָךְ אַפִּים אַתָּה, וּבָעַל הַרְחָמִים נִקְרָאתָ, וְדָרָךְ
הַשּׁוֹבָה הוֹרִיתָ. נִדְלַת רַחֲמֶיךָ וְחֶסֶדְךָ תִּזְכּוֹר הַיּוֹם וּבְכָל יוֹם
לְזָרַע יִדְיָדֶךָ. תִּפְּן אֱלֹהֵינוּ בְּרַחֲמִים, כִּי אַתָּה הוּא בָּעַל
הַרְחָמִים. בְּתַחֲנוּן וּבִתְפִלָּה פָּנֶיךָ נִקְדֵם, בְּהוֹדָעַת לָעַיִן
מִקְדָּם. מִחֲרוֹן אַפֶּךָ שׁוֹב, בָּמוֹ בְּתוֹרַתְךָ כְּתוּב. וּבָעַל בְּנִפְיָךְ
נִחְסֶה וְנִתְלוֹנֵן, כִּיּוֹם נִיָּדָד יְיָ בָּעֵנָּן. תַּעֲבוֹר עַל פִּשְׁעֵנוּ וְתִמְחָה

נמילת אפים ("petition") is recited in a sitting posture known as *falling on the face* ("falling on the face"), which is a modified form of the complete prostration with the face to the ground practised in the early days of the Talmud (*Megillah*

TAHANUN

Except Mondays and Thursdays, the following Tahanun is recited daily. On Mondays and Thursdays, the long Tahanun is said (pages 116-126).

Tahanun is omitted on the following occasions: Rosh Hodesh, the entire month of Nisan, Lag b'Omer, the first eight days of Sivan, the 9th and 15th of Av, Erev Rosh Hashanah, from Erev Yom Kippur until the second day after Sukkoth, Hanukkah, the 15th of Shevat, the 14th and 15th of Adar and Adar Shen. Tahanun is also omitted in the house of a mourner during the week of mourning, and on the occasion of a Brith Milah.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

We have acted treasonably, aggressively and slanderously;

We have acted brazenly, viciously and fraudulently;

We have acted willfully, scornfully and obstinately;

We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

Thou art a God slow to anger; thou art called Lord of mercy; thou hast shown the way of repentance. Be thou ever mindful of thy abundant mercy and kindness toward the descendants of thy beloved. O regard us with mercy, for thou art Lord of mercy. With supplication and prayer we come before thee, as thou didst reveal to gentle Moses of old. Turn from thy fierce anger, as it is written in thy Torah. May we find shelter in the shadow of thy wings, as on the day when thou, O Lord, didst descend in the cloud. Forgive our transgression, blot out our guilt, as on the day

22b). This custom originates from Moses, who "fell down before the Lord" (Deuteronomy 9:18), and Joshua, who "fell on the earth upon his face before the ark of the Lord" (Joshua 7:6). Hence, נפילת אפים is performed only where there is a *Sefer Torah*. It consists of merely resting the head on the arm. During the morning service, when the *tefillin* are on the left arm, the right arm is used; at the *Minhah* service, however, the left arm is used. Since the verse ויאמר דוד נפלה נא ("let us fall") it precedes נפילת אפים, the falling posture assumed during the *Tahanun* prayer.

אָשֶׁם, כִּיּוֹם נִיתְנָצַב עִמּוֹ שָׁם. תִּאֲזִין שְׁמִיעֲתָנוּ וְתִקְשִׁיב מְנוֹ
מֵאָמֶר, כִּיּוֹם נִיקְרָא בְּשֵׁם יי. וְשֵׁם נֵאמָר:

נִיעֲבֹר יי עַל פָּנָיו וְנִקְרָא:

יי יי, אֵל רַחוּם וְחַנוּן, אֲרֹךְ אַפַּיִם, וְרַב חֶסֶד וְאַמֶּת. נֹצֵר
חֶסֶד לְאֶלְפִים, נִשְׂא עֶז וְנִפְשָׁע וְחַטָּאָה, וְנִקְדָּה.
וְסִלַּחַת לְעֹנְוֵנוּ וְלִחְטָאתֵנוּ וְנִחַלְתָּנוּ.

סִלַּח לָנוּ אֲבִינוּ בִּי חַטָּאנוּ, מִחַל לָנוּ מִלִּבֵּנוּ בִּי כְּשָׁעֵנוּ.
בִּי אַתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל קוֹדְאִיךָ.
רַחוּם וְחַנוּן חַטָּאתִי לִפְנֶיךָ; רַחֵם עַלְּנוּ וְהוֹשִׁיעֵנוּ.

תהלים כה

לְדוֹד. אֱלֹהֶיךָ יי נִפְשִׁי אֲשָׂא. אֱלֹהִי, בָּךְ כְּטַחַתִּי אֵל אֲבוֹשָׁה:
אֵל יַעֲלֶצְנוּ אוֹיְבֵי לִי. גַּם כָּל קִנְיָה לֹא יִבְשׁוּ; וְיִבְשׁוּ הַבּוֹגְרִים
רִיָּקָם. יְדַכֶּיךָ יי הוֹדִיעֵנִי, אֲרַחֲמֶיךָ לְמַדְנִי. הִדְרִיכֵנִי
בְּאַמְתָּךְ, וְלִמְדֵנִי, בִּי אַתָּה אֱלֹהֵי יִשְׂרָאֵל; אוֹתָךְ קִנִּיתִי כָּל יְיוֹם.
זָכַר כְּחִמֶּיךָ יי וְנִחְסְדֶיךָ, בִּי מַעֲוֹלָם הִקְמָה. חַטָּאתֵנוּ עֲוֹרֵי וּפִשְׁעֵינוּ אֵל
תִּזְכּוֹר; כְּחִסְדֶּךָ זָכַרְלִי אַתָּה, לְמַעַן טוֹבָךָ, יי. טוֹב וְיִשָּׁד יי;
עַל כֵּן יוֹרָה חַטָּאִים בְּדֶרֶךְ. בְּדֶרֶךְ עֲנֻיִם בְּמִשְׁפָּט, וְיִלְמֹד
עֲנֻיִם בְּרַבּוֹ. כָּל אֲרַחּוֹת יי חֶסֶד וְאַמֶּת, לְנֹצְרֵי בְרִיתוֹ
וְעוֹדוֹתָיו. לְמַעַן שְׁמֶךָ יי, וְסִלַּחַת לְעֹנְוֵי בִּי רַב הוּא. מִי זֶה
הָאִישׁ יֵרָא יי, יוֹרְנוּ בְּדֶרֶךְ יִבְחַד. נִפְשׁוּ בְּטוֹב תְּלִין, וְנִדְעוּ
יִירַשׁ אֲרֶץ. סוֹד יי לִירְאָיו, וּבְרִיתוֹ לְהוֹדִיעֵם. עֵינֵי תָמִיד אֵל
יי, בִּי הוּא יוֹצִיא מִרְשַׁת רִגְלִי. פָּנֶה אֵלַי וְחַנּוּנִי, בִּי יַחֲדוּ וְעֻנִּי

Psalm 25 is an alphabetical acrostic, with several irregularities in the arrangement. The first part is essentially a prayer for guidance and pardon; the second, a meditation on God's goodness toward the just; the third, a prayer for protection and consolation.

when Moses placed himself beside thee. Heed our cry, hear our spoken prayer, as on the day when the Lord's name was proclaimed, as it is related in the Torah:

Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

Merciful and gracious One, I have sinned in thy sight; have compassion upon us and save us.

Psalm 25

A psalm of David. To thee, my Lord, I lift up my soul. My God, in thee I trust, let me not be put to shame; let not my enemies exult over me. May none who wait for thee be put to shame; let those be put to shame who break faith wantonly. Thy ways, O Lord, make known to me; teach me thy paths. Guide me in thy truth and teach me, for thou art my saving God. Remember thy compassion and thy kindness, which are eternal. Be not mindful of my faults of youth, or my transgressions; according to thy kindness remember me, because of thy goodness, O Lord. Good and upright is the Lord; hence, he shows sinners the way. He guides the humble in what is right; he teaches the humble his way. All the paths of the Lord are kindness and truth toward those who keep his covenant and precepts. For thy name's sake, O Lord, pardon my guilt, for it is great. He instructs each God-fearing man in the course he should choose. His own life shall continue in prosperity, and his children shall possess the land. Those who revere the Lord, have his confidence; his covenant is to instruct them. My eyes are ever toward the Lord, for he will free my feet from the

¹*Exodus* 34:5-9.

אָנִי, צָרוֹת לִבִּי הִרְחִיבוּ; מִמְּצוּקוֹתֵי הוֹצִיאֵנִי. רְאֵה עֲנִי
וְעֲמָלִי, וְשֵׂא לְכָל חַטָּאוֹתַי. רְאֵה אִיְבֵי כִי רָבוּ, וְשִׁנְאַת חָמֶס
שִׁנְאוֹנִי. שְׁמֶרְךָ נִפְשִׁי וְהַצִּילֵנִי; אַל אֲבוֹשׁ כִּי חָטִיתִי בָךְ. הֵם
וַיִּשָּׂר יִצְרוֹנִי, כִּי קוֹיִתִּיךָ. פָּדֶה אֱלֹהִים אֶת יִשְׂרָאֵל מִכָּל
צָרוֹתָיו. וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

וַיֹּאמֶר דָּוִד אֶל גֹּד: צַר לִי מְאֹד; נִפְלָה נָא בְיָד יְיָ, כִּי רַבִּים
רַחֲמָיו, וּבְיַד אָדָם אַל אֶפְלָה.
רַחֲמֵם וְחַנּוּן, חַטָּאתִי לִפְנֶיךָ; יְיָ מְקַדֵּשׁ רַחֲמִים, רַחֵם עָלַי
וּקְבַל תַּחֲנוּנִי.

תהלים ו

יְיָ, אַל בְּאַפֶּךָ תוֹכִיחֵנִי, וְאַל בַּחֲמָתְךָ תִּנְסָכֵנִי. חַנּוּן יְיָ, כִּי
אֲמַלֵּל אֹנִי; רַפְּאֵנִי, יְיָ, כִּי נִבְהָלוּ עַצְמוֹ. וְנִפְשִׁי נִבְהָלָה מְאֹד;
וְאַתָּה יְיָ, עַד מָתַי. שׁוּבָה, יְיָ, חֲלֹצָה נִפְשִׁי; הוֹשִׁיעֵנִי לְמַעַן
חֲסֶדְךָ. כִּי אֵין בַּמָּוֶת זִכְרְךָ; בִּשְׁאוֹל מִי יוֹדֶה לָּךְ. יַגְעֵתִי
בְּאַנְחָתִי, אֲשַׁחֲה בְּכָל לַיְלָה מִטָּתִי; בְּדַמְעָתִי עַרְשִׁי אֲמַסֶּה.
עָשָׂשָׁה מִבְּעַם עֵינִי; עֲתָקָה בְּכָל צוּרְרֵי. סוּרוּ מִמֶּנִּי, כָּל פֹּעֲלֵי
אָוֶן, כִּי שָׁמַע יְיָ קוֹל בְּכִי. שָׁמַע יְיָ תַּחֲנוּנִי; יְיָ תִּפְּלֹתִי יִקַּח.
יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל אִיְבֵי; יִשָּׁבוּ וַיִּבְשׁוּ רַגְעַ.

נֹד was the name of the prophet who offered David a choice of punishments, either directly or by man. David replied that he preferred to be punished by the gracious God rather than by man.

Psalms 6 is the prayer of a sufferer, who is in danger of death. He prays to be saved, and is certain of being heard; he feels confident that his enemies will be put to shame.

On נטילת אפים, the posture assumed during the recital of *Tahanun*, see page 109.

snare. Turn toward me, and be gracious to me, for I am alone and afflicted. The troubles of my heart are widespread; free me from all these distresses. Consider my affliction and my suffering, and forgive all my sins. Behold, my enemies are many, and they hate me violently. Preserve my life and rescue me; let me not be put to shame, as I take shelter with thee. May integrity and uprightness preserve me, for I am hoping in thee. O God, redeem Israel out of all his troubles.

He shall redeem Israel from all his sins.¹

And David said to Gad: "I am deeply distressed; let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man."²

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

Psalm 6

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evil-doers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

¹*Psalm 130:8.* ²*II Samuel 24:14.*

שומר ישראל, שמור שארית ישראל, ואז יאבד ישראל,
האומרים שמע ישראל.

שומר נוי אחד, שמור שארית עם אחד, ואל יאבד נוי
אחד, המיוחדים שמה, יי אלהינו, יי אחד.

שומר נוי קדוש, שמור שארית עם קדוש, ואל יאבד נוי
קדוש, המושלשים בשלש קדשות לקדוש.

מתרצה ברחמים ומתפייס בתחנונים, התרצה והתפייס
לדור עני, כי אין עוזר. אבינו מלכנו, אבינו אתה. אבינו
מלכנו, אין לנו מלך אלא אתה. אבינו מלכנו, חננו ועננו,
כי אין בנו מעשים; עשה עמנו צדקה וחסד למען שמה
הגדול, והושיענו.

ואנחנו לא נדע מה נעשה, כי עליה עינינו. זכר רחמיה יי,
וחסדיה, כי מעולם הקמה. יהי חסדה יי עלינו, באשר יחלנו
לה. אל תזכר לנו עונות ראשונים; כוהר יקדמונו רחמיה, כי
דלוננו מאד. עזרנו בשם יי עשה שמים וארץ. חננו יי חננו,
כי רב שקבענו בוז. ברגז רחם ותפזר. כי הוא ידע יצרנו,
זכור כי עפר אנחנו. Reader עזרנו, אלהי ישענו, על דבר
כבוד שמה, והצילנו וכפר על חטאתינו למען שמה.

Reader's Kaddish, page 75.

TAHANUN FOR MONDAYS AND THURSDAYS

The following is omitted during the occasions enumerated on page 109

והוא רחום, יכפר עון ולא ישחית; והרבה להשיב אפון,
ולא יעיר כל חמתו. אתה, יי, לא תכלא רחמיה ממנו; חסדה

was composed, according to legend, soon after the destruction of the second Temple. It is suggested, however, that it was written during the persecutions of the seventh century. It has been said that whoever can read

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help. Our Father, our King, thou art our Father. Our Father, our King, we have no King except thee.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.¹

Reader's Kaddish, page 76.

TAHANUN FOR MONDAYS AND THURSDAYS

The following is omitted during the occasions enumerated on page 110

He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath.²

Thou, O Lord, wilt not hold back thy mercy from us; thy kindness and thy truth will always protect us. Save us, Lord our

this long prayer without emotion has lost all feeling for what is great and noble. The soul of an entire people utters these elegies and supplications, and gives voice to its woe of a thousand years.

¹ *II Chronicles* 20:12; *Psalms* 25:6; 33:22; 79:8; 123:3; *Habakkuk* 3:2; *Psalms* 103:14. ² *Psalms* 78:38.

ונאמתה תמיד יצרונו. הושיענו, יי אלהינו, וקבצנו מן הגוים
 להודות לשם קדשך, להשתבח בתהלתך. אם עונות תשמר
 יה, אדני, מי יעמד. כי עמך הסליחה, למען תנרא. לא
 בחטאינו תעשה לנו, ולא בעונותינו תגמול עלינו. אם עוננו
 ענו בנו, יי, עשה למען שמך. זכר רחמיך יי, וחסדיך, כי
 מעולם הקמה. יענונו יי ביום צרה, ישלכנו שם אלהי יעקב. יי,
 הושיעה; המלך יענונו ביום קראנו. אבינו מלכנו, חננו ויענונו
 כי אין בנו מעשים; עשה עמנו צדקה ברב רחמיך, והושיענו
 למען שמך. אדונינו אלהינו, שמע קול תחנונינו, וזכר לנו
 את ברית אבותינו, והושיענו למען שמך. נעתה, אדני
 אלהינו, אשר הוצאת את עמך מארץ מצרים ביד חזקה
 ותעש לך שם ביום הזה, חטאנו רשענו. אדני, בך
 צדקותיך גשבתא אפה וחתמת מעריך ירושלים, הר קדשך;
 כי בחטאינו ובעונות אבותינו, ירושלים ועמך לחרפה לך
 סביבותינו. נעתה שמע, אלהינו, אל תפלת עבדך ואל
 תחנוניו, והאר פניך על מקדשך השמים, למען אדני.

הטה אלהי אונך ושמע; פקח עיניך וראה שוממותינו,
 והעיר אשר נקרא שמך עליה; כי לא על צדקותינו אנחנו
 מפילים תחנונינו לפניך, כי על רחמיך הרבים. אדני, שמעה;
 אדני, סלחה; אדני, הקשיבה ועשה, אל תאחר, למענה
 אלהי, כי שמך נקרא על עירך ועל עמך. אבינו, אב
 הרחמן, הראנו אות לטובה וקבץ נפוצותינו מארבע כנפות

God, and gather us from among the nations, that we may give thanks to thy holy name, that we may glory in thy praise. If thou, O Lord, shouldst record iniquities—O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. Deal not with us according to our sins; requite us not according to our iniquities. If our sins, O Lord, testify against us, act for thy name's sake. Remember, O Lord, thy mercy and thy kindness, for they are eternal. May the Lord answer us on the day of trouble; may the name of the God of Jacob protect us. O Lord, save us; may the King answer us when we call.¹

Our Father, our King, take pity on us and answer us, for we have no merits; deal charitably with us according to thy abundant mercy, and save us for thy name's sake. Our Lord God, hear our supplications; remember in our favor the covenant of our fathers, and save us for thy name's sake. And now, Lord our God, who hast brought thy people out of the land of Egypt with a mighty hand, and hast made for thyself a name unto this day, we have sinned, we have acted wickedly. O Lord, in accordance with all thy righteous deeds, pray let thy anger and thy fury turn from Jerusalem thy city, thy holy mountain; for through our sins, and through the iniquities of our fathers, Jerusalem and thy people are held in disgrace by all who surround us. And now, our God, listen to thy servant's prayer and supplications, and let thy favor shine upon thy desolate sanctuary for thy own sake, O Lord.²

Bend thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.³ Our Father, merciful Father, show us a sign for happiness, and gather our dispersed from the four corners of the earth; let all the nations

¹ *Psalms* 40:12; 106:47; 130:3-4; 103:10; *Jeremiah* 14:7; *Psalms* 25:6; 20:2, 10. ² *Daniel* 9:15-17. ³ *Daniel* 9:18-19.

הַאֲרֵץ; וַיִּכְרֻוּ וַיִּדְעוּ כָּל הַנוֹסִים כִּי אַתָּה יי אֱלֹהֵינוּ. וַעֲתָה יי, אֲבִינוּ אַתָּה; אֲנַחְנוּ הַחֹמֶר וְאַתָּה יוֹצְרֵנוּ, וּמוֹעֲשֵׂה יָדְךָ בְּלִבֵּנוּ. הוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ, אֲבִינוּ מִלִּבֵּנוּ, צוּרֵנוּ וְנוֹאֲלָנוּ. חוֹסֵה יי עַל עַמֶּךָ, וְאֵל תַּחַן נִחְלָתְךָ לְחִרְפָּה לְמִשְׁלָבָם גּוֹיִם; לָמָּה יֹאמְרוּ בְּעַמִּים אֵיךְ אֱלֹהֵיהֶם. יִדְעֵנוּ כִּי חֲטָאנוּ, וְאִין מִי יַעֲמִיד בַּעֲדֵנוּ; אֵלֶּיךָ שְׁמוֹךְ הַגְּדוֹל יַעֲמִיד־לָנוּ בַּעֲת צָרָה. יִדְעֵנוּ כִּי אִין בָּנוּ מַעֲשִׂים; צִדְקָה עָשָׂה עִמָּנוּ לְמַעַן שְׁמֹךְ. בְּרַחֵם אֲב עַל בָּנִים, בֶּן תִּרְחֹם יי עָלֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ. חֲמוּל עַל עַמֶּךָ, רַחֵם עַל נִחְלָתְךָ, חוֹסֵה נָא כָּרֵב רַחֲמֶיךָ, חַנּוּן מִלִּבֵּנוּ וַעֲנֵנוּ; כִּי לָךְ יי הַצִּדְקָה, עָשָׂה נִפְלְאוֹת בְּכָל עֵת.

הַבֵּט־נָא, רַחֵם־נָא, וְהוֹשִׁיעָה נָא צֹאן מִרְעִיתְךָ; וְאֵל יִמְשַׁל־בָּנוּ קִצְף, כִּי לָךְ יי הַיְשׁוּעָה. בָּךְ תִּחוֹלֶלְתָנוּ, אֱלֹהִים סְלִיחוֹת. אָנָּה, סֶלַח־נָא, כִּי אֵל טוֹב וְסֶלַח אַתָּה.

אָנָּה, מִלֶּךְ חַנּוּן וְרַחוּם, זְכוֹר וְהַבֵּט לְבְרִית בֵּין הַבְּתָרִים, וְתִרְאֶה לְפָנֶיךָ עֲקֻבֶּת יַחִיד, וְלִמְעַן יִשְׂרָאֵל, אֲבִינוּ. אֵל תַּעֲזֹבֵנוּ אֲבִינוּ, וְאֵל תַּטְשֵׁנוּ מִלִּבֵּנוּ, וְאֵל תִּשְׁכַּחֵנוּ יוֹצְרֵנוּ, וְאֵל תַּעַשׂ עִמָּנוּ כְּלָה בְּגִלוּתֵנוּ; כִּי אֵל מִלֶּךְ חַנּוּן וְרַחוּם אַתָּה.

אִין בְּמִוֶּךְ חַנּוּן וְרַחוּם, יי אֱלֹהֵינוּ: אִין בְּמִוֶּךְ אֵל אֲרֵךְ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת. הוֹשִׁיעֵנוּ בְּרַחֲמֶיךָ הַרְבִּים: מִרְעַשׁ וּמִרְנוֹז הַצִּילָנוּ. זְכוֹר לַעֲבָדֶיךָ, לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב; אֵל תַּפּוֹן אֵל קָשִׁינוּ וְאֵל רַשְׁעֵנוּ וְאֵל חֲטָאֲתָנוּ. שׁוּב מִחֲרוֹן אַפֶּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמֶּךָ, וְהִסֵּר מִמָּנוּ מִכַּת הַמָּוֶת, כִּי רַחוּם אַתָּה:

realize and know that thou art the Lord our God. And now, O Lord, thou art our Father; we are the clay, and thou art our potter; all of us are the work of thy hands.¹ Save us for thy name's sake, our Father, our King, our Stronghold, our Redeemer. Spare thy people, O Lord, and let not thy heritage be an object of contempt, a byword among nations. Why should it be said among the peoples: "Where is their God?"² We know that we have sinned, and there is none to stand up for us, so let thy great name protect us in time of trouble; we know that we have no merits, so deal with us charitably for thy name's sake. As a father has compassion on his children, so, O Lord, have compassion on us, and save us for thy name's sake. Have compassion on thy people; have mercy on thy heritage; spare us in thy great mercy; take pity on us, our King, and answer us; for righteousness is thine, O Lord, who doest wonders at all times.

O look, have mercy, and save the flock thou hast tended; let no wrath prevail against us, for salvation is thine, O Lord. Our hope rests with thee, God of forgiveness. O forgive, beneficent and forgiving God, for thou art a gracious and merciful God.

O gracious and merciful King, remember thy covenant with Abraham, between the pieces of offerings; let the attempted sacrifice of his only son appear before thee, for the sake of Israel, O thou who art our Father. Forsake us not, our Father; abandon us not, our King; forget us not, our Creator. Do not make a full end of us in our captivity, for thou art a gracious and merciful God and King.

There is none gracious and merciful like thee, Lord our God; there is none like thee, a God slow to anger and rich in kindness and truth. Save us in thy great mercy; deliver us from storm and rage. Remember thy servants Abraham, Isaac and Jacob; consider not our stubbornness, our wickedness and sinfulness. Turn from thy fierce anger, and change thy mind about doing evil to thy people. Remove from us the scourge of death, for thou art merciful, for such is thy way—showing undeserved kindness in

¹ *Isaiah* 64:7. ² *Joel* 2:17.

כי בן ידְבָקָה, עָשָׂה חֶסֶד חַנּוּם בְּכָל יוֹר וְדוֹר. חוֹסֶה יי' עַל
 עַמּוֹה, וְהַצִּילָנוּ מִזַּעֲמָה; וְהִסֵּר מִמֶּנּוּ מִכַּת הַמַּוְפָּה וּגְזֵרַת קֶשֶׁה,
 בִּי אַתָּה שׁוֹמֵר יִשְׂרָאֵל. לֵךְ אֲדֹנִי הַצְדָּקָה, וְלָנוּ בִּשְׁתַּת הַפָּנִים.
 מִה נִתְאוּנוּ, מִה נֹאמַר, מִה נִדְבָּה, וּמִה נִצְטַדֵּק. נִחַפְּשָׁה דְרָכֵינוּ
 וְנִחַקְרָה וְנִשׁוּבָה אֵלֶיךָ, כִּי יִמְיֶנְךָ בְּשׁוֹטָה לְקַבֵּל שָׁבִים. אָנָּה,
 יי', הוֹשִׁיעָה נָּא; אָנָּה, יי', הַצִּלִּיחָה נָּא. אָנָּה, יי', עֲנֵנוּ בַּיּוֹם
 קִרְאָנוּ. לֵךְ יי' חַפְּנֵנוּ, לֵךְ יי' קוֹרְנֵנוּ, לֵךְ יי' נִחֵמָה, אֵל תַּחֲשָׁה
 וְתַעֲנֵנוּ, כִּי נֹאמְרוּ גוֹיִם אֲבָדָה תִּקְוָתָם. כָּל בָּרֵךְ וְכָל קוֹמָה לֵךְ
 לְבָר תִּשְׁתַּחֲוֶה.

הַפּוֹתַח יָד בַּתְּשׁוּבָה לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים, נִבְהַלָּה
 נַפְשֵׁנוּ מֵרַב עֲצָבוֹנֵנוּ, אֵל תִּשְׁכַּחֲנוּ נַצָּח; קוֹמָה וְהוֹשִׁיעֵנוּ. אֵל
 תִּשְׁפּוּךְ חֲרוֹנְךָ עָלֵינוּ, כִּי אֲנַחְנוּ עַמּוֹה בְּגִי בְרִיתֶךָ. אֵל, הַבִּיטָה,
 דָּל בְּבוֹדֵנוּ בְּגוֹיִם; וְשִׁקְצוּנוּ בְּטִמְאַת חֲנֻפָּה. עַד מָתִי עֲנוֹךְ
 בְּשָׁבִי, וְהִפְאַרְתָּה בְּיַד צָר. עוֹרְרָה גְבוּרָתְךָ וְהוֹשִׁיעֵנוּ לְמַעַן
 שְׁמֶךָ; אֵל יִמְעֹטוּ לְפָנֶיךָ תִּלְאוֹתֵינוּ. מִיָּהֵר יִקְדְּמוּנוּ בַּחֲמִידָה
 בַּיּוֹם צָרָתָנוּ. לֹא לְמַעַנְנוּ אֵלָּא לְמַעַנְךָ כָּעֵל, וְאַל תִּשְׁחִית
 אֶת זִכְרֵ שְׁאֲרִיתָנוּ. כִּי לֵךְ מִנְחִלוֹת עֵינֵינוּ, כִּי אֵל מְלֵךְ חַנוּן
 וְרַחוּם אַתָּה. וְזָכוּר עֲרוּתָנוּ בְּכָל יוֹם חֲמִיד אוֹמְדִים פְּעָמִים
 בְּאַהֲבָה: שְׁמַע יִשְׂרָאֵל, יי' אֱלֹהֵינוּ, יי' אֶחָד:

יי' אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּיךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמּוֹה.
 הִבֵּט מִשְׁמַיִם וּרְאֵה, כִּי הִיָּינוּ לְעַג וְקָלָס בְּגוֹיִם, נִחַשְׁבֵּנוּ
 כְּצֹאֵן לְטֶבַח וְיֹבֵל, לְחֵרוֹג וּלְאַבֵּד וּלְמַכָּה וּלְחִרְפָּה.

every generation. Spare thy people, O Lord, and deliver us from thy wrath; remove from us the scourge of plague and cruel persecution, for thou art the guardian of Israel. Righteousness is thine, O Lord, and confusion is ours. How can we complain? What can we say? What can we urge? How can we justify ourselves? Let us search and examine our ways and return to thee, for thy right hand is stretched out to receive those who repent.

O Lord, save us; O Lord, make us prosper; O Lord, answer us when we call. For thee, O Lord, we wait; for thee, O Lord, we hope; in thee, O Lord, we trust; afflict us not by thy silence, for the nations say: "Their hope is lost." To thee alone everyone shall bend the knee and bow down.

O thou who openest thy hand to receive [repentant] transgressors and sinners—our soul is crushed by our great sorrow—forget us not forever; arise and save us. Pour not out thy anger on us, for we are thy people, thy people of the covenant. O God, look! Our glory has waned among the nations; they utterly detest us. How long shall thy glory remain in captivity, and thy splendor in the hand of the foe? Arouse thy might and save us for thy name's sake. Let not our sufferings seem trivial to thee. May thy compassion hasten to our aid in the day of our trouble: Not for our sake, but for thy own sake act, and destroy not our mere remnant. Our eyes are hopefully pleading to thee, for thou art a gracious and merciful God and King. Be mindful of our unbroken confession, which we recite twice daily: "Hear, O Israel, the Lord is our God, the Lord is One."¹ €

Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Look down from heaven and see how we have become an object of contempt and derision among the nations; we are counted as sheep led to the slaughter, to be slain and destroyed, or to be beaten and disgraced.

¹*Deuteronomy* 6:4.

ובכר זאת שמך לא שְׁכַחְנוּ; נָא אֵל תִּשְׁכַּחֲנוּ. יי אֱלֹהֵי
יִשְׂרָאֵל, שׁוּב מִמְּרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמֶּךָ.

זָרִים אוֹמְרִים אֵין תּוֹחֵלֶת וְתִקְוָה; חַן אִם לְשִׁמְךָ מְנוּחָה.
טְהוֹר, יִשׁוּעַתָּנוּ קָרְבָּה; וְגַעְנוּ וְלֹא הוֹצֵחַ לָנוּ. רַחֲמֶיךָ יִכְבְּשׁוּ
אֶת בַּעֲסָךְ מֵעַלְיָנוּ.

אָנָּה, שׁוּב מִמְּרוֹנֶךָ, וְרַחֵם סִגְלָה אֲשֶׁר בָּחַרְתָּ. יי אֱלֹהֵי
יִשְׂרָאֵל, שׁוּב מִמְּרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמֶּךָ.

חוֹסֶה יי עַלְיָנוּ בְּרַחֲמֶיךָ, וְאֵל תִּתְּנֵנוּ בְיַדֵּי אֲבוֹתֵינוּ; לָמָּה
יֹאמְרוּ הַגּוֹיִם אֵינָהּ נָא אֱלֹהֵיהֶם. לְמַעַנְךָ עֲשֵׂה עִמָּנוּ חֶסֶד, וְאֵל
תִּתְּאָחֵר.

אָנָּה, שׁוּב מִמְּרוֹנֶךָ, וְרַחֵם סִגְלָה אֲשֶׁר בָּחַרְתָּ. יי אֱלֹהֵי
יִשְׂרָאֵל, שׁוּב מִמְּרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמֶּךָ.

קוֹלָנוּ תִשְׁמַע וְתַחֵן, וְאֵל תִּטְּשֵׁנוּ בְיַד אוֹיְבֵינוּ לְמַחֲוֹת אֶת
שְׁמֵנוּ. זְכוֹר אֲשֶׁר נִשְׁבַּעְתָּ לְאַבוֹתֵינוּ: כְּבוֹדִכִּי הַשָּׁמַיִם אֶרְבֶּה
אֶת זֶרְעֲכֶם. וְעַתָּה נִשְׁאַרְנוּ מְעַט מִמְּהֻרָּבָה.

ובכר זאת שמך לא שְׁכַחְנוּ, נָא אֵל תִּשְׁכַּחֲנוּ. יי אֱלֹהֵי
יִשְׂרָאֵל, שׁוּב מִמְּרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמֶּךָ.

עֲזָרְנוּ, אֱלֹהֵי יִשְׁעֵנוּ, עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהַצִּילְנוּ וּבְכַר
עַל חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ.

יי אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִמְּרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמֶּךָ.

Yet, despite all this, we have not forgotten thy name; O forget us not. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Strangers say to us: "There is no hope for you." Be gracious to a people that yearns for thy name. Pure One, hasten our salvation; we are worn out, and no rest is granted us. May thy mercy hold back thy anger from us.

O turn from thy wrath, and have pity on the people thou hast chosen. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Spare us, O Lord, in thy mercy, and deliver us not into the hands of the cruel oppressors. Why should the nations say: "Where is their God?" For thy own sake, deal kindly with us, and delay not.

O turn from thy wrath and have pity on the people thou hast chosen. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Hear our voice and have pity; leave us not in the power of our enemies to blot out our name. Remember that thou hast sworn to our fathers: "I will make your descendants as numerous as the stars in the sky"; and now, we are left but a few out of many.

Yet, despite all this, we have not forgotten thy name; O forget us not. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Help us, our saving God, for the sake of thy glorious name; rescue us, and pardon our sins for thy name's sake.

Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

למה יאמרו הגוים contains the ardent supplication to God to confound the arrogant who contemptuously declare that God is indifferent to the sufferings of his people. It is unthinkable that God would abandon his people to the ravages of their oppressors.

שומר ישראל, שמור שארית ישראל, ואל יאבד ישראל,
האומרים שמע ישראל.

שומר נוי אחד, שמור שארית עם אחד, ואל יאבד נוי
אחד, המיוחדים שמה, יי אלהינו, יי אחד.
שומר נוי קדוש, שמור שארית עם קדוש, ואל יאבד נוי
קדוש, המושלשים בשלש קדושות לקדושת.

מתרצה ברחמים ומתפייס בתחנונים, התרצה והתפייס
לדור עני, כי אין עוזר. אבינו מלכנו, אבינו אתה. אבינו
מלכנו, אין לנו מלך אלא אתה. אבינו מלכנו, חננו ועננו,
כי אין בנו מעשים; עשה עמנו צדקה וחסד למען שמה
הגדול, והושיענו.

ואנחנו לא נדע מה נעשה, כי עליך עינינו. זכר רחמיך יי,
וחסדיך, כי מעולם המה. יהי חסדך יי עלינו, כאשר יחלנו
לך. אל תזכר לנו עונות ראשונים; מהר יקדמונו רחמיך, כי
דלוננו מאד. עזרנו בשם יי עשה שמים וארץ. חננו יי חננו,
כי רב שבענו בזה. ברגז רחם תזכור. כי הוא ידע יצרנו,
זכור כי עפר אנחנו. *Reader* עזרנו, אלהי ישענו, על דבר
כבוד שמה, והצילנו וכפר על חטאתינו למען שמה.

Reader's Kaddish, page 75.

The following paragraph is said on Mondays and Thursdays, except on *Rosh
Hodesh, Erev Pesah, Tish'ah b'Av, Erev Yom Kippur, Hanukkah*, the 14th and
15th of Adar and *Adar Sheri*.

אל ארך אפים ורב חסד ואמת, אל באפקה תוכיחנו. חוסה
יי על עמך, והושיענו מבד רע. חטאנו לך, אדוני; סלח נא
כרב רחמיך, אל.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help. Our Father, our King, thou art our Father. Our Father, our King, we have no King except thee.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.¹

Reader's Kaddish, page 76.

The following paragraph is said on Mondays and Thursdays, except on Rosh Hodesh, Erev Pesah, Tish'ah b'Av, Erev Yam Kippur, Hanukkah, the 14th and 15th of Adar and Adar Sheni.

O God who art slow to anger and abounding in kindness and truth, hide not thy face from us. Have pity on thy people, O Lord, and save us from all evil. We have sinned against thee, O Lord; forgive us, O God, in thy great mercy.

¹II Chronicles 20:12; Psalms 25:6; 33:22; 79:8; 123:3; Habakkuk 3:2; Psalm 103:14.

קריאת התורה

The Torah is read on Mondays and Thursdays, *Rosh Hodesh*, *Hol ha-Mo'ed*, *Hanukkah*, *Purim*, and on fast days.

The ark is opened.

Reader and Congregation:

יְהִי בְנֹסַע הָאָרֶץ וַיֵּאמֶר מֹשֶׁה: קוֹמָה יְיָ, וַיִּבָּצְאוּ אֲבִיבִי, וַיִּגְסוּ
מִשְׁנֵאֵיהֶם מִפְּנֵיךָ. כִּי מִצִּיּוֹן הֵצֵא תוֹרָה, וַיְדַבֵּר יְיָ מִירוּשָׁלָּיִם.
בְּרוּךְ שֶׁנִּתְּנָה תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

זוהר, ויקהל

בְּרִיךְ שְׁמֹה דְמַרְא עָלְמָא, בְּרִיךְ בְּתַרְדָּה וְאַתְרָדָה. יְהֵא
רְעוּתָדָה עִם עַמָּה יִשְׂרָאֵל לְעָלִם, וּפְרָדוֹן יְמִינָה אַחֲזִי לְעַמָּה
בְּבֵית מִקְדָּשְׁךָ; וְלֹאֲמַטוּיָא לָנָא מִטּוֹב נְהוּדָה, וְלִקְבָל צְלוּתָנָא
בְּרַחֲמִין. יְהֵא רַעְוָא קְדָמָה, דְּתוֹרִידָה לֹן חַיִּין בְּטִיבוּתָא.
וְלִהּוּא אָנָּא פְקִידָא בְּנֹו צְדִיקָנָא, לְמַרְחָם עָלֵי וְלִמְנַטֵּר יְהִי
וְתָת כָּל דִּי לִי וְדִי לְעַמָּה יִשְׂרָאֵל. אֲנִתָּה הוּא זֶן לְכָלָא וּמִפְרָגִס
לְכָלָא; אֲנִתָּה הוּא שְׁלִיט עַל כָּלָא; אֲנִתָּה הוּא דְשְׁלִיט עַל מַלְכֵיָא,
וּמַלְכוּתָא דִּילָךְ הִיא. אָנָּא עֲבָדָא דְקִדְשָׁא בְּרִיךְ הוּא, דְסִגְוִדָּנָא
בְּמֹה וּמִשְׁמָא דִּיקָר אֲוִרִיתָה בְּכָל עֲדָן וְעֲדָן. לָא עַל אָנָּשׁ
דְּחֻצָּנָא, וְלָא עַל בֶּר אֱלֹהִין סְמִכְנָא, אֱלָא בְּאַלְהָא דְשִׁמְיָא,
דְּהוּא אֱלֹהָא קָשׁוּט, וְאֲוִרִיתָה קָשׁוּט, וּנְבִיאֹוְהִי קָשׁוּט, וּמִסְנָא
לְמַעַבְדֵּי טַבְּרִין וְקָשׁוּט. בְּה אָנָּא רַחֲמִין, וְלִשְׁמֹה קִדְשָׁא יִקְרָא
אָנָּא אֱמֶר תִּשְׁבְּחוּ. יְהֵא רַעְוָא קְדָמָה, דְּתַפְתַּח לְבָא

קריאת התורה on Mondays and Thursdays was instituted by Ezra, according to tradition, in order not to let three days go by without the instruction of the Torah. Originally, the persons called to the Torah read the passages apportioned to them. This custom was abandoned in order not to embarrass those who lacked proper training.

ברוך שמה is taken from the *Zohar*, the fundamental book of *Kabbalah*;

READING OF THE TORAH

The Torah is read on Mondays and Thursdays, Rosh Hodesh, Hol ha-Mo'ed, Hanukkah, Purim, and on fast days.

The ark is opened.

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."¹ Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.²

Blessed be he who in his holiness gave the Torah to his people Israel.

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to

which was first made known in the thirteenth century and ascribed to Rabbi Simcon ben Yohai of the second century. The *Zohar* introduces this inspiring and uplifting prayer as follows: "When the Torah is taken out to be read before the congregation, the heavenly gates of mercy are opened and the divine love is aroused; therefore one should recite: *ברוך שמי* . . ." The term *בר אלהן* ("angel") is found in Daniel 3:25.

¹ Numbers 10:35-36. ² Isaiah, 2:3.

בְּאוֹרֵיָהָ, Reader וְתִשְׁלֹם מִשְׁאָלָיו וְלִבָּא וְלָבָא עִמָּךְ
יִשְׂרָאֵל לְטֹב וּלְחַיִּים וּלְשָׁלָם.

The Reader takes the Torah and says:

נִפְדָּלוּ לִי אֶתִּי, וְנִרְוַמְכֶם שְׂמוֹ יִתְּדוּ.

Congregation:

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבִּירָה, וְהַתְפַּאֲרֶת וְהַקְצָח וְהַחֹדֶר, כִּי כָל
בְּשָׂמִים וּבְאַרְצֵי. לֵךְ, יְיָ, הַמְּמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֲדָם רִגְלָיו, קְדוֹשׁ הוּא. רוֹמְמוֹ
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַחֵר קְדוֹשׁ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.
אֵב תְּרַחֲמִים, הוּא יִרְחֵם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית
אֵיתָנִים, וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וְיַגְעֵר בְּיָדוֹ הָרַע
מִן הַנְּשׂוּאִים, וְיַחֲזֵן אוֹתָנוּ לְפָלִיטָה עוֹלָמִים, וְיִמְלֹא מִשְׁאָלוֹתֵינוּ
בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וְתִנְגֹּלָה וְתִתְרָאָה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קָרוֹב, וְיַחֲזֵן פְּלִיטָתֵנוּ
וּפְלִיטָת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן וּלְחֶסֶד, לְרַחֲמִים וּלְרַצוֹן.
וְנֹאמַר אָמֵן. הַכֹּל הָבִי גִדְל לְאֱלֹהֵינוּ, וְתֵנוּ כְבוֹד לַתּוֹרָה. בְּהֵן
קָרֵב; יַעֲמֹד (פְּלוֹנִי בֶן פְּלוֹנִי) הַבְּהֵן. בָּרוּךְ שֶׁנֶּחֱן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקְדוּשָׁתוֹ. תּוֹרַת יְיָ תְּמִימָה, מוֹשִׁיבַת נַפֶּשׁ; עֲדוּת יְיָ
נֶאֱמָנָה, מַחֲקִימַת פֶּתִי. פְּקוּדֵי יְיָ יִשְׁרִים, מוֹשְׁמַחֵי לֵב; מַצּוֹת יְיָ
בָרָה, מְאִירַת עֵינַיִם. יְיָ עֲזֵ לְעַמּוֹ יִתֵּן; יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.
הָאֵל תָּמִים וְדָבָר; אֲמֶרֶת יְיָ צְרוּפָה, מִגֵּן הוּא לְכָל חַחוּסִים בּוֹ.

Congregation and Reader:

נֶאֱתַם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

The Reader takes the Torah and says:

Exalt the Lord with me, and let us extol his name together.¹

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.² Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.³

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in his goodness fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May his kingdom soon be revealed and made visible to us; may he be gracious to our remnant, the remnant of his people, the house of Israel, granting them grace and kindness, mercy and favor; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward [*the Reader names the first person called to the Torah*]. Blessed be he who in his holiness gave the Torah to his people Israel. The Lord's Torah is perfect, refreshing the soul; the Lord's testimony is trustworthy, teaching the simple man wisdom. The Lord's precepts are right, gladdening the heart; the Lord's commandment is clear, enlightening the eyes. The Lord will give strength to his people; the Lord will bless his people with peace. The way of God is perfect; the word of the Lord is pure; he is a shield to all who trust in him.⁴

Congregation and Reader:

And you who cling to the Lord your God are all alive today.⁵

¹ Psalm 34:4. ² I Chronicles 29:11. ³ Psalm 99:5, 9. ⁴ Psalms 19:8-9; 29:11; 18:31. ⁵ Deuteronomy 4:4.

The person called to the Torah recites:

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ.

Congregation responds:

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

The Torah is read; then he recites:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרָה
אֶמֶת וְחַי עוֹלָם נִשְׁע בְּתוֹכָנוּ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

בִּרְכַּת הַנוֹמֵל

One who has come safely through a dangerous experience recites:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, הַנוֹמֵל לְחַיִּים
טוֹבוֹת, שְׁנִמְלֵנִי כָּל טוֹב.

Congregation responds:

מִי שְׁנִמְלֵךְ כָּל טוֹב, הוּא יִגְמְלֵךְ כָּל טוֹב סֵלָה.

When the reading of the Torah is concluded, the Reader recites:

יִתְעַד וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְּרָא כִרְעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פְּרֻקְנָהּ וְיִקְרַב מְשִׁיחָהּ, בְּחַיִּיכוֹן
וּבְיוֹמִיכוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמֶן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרֵךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדַּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בִּרְכָתָא וְשִׁירָתָא, וְשִׁבְחָתָא וְנִחְמָתָא, דְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

The Torah is read; then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

THANKSGIVING

One who has come safely through a dangerous experience recites:

Blessed art thou, Lord our God, King of the universe, who bestowest favors on the undeserving, and hast shown me every kindness.

Congregation responds:

May he who has shown you every kindness ever deal kindly with you.

When the reading of the Torah is concluded, the Reader recites:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

נחמה ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

When the Torah is raised, the Congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יי
בִּיד מֹשֶׁה.

עַץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתַמְכִּינָהּ מֵאֲשֶׁר. דְּרָכֶיהָ
דְּרָכֵי נֶעֱם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. אֶרֶץ יָמִים בִּימִנָּה;
בְּשִׂמְאֵלָה עֶשֶׂר וּבָבוֹד. יי חֲפִיץ לִמְעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה
וַיֵּאדִיר.

On Mondays and Thursdays (if *Tahanun* has been said), before returning the Torah to the ark, the Reader recites:

יְהִי רָצוֹן מִלְּפָנֶי אֲבִינוּ שְׁבַשְׁמִינִם לְכוֹנֵן אֶת בֵּית חַיִּינוּ,
וְלִהְיוֹב אֶת שְׂכִינָתוֹ בְּתוֹכֵנוּ בְּמַהֲרָה בְּיָמֵינוּ, וְנֹאמֶר אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶי אֲבִינוּ שְׁבַשְׁמִינִם לְרַחֵם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְלִמְנוֹעַ מִשְׁחִית וּמִגָּפָה מֵעָלֵינוּ וּמֵעַל כָּל עַמּוֹ בֵּית
יִשְׂרָאֵל, וְנֹאמֶר אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶי אֲבִינוּ שְׁבַשְׁמִינִם לְקַיֵּם-כְּנוּ חֻכֵּי
יִשְׂרָאֵל, הֵם וְנִשְׁיָהֶם וּבְנֵיהֶם וּבָנוֹתֵיהֶם, וְתַלְמִידֵיהֶם וְתַלְמִידוֹתֵיהֶם.
וְנֹאמֶר אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶי אֲבִינוּ שְׁבַשְׁמִינִם שְׁנִשְׁמַע וְנַתְּפֹשֶׁר בְּשׁוֹרוֹת
שׁוֹבוֹת, יְשׁוּעוֹת וְנַחֲמוֹת; וַיִּקְבֵּץ נִדְחֵינוּ מֵאֶרֶץ בַּנְּפוֹת הָאֲרָץ.
וְנֹאמֶר אָמֵן.

אֲחֵינוּ כָּל בֵּית יִשְׂרָאֵל, הַנֶּחֱתוּנִים בְּצָרָה וּבְשִׁבְיָה, הָעוֹמְדִים
בֵּין בָּיִם וּבֵין בִּיבְשָׁה, הַמְּקוֹם יְרַחֵם עֲלֵיהֶם וַיּוֹצִיאֵם מִצָּרָה
לְרִנָּה, וּמֵאֲפֵלָה לְאוֹרָה, וּמִשְׁעָבוֹד לְנֶאֱלָה, הַשֹּׁמֵא בַּעֲגָלָה
וּבִזְמַן קָרִיב, וְנֹאמֶר אָמֵן.

The Reader takes the Torah and says:

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגַּב שְׁמוֹ לְבָדוֹ—

When the Torah is raised, the Congregation recites:

¹ This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.¹

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, because of his righteousness, to render the Torah great and glorious.²

On Mondays and Thursdays (if Tahanun has been said), before returning the Torah to the ark, the Reader recites:

May it be the will of our Father who is in heaven to establish our Temple, and to restore his divine presence in our midst, speedily in our days; and let us say, Amen.

May it be the will of our Father who is in heaven to have mercy on us and on our remnant, and to ward off destruction and pestilence from us and from all his people, the house of Israel; and let us say, Amen.

May it be the will of our Father who is in heaven to preserve everywhere among us the wise men of Israel and their wives, their sons and daughters, their disciples and the disciples of their disciples; and let us say, Amen.

May it be the will of our Father who is in heaven that we receive good tidings of deliverance and comfort; may he gather our dispersed from the four corners of the earth; and let us say, Amen.

As for our brethren, the whole house of Israel, who are handed over to distress and captivity, on sea or on land, may God have mercy on them and grant them relief, bringing them from darkness to light, from servitude to liberty, speedily and very soon; and let us say, Amen.

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

¹ Deuteronomy 4:44; Numbers 9:23. ² Proverbs 3:18, 17, 16; Isaiah 42:21.

Congregation:

הודו על ארץ ושמים. ייָרם קָרֵן לַעֲמוֹ, תַּהֲלֶה לְכָל
חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הִלְלוּהָ.

תהלים כד

לָדוֹר מְזֻמּוֹר. לִי הָאָרֶץ וּמְלוֹאָתָהּ, תַּבֵּל וְיֹשְׁבֵי בָהּ. כִּי הוּא
עַל יַמִּים יִסְדָּהָ, וְעַל נְהָרוֹת יְכַוְנֶנָּה. מִי יַעֲלֶה בְּהָר יי, וּמִי
יָקוּם בְּמִקּוֹם קָדְשׁוֹ. נָקִי כַפַּיִם וּבֶרֶךְ לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בִּרְכָה מֵאֵת יי, וְצִדְקָה מֵאֱלֹהֵי
יִשְׁעוֹ. זֶה דֹּר וְדֹרָשׁוֹ, מִבְּקָשִׁי פָנִיךָ יַעֲקֹב, סִלָּה. שְׂאוּ שְׁעָרִים
רִאשֵׁיכֶם, וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם, וְיִבּוֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ
הַכְּבוֹד, יי עֲזֹז וְגִבּוֹר, יי גִּבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים רִאשֵׁיכֶם,
וּשְׂאוּ פִתְחֵי עוֹלָם, וְיִבּא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ
הַכְּבוֹד, יי צַבָּאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סִלָּה.

While the Torah is being placed in the ark:

וּבִנְחֹה יֹאמֶר: שׁוּבָה, יי, רַבּוֹת אֵלַי יִשְׂרָאֵל. קוּמָה יי
לְמַנְיַחְתָּךְ, אַתָּה וְאַרְוֶן עִנְיָ. בְּהִנֵּיךָ יִלְבָּשׁוּ צִדִּיק, וְחֲסִידֶיךָ
יִרְנְנוּ. בַּעֲבוּר דָּוִד עַבְדְּךָ, אֵל תָּשֵׁב פָּנֵי מִשִּׁיחָךָ. כִּי לָקַח טוֹב
נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ. עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,
וְחַמְכִּיךָ מֵאֲשֶׁר. דְּרָכֶיךָ דְּרָכֵי נֶעֱם, וְכָל נְתִיבוֹתֶיךָ שְׁלוֹם.
הַשִּׁבְנוּ יי אֵלֶיךָ, וְנִשְׁוּבָה; חֲדָשׁ יָמֵינוּ בְּקָדְשׁ.

The ark is closed. The morning service continues.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ; עוֹד יִתְלַקֵּה סִלָּה.
אֲשֶׁרִי הָעָם שֹׁכְכָה לוֹ; אֲשֶׁרִי הָעָם שְׂרֵי אֱלֹהֵינוּ.

תהלים קמה

תהלה לדוד

אֲרוֹמָמָה, אֱלֹהֵי מֶלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!¹

Psalm 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed with righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.²

The ark is closed. The morning service continues.

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.³

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,

And bless thy name forever and ever.

¹ Psalm 148:13-14. ² Numbers 10:36; Psalm 132:8-10; Proverbs 4:2; 3:18, 17; Lamentations 5:21. ³ Psalms 84:5; 144:15.

בְּכֹל יוֹם אֲבָרְכֶךָ, וְאַחֲלֶלֶה שְׁמוֹךְ לְעוֹלָם וָעֶד.
גְּדוֹל יי וּמְהֻלָּל מְאֹד, וְלִגְדָּלְתוֹ אֵין תִּקְרָה.
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וְגִבּוֹרֹתֶיךָ יִגִּידוּ.
הַדָּר כְּבוֹד הוֹדָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וַעֲזוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדְּלֹתֶךָ אֲסַפְּרֶנָּה.
זָכָר רַב טוֹבָה יִבְרִיעוּ, וְצִדְקָתֶךָ יִרְגְּנוּ.
חֲנוּן וְרַחוּם יי, אֵל אֶרֶץ אֲפִים וְגִדְּל־חֶסֶד.
טוֹב יי לִפְלֹא, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִדְוֶה יי כָּל מַעֲשֵׂיךָ, וְחִסְדֶּיךָ יִבְרַכְכָּה.
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וְגִבּוֹרֹתֶךָ יִדְבְּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גִּבּוֹרֹתָיו, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתֶךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשָׁלְתֶךָ בְּכֹל דוֹר וָדָר.
סוֹמֵךְ יי לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכַּפּוּפִים.
עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת יַדְךָ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.
צִדִּיק יי בְּכָל דְּרָכָיו, וְחֹסֵד בְּכָל מַעֲשָׂיו.
קְרוֹב יי לְכָל קִרְאוֹ, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.
רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת שְׁוַעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יי אֶת כָּל אֲהָבָיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד.
תַּהֲלֵת יי יִדְבַּר־פִּי; וַיִּבְרַךְ כָּל בָּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד.
Reader וְאַנְחֵנוּ נִבְרַךְ יְהִי מַעֲרֹתָ נְעֵד עוֹלָם; הִלְלוּיָהּ.

Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.
My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
Praise the Lord!

¹ *Psalm 115:18.*

The following psalm is omitted on *Rosh Hodesh, Hanukkah, Hol ha-Mo'ed*, the 14th and 15th of *Adar* and *Adar Sheni*, the 9th of *Av*, *Erev Pesah* and *Erev Yom Kippur*.

תהלים כ

למנצח, מזמור לדוד. יענה יי ביום צרה; ישגבך שם אלהי
יעקב. ישלח עזרה מקדש, ומציון וסעדה. יזכר כל מנחתיה,
ועולתה ירשנה סלה. יתורלה כלבבה, וכל עצתה ימלא.
נרננה בישועתה, ובשם אלהינו נדגל; ימלא יי כל משאלותיה.
עתה ירדתי, בי חשיע יי משיח, יענהו משימי קדשו,
בגבורות ישע ימינו. אלה כרכב ואלה בסוסים, ואנחנו בשם
יי אלהינו נזכיר. הקמה פרעו ונפלו, ואנחנו קמנו ונתעודד.
Reader יי, חשיעה; המלה יענו ביום קראנו.

ובא לציון גואל, ולשבי פשע בנעקב, ואם יי. ואני, זאת
בריתי אתם, אומר יי: רוחי אשר עליה, ודברי אשר שמתי
בפיך לא ימושו מפיה ומפי זרעה, ומפי זרע זרעה, אומר יי,
מעשה ועד עולם. ואתה קדוש, יושב תהלות ישראל. וקרא
זה אל זה ואמר: קדוש, קדוש, קדוש יי צבאות, מלא כל
הארץ כבודו. ומקבלין דין מן דין ואמרו: קדיש בשמי מרומא
עלאת, בית שבינתה; קדיש על ארעא, עובר גבורתה; קדיש
לעלם ולעלמי עלמיא יי צבאות; מלא כל ארעא זיו יקרה.
ותשאני רוח, ואשמע אחרי קול רעש גדול: ברוך כבוד יי
ממקומו. ונטלתני רוחא, ושמעת בתרי קל זיע סגיא די
משבחין ואמרו: בריה יקרא די מאתר בית שבינתה. יי

ובא לציון, which consists of biblical passages accompanied by the paraphrase of the Targum, was designed to enable every Jew to have a daily share in the study of the Torah (Rashi, Sotah 49a). On Sabbaths and festivals, when the Torah and the Prophets are read at great length, the recitation of this collection of Scriptural passages is postponed till the afternoon service.

The following psalm is omitted on Rosh Hodesh, Hanukkah, Hol ha-Mo'ed, the 14th and 15th of Adar and Adar Sheni, the 9th of Av, Erev Pesah and Erev Yom Kippur.

Psalm 20

For the Choirmaster; a psalm of David. May the Lord answer you in the day of trouble; may the name of Jacob's God protect you. May he send you help from the sanctuary, and give you support from Zion. May he remember all of your offerings, and be pleased with all your sacrifices. May he grant you your heart's desire, and fulfill all your plans. We will exult over your victory, and raise our banners in the name of God; may he fulfill all your requests. Now I know that the Lord has saved his anointed, answering him from his holy heavens with the mighty acts of his saving power. Some trust in chariots, and some in horses, but we call upon the name of the Lord our God. They bend and fall; we rise and stand upright. O Lord, save us; may the King answer us when we call.

A redeemer shall come to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit it is which shall be upon you; and my words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children, says the Lord, henceforth and forever.¹

Thou, holy God, art enthroned amidst the praises of Israel.² They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."³ **They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory. Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode."⁴ Then a wind lifted me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the*

^{*} The words in Italics are the Targum paraphrase of the preceding verse.

¹ Isaiah 59:20-21. ² Psalm 22:4. ³ Isaiah 6:3. ⁴ Ezekiel 3:12.

ימלך לעולם ועד. יי מלכותה קאם לעולם ולעלמי עלמין.
 יי אלחי אברהם יצחק וישראל אבותינו, שמרה זאת לעולם,
 לזכר מחשבות לבב עמך, וזכר לבבם אליך. והוא רחום,
 יכפר עון ולא נשחית, והרבה להשיב אפך, ולא יעיר כל
 חמתו. כי אתה, אדני, טוב וסלח ורב חסד לכל קראיך.
 צדקתך צדק לעולם, ותורתך אמת. תתן אמת לנעלב, חסד
 לאברהם, אשר נשבעת לאבותינו מימי קדם. ברוך יי, יום יום
 נעמס-לנו; האל ישועתנו, סלה. יי צבאות עמנו, משנב לנו
 אלחי נעלב, סלה. יי צבאות, אשרי אדם בטח בך. יי,
 הושיענו; המלך יענו ביום קראנו. ברוך הוא אלוקינו שבראנו
 לכבודו, והבדילנו מן המתים, ונתן לנו תורת אמת, ונח
 עולם נטע בתוכנו; הוא יפתח לבנו בתורתו, וישם בלבנו
 אהבתו ויראתו, לעשות רצונו ולעבדו בלבב שלם, למען
 לא יגיע לריק, ולא גלד לבתלה. יהי רצון מלפניך, יי
 אלוקינו ואלחי אבותינו, שנשמור הקנה בעולם הזה, ונזכה
 ונחיה ונראה, ונירש טובה וברכה, לשני ימות המשיח ולחיי
 העולם הבא. למען יזמרה כבוד ולא ילם; יי אלחי, לעולם
 אודך. ברוך הנבר אשר יבטח ביי, ותיח יי מבטחו. בטחו
 ביי עדי עד, כי ביה יי צור עולמים. Reader ויבטחו בך יודעי
 שמך, כי לא עזבת דרשיו, יי. יי חפץ למען צדקו, יגדיל
 תורה ונאדיר.

יי אדונינו, מה אדיר שמך בכל הארץ. חזקו ונאמץ
 לבבכם, כל המיתלים לאדני. ועתה, יגדל נא כח אדני,
 באשר וברכת לאמר. זכר רחמיה, יי, וחסדיה, כי
 מעולם היתה.

place of his divine abode." The Lord shall reign forever and ever. *The Lord's kingship is established forever and to all eternity.*

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself.² He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness is eternal, and thy Torah is truth.³ Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old.⁴ Blessed be the Lord who day by day bears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.⁵

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. So that my soul may sing praise to thee, and not be silent; Lord my God, I will thank thee forever.⁶ Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.⁷

The Lord was pleased, because of his righteousness, to render the Torah great and glorious.⁸

Lord our God, how majestic is thy name in all the earth! Be strong and let your heart have courage, all you who wait for the Lord. And now, let the power of the Lord be great, as thou hast promised. Remember thy compassion and thy kindness, which are eternal.⁹

¹Exodus 15:18. ²I Chronicles 29:18. ³Psalms 73:33; 86:5; 119:142. ⁴Micah 7:20. ⁵Psalms 86:20; 46:8; 84:13; 20:10. ⁶Psalms 30:13. ⁷Jeremiah 17:7; Isaiah 26:4; Psalm 9:11. ⁸Isaiah 42:21. ⁹Psalms 8:10; 31:25; Numbers 14:17; Psalm 25:6.

Musaf for Rosh Hodesh, page 635; for Hol ha-Mo'ed, page 673.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ;
תְּמַלִּיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָה וַיִּקְרַב מְשִׁיחָהּ, בְּמִיכּוֹן
וּבְיוֹמִיכּוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵנְיָא וּבְזִמְזוֹן קָרִיב,
וְאָמְרוּ אֲמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיְהַרְוֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וַיִּתְמַתָּא, דְאִמְרִין בְּעָלְמָא,
וְאָמְרוּ אֲמֵן.

תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשָׁמְיָא, וְאָמְרוּ אֲמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אֲמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אֲמֵן.

Begin with יַעֲקֹב בֵּית (page 145) when Tahanun is omitted.

תהלים פו

תִּפְלֶה לְדוֹד. הִטָּה יְיָ אֲזַנְךָ, עֲנֵנִי, בִּי עֲנֵי וְאֶבְיוֹן אֲנִי.
שָׁמְרָה נִפְשִׁי בִּי חֲסִיד אֲנִי; הוֹשַׁע עֲבָדְךָ, אֶתָּה אֱלֹהֵי, הַבּוֹטֵם
אֵלֶיךָ. חֲנֵנִי אֱדֹנִי, בִּי אֵלֶיךָ אֶקְרָא כָּל הַיּוֹם. שָׁמַח נִפְשׁ עֲבָדְךָ,
בִּי אֵלֶיךָ אֱדֹנִי נִפְשִׁי אֲשֵׁא. בִּי אֶתָּה אֱדֹנִי טוֹב וְסִלָּת, וְרַב
חֶסֶד לְכָל קִרְאֶיךָ. הֲאֻזִּינָה יְיָ תִּפְלֶתִי, וְחַקְשִׁיכָה בְּקוֹל
תַּחֲנוּנוֹתִי. בְּיוֹם צָרָתִי אֶקְרָאךָ, בִּי תַעֲנֵנִי. אֵין כְּמוֹךָ בְּאֱלֹהִים,
אֱדֹנִי, וְאֵין כְּמַעֲשֶׂיךָ. כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ, יָבֹאוּ וַיִּשְׁתַּחֲווּ

Musaf for Rosh Hodesh, page 636; for H'ol ha-Mo'ed, page 674.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Begin with Beth Yaakov (page 146) when Tah'anun is omitted.

Psalm 86

A prayer of David. Incline thy ear, O Lord, answer me; for I am weak and wretched. Preserve my life, for I am true to thee. Save thy servant who trusts in thee; thou art my God. Be gracious to me, O Lord, for to thee I call all day long. Gladden the soul of thy servant, for to thee, O Lord, I lift up my soul. For thou, O Lord, art good and forgiving, abounding in kindness to all who call on thee. Hearken, O Lord, to my prayer and hear my pleading cry. In the day of my distress I call on thee, for thou wilt answer me. There is none divine like thee, O Lord; there are no deeds like thine. All the nations thou hast made shall come and bow down before thee, O Lord, and glorify thy name. For thou art great and workest wonders; thou alone art God. Teach me, O Lord, thy way

וְיָשִׁיעַ נַפְשִׁי which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*.

לפניך, אֱדֹנִי, ויִכְבְּדוּ לְשִׁמְךָ. כִּי גָדוֹל אַתָּה וְעָשָׂה נִפְלְאוֹת,
 אַתָּה אֱלֹהִים לְבַדְּךָ. הוֹרֵנִי יְיָ דְרָכְךָ, אֲהַלֶּךְ בְּאַמְתְּךָ; וְחַד
 לִבִּי לִירְאָה שְׁמֶךָ. אוֹדֶה, אֱדֹנִי אֱלֹהִי, בְּכָל לִבִּי, וּבַכְפָּדָה
 שְׁמֶךָ לְעוֹלָם. כִּי חֲסִדְךָ גָדוֹל עָלַי, וְהַצְלָתָה נַפְשִׁי מִשְׁאוֹל
 תַּחְתִּינָה. אֱלֹהִים, יָדִים קָמוּ עָלַי, וְעַד תַּעֲרִיצִים בִּקְשׁוֹ נַפְשִׁי,
 וְלֹא שָׁמוּד לִנְגָדְךָ. וְאַתָּה אֱדֹנִי, אֵל רַחוּם וְחַנוּן, אֶרְךָ אַפִּים
 וְרַב חֶסֶד וְאַמֻּת. פָּנֵה אֵלַי וְחַנּוּנִי, תִּנֶּה עֲזָדָה לְעַבְדְּךָ; וְחַוְשִׁיעָה
 לִבִּי אֶמְתֶּךָ. עֲשֵׂה עִמִּי אוֹת לְטוֹבָה, וְיִרְאוּ שְׂנְאֵי וְנִבְשׁוּ; כִּי
 אַתָּה, יְיָ, עֲזָרְתָנִי וְנִחַמְתָּנִי.

בֵּית יַעֲקֹב, לְכוּ וְנִלְכָּה בְּאוֹר יְיָ. כִּי כָד הָעַמִּים יִלְכוּ אִישׁ
 בְּשֵׁם אֱלֹהָיו, וְנִאֲנַחְנוּ גִלְדָּה בְּשֵׁם יְיָ אֱלֹהֵינוּ לְעוֹלָם וָעֶד.

יְהִי יְיָ אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ, אֵל יַעֲזֹבֵנוּ
 וְאֵל יִשְׁלָנוּ. לְהַטּוֹת לִבִּבְנוּ אֵלָיו, לְלַכֵּת בְּכָל דְּרָכָיו, וּלְשַׁמֵּר
 מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת אֲבוֹתֵינוּ. וַיְהִי דְבָרֵי
 אֱלֹהִי, אֲשֶׁר הִתְחַנְּנֵתִי לִפְנֵי יְיָ, קִרְבִּים אֵל יְיָ אֱלֹהֵינוּ יוֹמָם
 וּלְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדּוֹ, וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם
 בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי יְיָ הוּא הָאֱלֹהִים, אִין
 עוֹד.

מהלים קכד

שִׁיר הַמַּעֲלוֹת לְדָוִד. לוּלִי יְיָ שְׁהִיָּה לָנוּ, יֹאמֵר נָא יִשְׂרָאֵל.
 לוּלִי יְיָ שְׁהִיָּה לָנוּ, בְּקוֹם עָלֵינוּ אָדָם. אֲזִי חַיִּים בְּלָעוֹנוֹ,
 בַּחֲרוֹת אָפִם בָּנוּ. אֲזִי הַמָּוֶם שִׁטְפוֹנִי, נִחַלָה עָבַר עַל נַפְשִׁנוּ.
 אֲזִי עָבַר עַל נַפְשִׁנוּ הַמָּוֶם הַזֵּדוֹנוֹת. בְּרוּךְ יְיָ, שְׁלֹא נִתְּנָנוּ טָרֶף
 לְשִׁנְיָהֶם. נַפְשִׁנוּ בְּצַפּוֹר נִמְלָטָה מִפַּח יוֹקָשִׁים; הִפַּח נִשְׁכָּר,
 וְנִאֲנַחְנוּ נִמְלָטָנוּ. עֲזָרְנוּ בְּשֵׁם יְיָ, עֲשֵׂה שְׁמִים וְאָרֶץ.

that I may walk in thy truth. Unite my heart to revere thy name. I give thanks to thee, Lord my God, with all my heart, and will glorify thy name forever. Great has been thy kindness toward me; thou hast saved my life from the deep grave. O God, arrogant foes have risen up against me; a band of fierce men seek my life; they do not have respect for thee. But thou, O Lord, art a merciful and gracious God, slow to anger and abounding in kindness and truth. Turn to me and have pity on me: grant thy strength to thy servant, and save the son of thy handmaid. Show me some sign of thy favor, that my enemies may see and be dismayed; for thou, O Lord, hast helped and comforted me.

O house of Jacob, come, let us walk in the light of the Lord! Indeed, all the peoples walk each in the name of its god; but we will walk in the name of the Lord our God forever and ever.

May the Lord our God be with us, as he was with our fathers; may he never leave us or forsake us; that he may incline our hearts to him, to walk in all his ways, and to keep his commandments, his statutes and laws which he commanded our fathers. May these words of mine, whereby I have made supplication before the Lord, be ever present to the Lord our God, day and night, that he may sustain the cause of his servant and the cause of his people Israel, as each day may require; that all the peoples of the earth may know that the Lord is God; there is no other.¹

Psalm 124

A Pilgrim Song by David. "Had not the Lord been on our side," let Israel say, "had not the Lord been on our side when men rose up against us, they would have swallowed us alive when their anger blazed forth against us; the floods would have swept us away, the torrent would have surged over us, the impetuous waters would have gone over us." Blessed be the Lord, who did not give us as a prey to their teeth. We are like a bird escaped from a fowler's snare; the snare is broken and we have escaped. Our help is in the name of the Lord, who made heaven and earth.

Psalm 124 commemorates an escape from some imminent danger.

¹ *Isaiah 2:5; Micah 4:5; I Kings 8:57-59.*

שיר של יום

Each to be followed by הושיענו (page 155) and the *Mourners' Kaddish*.

On Sundays:

היום יום ראשון בשבת, שבו היו ה'לויים אומרים
בבית המקדש:

תהלים כד

לָדוֹד מְזֻמּוֹר. לִי הָאָרֶץ וּמְלוֹאָתָהּ, תִּבְלֵ וְיִשְׁבִּי בָהּ. כִּי הוּא
עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכַנְנֶנָּה. מִי יַעֲלֶה בְּהָרֵי יְיָ, וְיִמְוֶה
יָקוֹם בַּמָּקוֹם קִדְשׁוֹ. נָקִי כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נִשְׂא לַשָּׁוְא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשֶׁא בִּרְכָבָה מֵאֵת יְיָ, וְצִדְקָהּ מֵאֱלֹהֵי
יִשְׂרָאֵל. זֶה דֹּר וְדֹרָשׁוֹ, מִבְּקִשֵּׁי פְגִיעַ יַעֲקֹב, סִלָּה. שְׂאוּ שְׁעָרֵי
רְאשֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וְיָבוֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה
מֶלֶךְ הַכְּבוֹד, יְיָ עֲזֹז וְגִבּוֹר, יְיָ גִבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרֵי
רְאשֵׁיכֶם, וְשְׂאוּ פִתְחֵי עוֹלָם, וְיָבֹא מֶלֶךְ הַכְּבוֹד. Reader מִי
הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סִלָּה.

Mourners' Kaddish.

On Mondays:

היום יום שני בשבת, שבו היו ה'לויים אומרים
בבית המקדש:

תהלים כח

שִׁיר מְזֻמּוֹר לִבְנֵי קִרְיָת. גִּדּוֹל יְיָ וּמִהָלָל מְאֹד, בְּעִיר אֵלֶּיָּהוּ,
הַר קִדְשׁוֹ. יִפְתֵּה נֹחַף, מְשׁוֹשׁ כָּל הָאָרֶץ חַר צִיּוֹן, וְיִרְכָּתִי צָפוֹן,
קִרְיַת מֶלֶךְ רַב. אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נִודַע לְמִשְׁנֵב. כִּי הִנֵּה

שיר של יום, the Psalm of the Day, was chanted by the Levites each day during the Temple service (Mishnah Tamid 7:4). According to the Talmud, the daily psalms were intended to recall the incidents of the six days of creation (Rosh Hashanah 31a).

PSALM OF THE DAY

Each to be followed by *Hoshienu* (page 156) and the *Mourners' Kaddish*.

On Sundays:

This is the first day of the week, on which the Levites in the Temple used to recite:

Psalm 24

A psalm of David. The earth and its fullness belong to the Lord, the entire world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

Mourners' Kaddish.

On Mondays:

This is the second day of the week, on which the Levites in the Temple used to recite:

Psalm 48

A song, a psalm of the Korahites. Great is the Lord, and highly to be praised, in the city of our God, his holy mountain. Beautiful in elevation, the joy of the whole earth, on the northern slope, is Mount Zion, the city of the great King. God in her palaces has made himself known as a stronghold. For lo, the kings assembled

שאו שערים ראשכם The ancient gates of Zion are poetically commanded to raise their heads, in token of reverence to God whose entrance is an act of condescension. Different parts of this psalm were sung by different choirs of singers at the time when David brought the ark to Mount Zion.

המלכים נועדו, עברו יחדו. הקמה ראו, בן תמחהו, נבדלו
 נחפזו. רעדה אחזתם שם, חיל ביולדת. ברוח קדים תשבר
 אניות תרשיש. באשר שמענו, בן ראינו בעיר יי צבאות, בעיר
 אלהינו; אלהים יבוננה עד עולם, סלה. דמינו אלהים
 חסדה, בקרב היכלה. בשמך אלהים, בן תהלתה על קצו
 ארץ; צדק מלאה ימינה. ישמח הר ציון, תגלנה בנות יהודה,
 למען משפטיה. סבו ציון והקיפונה, ספרו מנחליה. שרתו
 לבכם לחילה, פסגו ארמונותיה, למען תספרו לדור אחרון.
 Reader כי זה אלהים אלהינו עולם ועד; הוא ינהגנו על מות.

Mourners' Kaddish.

On Tuesdays:

היום יום שלישי בשבת, שבו היו הלויים אומרים
 בבית המקדש:

ההלים פב

מזמור לאסף. אלהים נצב בעדת אל, בקרב אלהים
 ישפט. עד מתי תשפטו עגל, ופני רשעים תשא סלה. שפטו
 דל ונתום, אני נרש הצדיקו. פלטו דל ואביון, מיד רשעים
 הצילו. לא ידעו ולא יבינו, בחשבה יתהלכו; ימוטו כל
 מוסדי ארץ. אני אמרתי אלהים אתם, ובני עליון כלכם.
 אכן באדם תמותו, ובאחד השנים תפלו. Reader קומה
 אלהים, שפטה הארץ; כי אתה תנחל בכל הנזים.

Mourners' Kaddish.

they saw the impregnable might of Zion and were terrified.
 the great seagoing vessels that made the long voyage to Tar-
 shish, a seacoast city in Spain (or Carthage).

that is, history has repeated itself. We have now ex-
 perience events similar to those which occurred in the past. This psalm cele-
 brates the escape of Jerusalem from a threatened invasion by the armies of
 various confederate kings.

themselves, they invaded together. They saw [her defense] and were amazed; they were terrified, they fled in haste. Panic seized them, anguish as of a woman in travail. With the east wind thou breakest the ships of Tarshish. As we have heard, so have we seen now in the city of the Lord of hosts, in the city of our God; may God establish it forever. We meditate on thy kindness, O God, within thy temple. Like thy name, O God, thy fame shall extend to the ends of the earth; thy right hand is full of justice. Let Mount Zion be glad, let the towns of Judah rejoice, because of thy judgments. Walk about Zion, go round her, count her towers, mark well her ramparts, go through her palaces, that you may tell a later generation that such is God, our God, forever and ever. He will guide us eternally.

Mourners' Kaddish.

On Tuesdays:

This is the third day of the week, on which the Levites in the Temple used to recite:

Psalm 82

A psalm of Asaph. God stands in the divine assembly; in the midst of the judges he gives judgment. "How long will you judge unjustly, and show partiality toward the wicked? Do justice to the poor and fatherless; deal righteously with the afflicted and destitute. Rescue the poor and needy; save them from the hand of the wicked." But they neither know nor understand; they walk about in darkness; all the foundations of the earth are shaken. I thought you were angels, that you were all sons of the Most High. Yet you shall die as men do, and fall like any prince. Arise, O God, rule the earth, for thou hast dominion over all the nations.

Mourners' Kaddish.

... **סוּבַר צִיּוֹן** that is, after the miraculous deliverance of Zion, its inhabitants can now freely walk around and contemplate the safety of the walls and towers and palaces so lately menaced with destruction.

... **נִצַּח בְּעֵדָה אֵל** God takes his stand in the assembly summoned by him, and denounces the wickedness and partiality of judges. He reminds them of their duties, and declares that because they are ignorant and corrupt human society is undermined.

... **אֵי אֲמַרְתִּי** I appointed you as judges and thus invested you with authority of administering divine justice; however, your high title will not exempt you from punishment. You shall die like common men, and fall like any other prince.

קִמָּה The psalmist pleads that God should act as judge over all peoples, since the human judges have failed so miserably.

On Wednesdays:

היום יום רביעי בשבת, שבו היו הלויים אומרים
בבית המקדש:

ההלים צד; צה, א-ג

אל נקמות, יי, אל נקמות, חופיע. הנשא, שפט הארץ,
השב גמול על גאים. עד מתי רשעים, יי, עד מתי רשעים
יעלזו. יביעו ודברו עתק, יהאמרו כל פגלי אנו. עמו יי
ידבאו, ונחלתך יענו. אלמנה וגר יחרגו, ויתומים ירצחו.
יבאמרו לא יראה יה, ולא יבין אלהי יעקב. בינו בערים
בעם, ובסילים מתי תשכילו. הנטע אנו הלא ישמע, אם
יצר עין הלא גביט. היסר גוים הלא יזכית, המלמד אדם
דעת. יי יודע מחשבות אדם, כי תמה הבל. אשרי הנגר,
אשר תנסגנו יה, ומתורתך תלמודנו. להשקיט לו מימי רע,
עד יפרה לרשע שחת. כי לא יטש יי עמו, ונחלתו לא יעזב.
כי עד צדק ישוב משפט, ואחריו כל ישרי לב. מי יקום לי
עם מרעים, מי יתנצב לי עם פגלי אנו. לולי יי עזרתה לי,
במעט, שכנה דומה נפשי. אם אמרתי מטה רגלי, חסדך יי
יסעוני. ברב שרעפי בקרבי, תנחומיך ישעשעו נפשי.
היחברך בסא חוות, יצר עמל עלי חק. גודו על נפש צדיק,
ודם נקי ירשעו. ויהי יי לי למשגב, ואלהי לצור מחסי. וישב
עליהם את אונם, וברעחם יצמיתם; יצמיתם יי אלהינו.
לבו נרננה ליי, נריעה לצור ישענו. נקדמה פניו בתודה,

אל is repeated for emphasis. The psalmist appeals to God to punish the arrogant who contemptuously declare that God is indifferent to the sufferings of his people. He then turns to argue with those who foolishly agree with their oppressors and think that God will not defend them. He who gave others the power to hear and see can surely himself hear and see. God knows

On Wednesdays:

This is the fourth day of the week, on which the Levites in the Temple used to recite:

Psalms 94; 95:1-3

God of retribution, Lord God of retribution, appear! Arise, thou judge of the earth, render to the arrogant what they deserve. How long shall the wicked, O Lord, how long shall the wicked exult? They bluster, they speak arrogantly; all the evildoers act boastfully. They crush thy people, O Lord, and afflict thy heritage. The widow and the stranger they slay, and the fatherless they murder. And they think the Lord does not see, the God of Jacob does not observe. Consider, you most stupid of the people; you fools, when will you understand? He who sets the ear, does he not hear? He who forms the eye, does he not see? He who punishes nations, shall he not punish you? He who teaches man knowledge? The Lord knows the inner thoughts of men; indeed, they are futile. Happy is the man whom thou dost instruct, O Lord, and teachest him out of thy Torah, granting him relief in days of adversity, till a pit is dug for the wicked. Indeed, the Lord will not abandon his people, nor forsake his heritage. For judgment shall again conform with justice, and all the upright in heart will follow it. Who rises up for me against the ungodly? Who stands up for me against the wrongdoers? If the Lord had not been my help, I would have soon dwelt in the silent grave. When I think my foot is slipping, thy goodness, O Lord, holds me up. When my cares are many within me, thy comforts cheer me. Can one in the seat of wickedness have fellowship with thee—one who frames evil by law? They band themselves against the life of the righteous, and condemn innocent blood. But the Lord is my stronghold; my God is the rock of my safety. He will requite them for their crime, and destroy them for their wickedness; the Lord our God will destroy them.

Come, let us sing to the Lord; let us acclaim our saving Stronghold. Let us approach him with thanksgiving; let us acclaim him

the evil thoughts of the wicked, and eventually the righteous will be vindicated when the day of retribution comes. It is unthinkable that God would abandon his people to the ravages of lawless judges and tyrannical rulers.

בזמרות נָרִיעַ לוֹ. Reader בִּי אֵל גָּדוֹל יְיָ, וּמְלֹךְ גָּדוֹל עַל כָּל
אֱלֹהִים. Mourners' Kaddish.

On Thursdays:

הַיּוֹם יוֹם חֲמִישִׁי בַשָּׁבֹת, שָׁבוּ הָיוּ הַלְלוֹת אוֹמְרִים
בְּבֵית הַמִּקְדָּשׁ:

תהלים פא

לְמַנְצַח עַל הַנְּתִית לְאַסָּף. הִרְגִּינוּ לְאֱלֹהִים עוֹנֵנוּ, הִרְעִינוּ
לְאֱלֹהֵי יַעֲקֹב. שְׂאוּ זִמְרָה וְהִנּוּ תָה, בְּנֹר נְעִים עִם נָכָל. תִּקְעוּ
בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם חֲנֻנוּ. בִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט
לְאֱלֹהֵי יַעֲקֹב. עֲדוּת בִּיהוֹסֵף שָׁמוֹ, בְּצֵאתוֹ עַל אֶרֶץ מִצְרָיִם;
שָׁפַת לֹא יִדְעָתִי אֲשַׁמֶּעַ. הִסִּירוּתִי מִסֶּבֶל שְׁבָנוֹ, בְּפִיו מִדּוֹד
תַּעֲבֹרְנָה. בַּצָּרָה קָרָאתִי וְאֶחָלָצָה, אֲעִנֶה בְּסִתְרֵי רַעַם; אֶבְחֹנֶה
עַל מִי מְרִיבָה, סִלָּה. שָׁמַע עָמִי, וְאֶעֱיֶדָה בָּהּ, יִשְׂרָאֵל אִם
תִּשְׁמַע לִי. לֹא יִהְיֶה בָּהּ אֵל זֶר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נָכָר. אֲנֹכִי
יְיָ אֱלֹהֶיהָ, הַמַּעֲלֶה מִמִּצְרַיִם מִצְרָיִם; הִרְחֵב-פִּיהָ וְאֶמְלֵאָהּ.
וְלֹא שָׁמַע עָמִי לְקוֹלִי, וְיִשְׂרָאֵל לֹא אָבָה לִי. וְאֲשַׁלְחֶנּוּ
בְּשִׁרְיוֹת לָבָם, יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם. לוֹ עָמִי שָׁמַע לִי, יִשְׂרָאֵל
בְּדַרְכֵי יִהְיֻכּוּ. בְּמַעַט אוֹיְבֵיהֶם אֲכַנֶּה, וְעַל צָרֵיהֶם אֲשִׁיב
יָדִי. מִשְׁנְאֵי יְיָ יִבְחָשׁוּ לוֹ, וְיִהְיֶה עִתָּם לְעוֹלָם. Reader וַיֵּאבִּילָהּ
מִחֶלֶב חֲפָה, וּמִצּוֹר דָּבַשׁ אֲשַׁבִּיעָהּ.

Mourners' Kaddish.

occurs in the titles of fifty-five psalms, and refers to the use of the psalm in the Temple services. The word means the conductor of the Temple choir, who trained the choir and led the music.

הַרְחֵב occurs in the titles of three psalms. According to the Targum-*Gittith* was a harp used by the Philistines of Gath. Since the Hebrew word *gath* means "a winepress," *Gittith* may mean a melody sung at vintage festivals.

בַּחֲדָשׁ is rendered by the Targum and the Talmud: *Rosh Hodesh Tishri*, that is *Rosh Hashanah*. Metal trumpets, and not a *shofar*, were used on all other occasions of *Rosh Hodesh*.

with songs of praise. For the Lord is a great God, a King supreme above all powers.

Mourners' Kaddish.

On Thursdays:

This is the fifth day of the week, on which the Levites in the Temple used to recite:

Psalm 81

For the Choirmaster, upon the *Gittith*; a psalm of Asaph.

Sing aloud to God our strength; shout for joy to the God of Jacob. Raise the chorus, sound the drum, the sweet harp and the lute. Blow the trumpet on the new moon, at the full moon for our feast day. This is a statute for Israel, an ordinance of the God of Jacob. He made it a law in Joseph, when he went forth against the land of Egypt. I heard an unfamiliar speech: "I have removed the burden from your shoulder; your hands are relieved from the heavy basket. In trouble you called, and I saved you; I answered you from the thunder cloud; I tested you at the waters of Meribah. Hear, my people, while I warn you; O Israel, if you would only listen to me! You shall have no strange god; you shall worship no foreign god. I am the Lord your God, who brought you up from the land of Egypt; open your mouth, and I will fill it. But my people did not listen to my voice; Israel would have none of me. So I left them to their own stubbornness, that they might follow their own devices. If only my people would listen to me, if Israel would only walk in my ways! I would soon subdue their foes, and turn my hand against their oppressors. Those who hate the Lord would eringe before them, and their time would be forever. I would feed them with the finest of wheat, and with honey from the rock would I satisfy them.

Mourners' Kaddish.

חַסֵּד בְּכֹסֶה לַיִם חֲמִשָּׁה that is, the *Sukkoth* festival which begins on the fifteenth of *Tishri* when the moon is full.

יִרְמְיָהוּ is a synonym for Israel, so called from the favored son of Israel. In Psalm 77:16, Jacob and Joseph are named as the fathers of the entire people of Israel.

...לֹא יִדְעָתִי The psalmist represents Israel as quoting the following words of God, heard for the first time after the exodus from Egypt.

מִי מֵרִיבָה refers to Exodus 17:7; Numbers 20:13.

...הָרַחֵב מִיךָ God will abundantly supply your needs as long as you are faithful to him.

...מִשָּׁנֵי ה' God's enemies are the enemies of his people, and he would compel them to pay homage to Israel. Israel's national existence and prosperity would know no end.

On Fridays:

היום יום. שש בלשבת, שבו היו הלויים אומרים בבית המקדש:

ההלים צ

יְיָ מְקַדֵּשׁ, גְּאוֹת לְבָשׁ; לְבָשׁ יְיָ, עַד הַתְּאֵזָר; אֵף תִּכּוֹן תִּבְלֵי,
כֹּל תִּמְוֹט. נִכּוֹן בְּסֻדָּה מְאֹז, מְעוֹלָם אֶתְהָ. נִשְׂאוּ נְהָרוֹת, יְיָ,
נִשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּבָרָם. מִקְלֹת מִיָּם רַבִּים,
אֲדִירִים מִשְׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יְיָ. Reader עֲלֵיתִיךָ נֶאֱמְנוּ
מֵאֵד: לְבִיתִיךָ נֶאֱמְנָה קֹדֶשׁ, יְיָ, לְאֶרֶץ יְמִים.

הוֹשִׁיעֵנו, יְיָ אֱלֹהֵינוּ, וְקַבְּלֵנוּ מִן הַנּוֹסִים, לְהַחֲדוֹת לָשֵׁם
קֹדֶשְׁךָ, לְהַשְׁתַּכֵּחַ בְּתַהֲלֻתְךָ. בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל, מִן
הָעוֹלָם וְעַד הָעוֹלָם; וְאָמַר כֹּל הָעָם אָמֵן, הַלְלוּיָהּ. בְּרוּךְ
יְיָ מִצִּיּוֹן, שֶׁבֶן יְרוּשָׁלַיִם, הַלְלוּיָהּ. בְּרוּךְ יְיָ אֱלֹהִים, אֱלֹהֵי
יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבִדּוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וְיִמְלֹא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן.

Mourners' Kaddish.

The following is recited daily from the first day of Elul until Simḥath Torah.

ההלים כו

לְדָוִד. יְיָ אֱלֹהֵי יִשְׂרָאֵל, מִמִּי אֵיךְ; יְיָ מְעוֹז חַיִּי, מִמִּי אֶפְתָּר.
בְּקָרֵב עָלֵי מָרְעִים לְאָכֹל אֶת בִּשְׁרִי, צָרִי וְאִיבִי לִי, הִמָּה
בִּשְׁרִי וְנִפְלְאוֹ. אִם תִּחְנֶנָּה עָלֵי מִחְנָה, לֹא יִירָא לְבָבִי; אִם תִּקּוּם
עָלֵי מִלְחָמָה, בְּזֹאת אֲנִי בּוֹטָח. אַחַת שְׁאַלְתִּי מֵאֵת יְיָ, אוֹתָהּ
אֲבַקֵּשׁ: שְׁבִתִּי בְּבֵית יְיָ כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנֹעַם יְיָ, וּלְבַקֵּר
בְּהִיכָלּוֹ. כִּי יִצְפְּנֵנִי בְּסֻפָּה בְּיוֹם רָעָה, וְיִסְתַּכֵּנִי בְּסִתֵּר אֲהַלּוֹ;
בְּצֹדֵר יְרוּמָמֵנִי. וְעַתָּה יְרוּם רֹאשִׁי עַל אִיבֵי סִבִּיבוֹתַי, וְאֲזַבְחָהּ
בְּאֲהַלּוֹ זִבְחֵי תְרוּעָה; אֲשִׁירָה נְאוּמָה לִי. שְׁמַע יְיָ קוֹלִי
אֶמְרָא, וְחַנּוּנִי נַעֲנֵנִי. לֵךְ אָמַר לְבִי, בִּקְשׁוּ פָנַי; אֶת פָּנֶיךָ, יְיָ.

On Fridays:

This is the sixth day of the week, on which the Levites in the Temple used to recite:

Psalm 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old, thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

Save us, Lord our God; gather us from the nations, to give thanks to thy holy name, to triumph in thy praise. Blessed be the Lord God of Israel from eternity to eternity. All the people said: Amen, praise the Lord. Blessed out of Zion be the Lord who dwells in Jerusalem. Blessed be the Lord God of Israel, who alone works wonders. Blessed be his glorious name forever. May the whole earth be filled with his glory. Amen, Amen.¹

Mourners' Kaddish.

The following is recited from the first day of Etul until Simḥath Tarah.

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence";

¹ *Psalms* 106:47-48; 135:21; 72:18-19.

אֲבִיקָשׁ. אֵל תִּסְתַּחַר פְּנִיךָ מִמֶּנִּי, אֵל תֵּט בְּאֶף עֲבֻדְךָ, עֲזֹרָתִי
 הָיִיתָ; אֵל תִּשְׁשָׁנִי וְאֵל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׂרָאֵל. בִּי אָבִי וְאִמִּי
 עֲזֹבוּנִי, וַיִּי נֹאסֶפְנִי. הוֹרֵנִי יְיָ בְּדַרְכְּךָ, וּנְהַנֵּי בְּאַרְחַ מִישׁוּר, לְמַעַן
 שְׂרָדִי. אֵל תַּחֲנֵנִי בְּנֶפֶשׁ צָרִי; בִּי קָמוּ בִי עֲדֵי שֶׁקֶר וַיִּפְתַּח חֲמָס.
 לֹלֵא הָאֲמֻנָתִי לְרֹאוֹת בְּטוֹב יְיָ בְּאַרְצָן חַיִּים. Reader קְנֹה אֵל
 יְיָ, חֲזֹק וַיֵּאֱמָץ לְבָבְךָ, וְקֹנֵה אֵל יְיָ.

Mourners' Kaddish.

The following is recited in the house of a mourner during the week of mourning.

ההללים כט

לְמַנְצָחַת, לְבָנִי קָרַח מְזֻמּוֹר. שָׁמְעוּ זֹאת, כָּל הָעַמִּים; הֶאֱזִינוּ,
 כָּל יוֹשְׁבֵי חָלָד. גַּם בְּנֵי אָדָם, גַּם בְּנֵי אִישׁ, יַחַד עֲשִׂיר וְאַבְיוֹן.
 פִּי יִדְבֹּר חֲכָמוֹת, וְהַגִּיתָ לְבִי תְבוּנוֹת. אֲשֶׁה לְמִשְׁלַל אֲזִנִּי, אֶפְתַּח
 בְּכַנּוֹר חִידָתִי. לָקֵזָה אֵיךְא בִּימֵי רָע, עֲזוֹ עֲקֹבֵי יְסוּבֵנִי.
 הַבְּטָחִים עַל חֵילָם, וּבִרְבַּע עֲשָׂרָם יִתְהַלְלוּ. אֵת לֹא פָדָה וַיִּפְדֶּה
 אִישׁ, לֹא יִתֵּן לֵאלֹהִים כְּפָרוֹ. וַיִּקֶּר פְּדִיוֹן נַפְשָׁם, וַתְּדַל
 לְעוֹלָם. וַיַּחֲיוּ עוֹד לְנֶצַח, לֹא יִרְאֶה הַשְׁחָתָה. בִּי יִרְאֶה חֲכָמִים
 יָמוּתוּ, יַחַד בְּסִיל וּבַעַר יֹאבְדוּ, וְעֲזָבוּ לְאַחֲרִים חֵילָם. מִרְבָּם
 בְּחִימוֹ לְעוֹלָם, מִשְׁפָּנוֹתָם לְדֹר וָדֹר; קָרְאוּ בְּשִׁמוֹתָם עָלֵי
 אֲדָמוֹת. וְאָדָם בִּיקָר בֶּל יִלִּין; נִמְשַׁל בְּבִהְמוֹת נְדָמוֹ. זֶה בְּרִבְבָם
 כֶּסֶל לָמוֹ, וְאַחֲרֵיהֶם בְּפִיָּהֶם יִרְצוּ, סִלָּה. בְּצֹאֵן לְשֹׂאוֹל שְׁתוּ,
 מָוֶת יִרְעֶם; וַיִּרְדּוּ בָם יִשְׂרָיִם לְבָקָר, וַיְצוּרָם לְבִלְאוֹת שֹׂאוֹל

... Though I am orphaned, friendless and deserted, God will be father to me and protect me.

The remainder of the sentence is left to the imagination:
 "What would my condition be, if I had not believed!"

The psalmist addresses all the inhabitants of the world and summons them to hear his parable which concerns all humanity.

moral philosophy. The rich man cannot deliver his friends or him-

thy presenee, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

The following is recited in the house of a mourner during the week of mourning.

Psalm 49

For the Choirmaster; a psalm of the Korahites. Hear this, all you peoples; listen, all you inhabitants of the world, both low and high, rich and poor alike. My mouth speaks wisdom, and my heart's meditation is deep insight. I incline my ear to a parable; I unfold my profound problem to the accompaniment of a harp.

Why should I be afraid in days of evil, when the iniquity of my foes surrounds me, those who trust in their wealth, and boast of their great riches? No man can redeem his brother [from death], nor give to God a ransom for him—for too costly is the ransom of one's soul and can never be—that he should go on living forever, that he should not see the grave. Surely, one must see that wise men die, that the stupid and senseless perish alike, and leave their wealth to others. Their inward consolation is that their houses shall continue forever, and their homes throughout all generations; they name estates after themselves. But man abides not in his splendor; he is like the beasts that perish. Such is the fate of those who trust in themselves, and the end of those who are pleased with their own mouthing. Like sheep they are destined to die; death shall shepherd them; the upright shall triumph over them in the morning; their form is to decay in the nether-world,

self from death, and his prosperity need cause no dismay to those who are less fortunate.

... קרבו They delude themselves with the thought that their names will be perpetuated in the names of their estates.

... מות ירעם death will take control of them; and in the morning, when the dark night of suffering is over, the victims of lawlessness will be triumphant over their fallen oppressors.

מזבֿל לו. אֵד אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שְׂאוֹל, כִּי יִקְחֵנִי סֶלָה.
 אֵל תִּירָא כִּי יַעֲשֶׂר אִישׁ, כִּי יִרְבֶּה כְּבוֹד בֵּיתוֹ. כִּי לֹא כִמּוֹתוֹ
 יִקַּח חֶפֶל, לֹא יִגְדֹּל אַחֲרָיו כְּבוֹדוֹ. כִּי נַפְשִׁי בְּחַיֵּי יִבְרָךְ; וַיִּזְדָּק
 כִּי תִשָּׁיב לָךְ. תָּבֹא עַד דֹּר אֲבוֹתָיו, עַד נֹצֵחַ לֹא יֵרָאוּ אוֹר.
 אָדָם בִּיקָר וְלֹא יָבִין, נִמְשָׁל בְּבִהְמוֹת נֶדְמוֹ.

MOURNERS' KADDISH

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
 וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּנְצִיחַ בְּרַקָּתָהּ וַיְקַדֵּשׁ מְשִׁיחָהּ, בְּחַיִּיבוֹן
 וּבְיוֹמִיבוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעִנְיָא וּבְזִמְן קָרִיב,
 וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְעַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
 מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וַיְנַחֲמָתָא, דְּאִמְרוּן בְּעָלְמָא,
 וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלֹם עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

מִנָּה אֵל יְיָ, חֹזֵק וְנֹאמֵץ לְכָה, וְנִקְוָה אֵל יְיָ. אֵין קְדוּשׁ כִּינִי,
 כִּי אֵין בְּרִיתְךָ, וְאֵין צוּר כְּאֱלֹהֵינוּ. כִּי מִי אֱלֹהִים מִבְּלַעֲדֵי יְיָ,
 וּמִי צוּר זוֹלָתִי אֱלֹהֵינוּ.

its habitation. However, God will release me from the grasp of death, for he will receive me. So fear not when a man grows rich, when the splendor of his house increases; for he will take nothing with him when he dies; his wealth will not follow him below. Though while he lives he flatters himself [saying]: "Men acclaim you when you do well for yourself," he will join the generation of his fathers, who will never see the light. The man who lives in splendor and understands not is like the beasts that perish.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Hope in the Lord; be strong, and brave, and hope in the Lord. None is holy like the Lord; there is none but thee; no stronghold is steadfast like our God. For who is God but the Lord? Who is a stronghold but our God?¹

The Kaddish has five different forms: 1) קדיש רבנן, recited after the reading of passages from the Talmud; 2) קדיש שלם, the full-Kaddish, recited by the Reader at the end of the service; 3) קדיש חצי, the half-Kaddish, recited by the Reader between sections of the service; 4) קדיש יתום, the mourners' Kaddish, recited by the mourners after the service and after the recitation of certain psalms; 5) קדיש לאתחותא, an expanded form of the mourners' Kaddish, recited at the cemetery after a burial.

¹Psalm 27:14; I Samuel 2:2; Psalm 18:32.

אין בא'הינו, אין באדו'נינו, אין ב'מל'כנו, אין ב'מו'שיענו.
 מי בא'הינו, מי באדו'נינו, מי ב'מל'כנו, מי ב'מו'שיענו.
 נודה לא'הינו, נודה לאדו'נינו, נודה ל'מל'כנו, נודה ל'מו'שיענו.
 ברוך א'הינו, ברוך אדו'נינו, ברוך ב'מל'כנו, ברוך ב'מו'שיענו.
 א'תה הוא א'הינו, א'תה הוא אדו'נינו, א'תה הוא ב'מל'כנו,
 א'תה הוא ב'מו'שיענו; א'תה תו'שיענו.
 א'תה תקים ת'רחם ציון, כי עת ל'חננה, כי בא מועד.

סוכת כריתות ו, א

פטים הקטרת: ה'צרי, וה'צפרו, וה'ל'כנה וה'ל'בונה, מ'שקל
 שבעים שבעים מנה; חור וקציעה, ש'ב'ל'ת נ'רד ובר'כ'ם, מ'שקל
 שש'ל ע'ש'ר שש'ה ע'ש'ר מנה; הקש'ט שנים ע'ש'ר, וק'לופה ש'לש'ה,
 וק'נמון תש'עה, ברית ב'רש'ינה תש'עה קבין; וין קפ'ריסין ס'אין
 תל'תא וקבין תל'תא; ואם אין לו וין קפ'ריסין, מביא ח'מר
 תנרין עתיק; מל'ח סדומית ר'בע הקב; מ'עלה ע'שן ב'ל ש'הוא.
 רבי נתן אומר: אף כפת ה'ירדן ב'ל ש'הוא. ואם נתן ב'ה ד'בש,
 פס'לה; ואם חסר אחת מ'כל סמ'ניה, ח'יב מ'יתה. ר'בן שמעון
 בן גמליאל אומר: ה'צרי אינו אלא ש'רף הנוטף מ'עצי הקט'ר.
 ברית ב'רש'ינה, שש'פין ב'ה את הצ'פרן כ'די ש'תהא נ'אה; וין
 קפ'ריסין, ששורין בו את הצ'פרן כ'די ש'תהא ע'זה. ו'חלא מ'י
 רג'לים יפין ל'ה, אלא שאין מכניסין מ'י רג'לים ב'עזרה מ'פני
 ה'כבוד.

Each of the three letters of *אמן* forms the acrostic *אמן* ברוך אתה, *אמן* כאלהיו *אמן* is repeated four times, totaling twelve. Rashi, in his *Siddur*, points out that *אמן* is recited on Sabbath and festivals, when the *Amidah* prayer

EN KELOHENU

There is none like our God; there is none like our Lord; there is none like our King; there is none like our Deliverer.

Who is like our God? Who is like our Lord? Who is like our King? Who is like our Deliverer?

Let us give thanks to our God; let us give thanks to our Lord; let us give thanks to our King; let us give thanks to our Deliverer.

Blessed be our God; blessed be our Lord; blessed be our King; blessed be our Deliverer.

Thou art our God; thou art our Lord; thou art our King; thou art our Deliverer; Thou wilt help us.

Thou wilt arise and have mercy on Zion; it is the time to favor her; the appointed time has come.¹

Talmud Kerithoth 6a

The incense was composed of balm, onycha, galbanum, and frankincense, seventy minas' weight of each; myrrh, cassia, spike-nard, and saffron, sixteen minas' weight of each; twelve minas of costus; three minas of an aromatic bark; nine minas of cinnamon; nine *kabs* of Karsina lye; three *seahs* and three *kabs* of Cyprus wine—if Cyprus wine could not be obtained, strong white wine might be substituted for it—a fourth of a *kab* of Sodom salt, and a minute quantity of *ma'aleh ashan* [a smoke-producing ingredient]. Rabbi Nathan says: A minute quantity of Jordan amber was also required. If one added honey to the mixture, he rendered the incense unfit for sacred use; and if he left out one of its required ingredients, he was subject to the penalty of death.

Rabbi Simeon ben Gamaliel says: The balm required for the incense is a resin exuding from the balsam trees. Why was Karsina lye used? To refine the onycha. Why was Cyprus wine employed? To steep the onycha in it so as to make it more pungent. Though *mei raglayim* might have been good for that purpose, it was not decent to bring it into the Temple.

is limited to seven benedictions instead of the nineteen benedictions contained in the regular *Shemoneh Esreh*, in order to bring the blessings to a total of nineteen. *En Kelohenu* was composed during the period of the Geonim.

¹ *Psalm* 102:14.

תנא, רבי נתן אומר: בשהוא שוחק, אומר תדק היטב, היטב תדק, מפני שהקול נפה לבשרים. פטמה לחצאין, בשרה; לשליש ולרביע, לא שמועני. אמר רבי יהודה: זה תפיל: אם במדתה, בשרה לחצאין; ואם תפיל אחת מפל סמניה, תיב מיתה.

תנא, בר קפרא אומר: אחת לששים או לשבעים שנה היתה באה של שירים לחצאין. ועוד תני בר קפרא: אלו תנה נותן בה קרמוב של דבש, אין אדם יכול לעמוד מפני ריחה; ולמה אין מערבין בה דבש, מפני שהתורה אמרה: כי כל שאר וכל דבש לא תקטירו מןו אשה לוי.

י: צבאות עמנו, מושב לנו אלחי בעלב, סלה.

י: צבאות, אשרי אדם בטה בד.

י: חושיעה; המלך יעני ביום קראנו.

אמה סתר לי, מצר תצרני; רני פלט תסובבני, סלה. וערבה לוי מנחת יהודה וירושלם, בימי עולם ובשנים קדמניות.

מסכת פילה כח, ב

תנא רבי אליהו: כל השונה הלכות בכל יום, מקביל לו שהוא בן עולם הבא, שנאמר: הלכות עולם לו. אל תקרא הלכות, אלא הלכות.

מסכת ברכות סד, א

אמר רבי אלעזר, אומר רבי תנא: תלמידי תכמים מרבים שלום בעולם, שנאמר: וכל בנינו למודי יי, ורב שלום

It has been taught: Rabbi Nathan says: While the priest was grinding the incense, his superintendent would say: "Grind it very thin, grind it very thin," because the [rhythmic] sound is good for the compounding of the spices. If the incense was compounded in two instalments, it is fit for use; but we have not heard that it is permissible to prepare it in portions of one-third or one-fourth [of the total required annually]. Rabbi Judah says: The general rule is that if it was well-proportioned, the incense was fit for use even though it was prepared in two instalments; if, however, one left out any of its ingredients he would be subject to the penalty of death.

It has been taught: Bar Kappara says: Once in sixty or seventy years a total of half the required amount came from the accumulated surpluses [the extra three minas of which the high priest took two handfuls on the Day of Atonement]. Bar Kappara moreover has taught: Had one mixed with the incense the smallest amount of honey, nobody could have resisted the scent. Then why was no honey mixed with it? Because the Torah says: "You shall not present any leaven or honey as a fire-offering to the Lord."¹

The Lord of hosts is with us; the God of Jacob is our fortress.
Lord of hosts, happy is the man who trusts in thee.

O Lord, save us; may the King answer us when we call.

Thou art my shelter; from the foe thou wilt preserve me; with songs of deliverance thou wilt surround me.²

The offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.³

Talmud Megillah 28b

It was taught in the school of Elijah: Whoever studies traditional laws every day is assured of life in the world to come, for it is said: "His ways are eternal."⁴ Read not here *halikhoth* [ways] but *halakhoth* [traditional laws].

Talmud Berakhoth 64a

Rabbi Elazar said in the name of Rabbi Hanina: Scholars increase peace throughout the world, for it is said: "All your children shall be taught of the Lord, and great shall be the peace

¹ *Leviticus* 2:11. ² *Psalms* 46:8; 84:13; 20:10; 32:7. ³ *Malachi* 3:4. ⁴ *Habakkuk* 3:6.

בְּגִינָה. אֵל תִּקְרָא בְּגִינָה, אֵלָּא בּוֹגְנָה. שָׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ,
וְאֵין לָמוֹ מִכְשׁוֹל. יְהִי שָׁלוֹם בְּחֵילֶךָ, שְׁלֹוה בְּאַרְמְנוֹתֶיךָ.
Reader לָמַעַן אַחֵי וְרַעִי, אֲדַבְּרָה נָא שָׁלוֹם בָּךְ. לָמַעַן בֵּית יי
אַל תִּינָנוּ, אֲבִקְשֶׁה טוֹב לָךְ. יי עֲזֹר לְעַמּוֹ יִשְׂרָאֵל, יי יִבְרַךְ אֶת עַמּוֹ
בְּשָׁלוֹם.

בְּדִישׁ דִּרְבָּנָן

Mourners:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתְהוּ;
וְנִמְלִיד מַלְכוּתְהוּ, וְנַצְמַח פְּרָקְנָה וְיִקְרַב מְשִׁיחָה, בְּחֵיכּוֹן
וּבְיוֹמִיכּוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָנְלָא וּבְזִמְן קָרִיב,
נְאֻמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַומֵּם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִידָה הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְּאֻמִּירָן בְּעָלְמָא,
נְאֻמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וְעַל כָּל מִן דְּעַסְקִין בְּאוֹרֵיתָא, דִּי בְּאַתְרָא תְּרוּ
וְדִי בְּכָל אַתְרָא וְאַתְרָא, יְהֵא לָהוֹן וּלְכּוֹן שְׁלָמָא רַבָּא, תְּנָא
וְחִסְדָּא וְרַחֲמִין, וְחַיֵּין אֲרִיכִין, וְמִזוּגֵי רִיחֵי, וּפְרָקְנָא מִן קֶדְם
אֲבוּהוֹן דְּבִשְׁמֵינָא וְאַרְעָא, נְאֻמְרוּ אָמֵן.

introduces a play on words, and is not intended as an emendation of the biblical text.

of your children."¹ Read not here *banayikh* [your children], but *bonayikh* [your builders—scholars are the true builders of peace].

Abundant peace have they who love thy Torah, and there is no stumbling for them. Peace be within your walls, and security within your palaces. In behalf of my brethren and friends, let me pronounce peace for you. For the sake of the house of the Lord our God, I will seek your good. The Lord will give strength to his people; the Lord will bless his people with peace.²

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

על כל דברי שירות והשבחות דוד refers to the hymns of praise contained in the Psalms of David; compare the expression וְשִׁירָתָא חֲשִׁבְתָּא

It has been suggested that the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

¹ Isaiah 54:13. ² Psalms 119:165; 122:7-9; 29:10.

יְהִי אֱלֹהֵינוּ רַבָּא מִן שְׁמַיָא, וְחַיִּים טוֹבִים, עֲלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲלֵינוּ לְשִׁבְתָּ לְאֶדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹּא עֲשָׂנוּ כְּגוֹי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמוֹשָׁפְחוֹת הָאֲדָמָה;
שֶׁלֹּא שָׁם חָלַקְנוּ כָּהֵם, וְגִרְלָנוּ כָּכָל הַמוֹנָם. וְאִנְחָנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִּים וּמוֹדִים לִפְנֵי מַלְאָךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם
מְפָעֵל, וְשׁוֹכֵנֵת עֶזוֹ בְּנִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אָמֵת מַלְכֵנוּ, אָפֶס זוֹלָתוֹ, כְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָּ מַלְאָךְ
וַתִּשְׁבַּת אֵל לְבַבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מְפָעֵל וְעַל
הָאָרֶץ מִתְחַת, אֵין עוֹד.

וְעַל כּוֹ נִמְנָה לָךְ, יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מִתְהַרָּה בְּתַפְאֲרַת עֲגוּדָה,
לְהַעֲבִיר גְּלוּלִים מִזֶּה הָאָרֶץ, וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן; לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת
אֱלֹהֶיךָ כָּל רָשָׁעֵי אָרֶץ. יִכְרֻוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְבֵל, כִּי לָךְ
תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ
וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרֹ וַיִּתְּנוּ, וַיִּקְבְּלוּ כָלָם אֶת עַל מַלְכוּתְךָ,
וְתִמְלֹךְ עֲלֵיהֶם מִתְהַרָּה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא,
וְלְעוֹלָמֵנוּ עַד תִּמְלֹךְ בְּכָבוֹד, כְּכָתוּב בְּתוֹרָתְךָ: יְיָ יִמְלֹךְ
לְעֹלָם וָעֶד. Reader וְנֹאמַר: וְהָיָה יְיָ לְמַלְאָךְ עַל כָּל הָאָרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."² And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."³

¹ *Deuteronomy* 4:39. ² *Exodus* 15:18. ³ *Zechariah* 14:9.

MOURNERS' KADDISH

יְהִי עֲדֵיד וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֻלְמָא דִּי בְּרָא בְּרַעוּתָהּ;
וְנִמְלִיד מַלְכוּתָהּ, וְנִצְמַח פְּרָקְנָה וְיִקְרַב מְשִׁיחָה, בְּתַיִבוֹן
וּבְיֻמִּיבוֹן וּבְחַיִּי דְּבָר בֵּית יִשְׂרָאֵל, בְּעֻלְמָא וּבְזִמְנ קָרִיב,
וְאִמְרוּ אָמֵן.

יְהִי שְׁמֹה רַבָּא מְבָרַךְ לְעָדָם וּלְעָלְמֵי עֲלְמָיָא.
יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְּקֻדְשָׁא, בְּרִידָא הוּא, לְעֵלָא (לְעֵלָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, הַשְׁבַּחְתָּא וְנִחְמַתָּא, דְּאִמְרוּן בְּעֻלְמָא,
וְאִמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמָיָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

אַל תִּירָא מִפְּחַד פְּתָאם, וּמִשְׂאֵת רָשָׁעִים בִּי תָבֵא. עֲצֹ
עֲצָה וְחֶפֶר, דִּבְרוּ דְּבָר וְלֹא יָקוּם, בִּי עֲמָנוּ אֵל. וְעַד וְקִנְיָ
אֲנִי הוּא, וְעַד שִׁיבָה אֲנִי אֶסְבֵּל; אֲנִי עֲשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי
אֶסְבֵּל וְאֶמְלֵט.

is said between Rosh Hashanah and Yom Kippur; otherwise כל לעלא is said. In some rituals לעלא is repeated throughout the year. לעלא לעלא is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43). Hence, according to Kitzur Shulhan Arukh, 129:1, one should say לעלא לעלא without a vav.

The Kaddish, like צדוק הדין ("acknowledgment of divine justice"), recited

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.¹

on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

From the response **יהא שמה רבא** until the end of the Kaddish there are twenty-eight words. Since **לעלא** is said twice during the High Holydays, the one-word **מכל** replaces the phrase **מן כל** so as to retain the same number of words, namely twenty-eight, which is the numerical value of **כח** ("strength").

אל תירא, in Proverbs 3:25, conveys the thought that he who chooses divine wisdom as his guiding star has no reason to fear disaster. Freedom from fear is one of the greatest blessings given to those who let their lives be regulated by divine teachings. The word **אל** is here used as an emphatic negative; compare **אל ינום שומרך**, **אל יתן למוט רגלך**, **אל** (Psalm 121:3).

¹ Proverbs 3:25; Isaiah 8:10; 46:4.

שש זכירות

למען תזכר את יום צאתך מארץ מצרים כל ימי חייך.

זכור את יום השבת לקדשו.

רק השמר-לך, ושמר נפשך מאד, פן תשכח את הדברים אשר ראו עיניך, ופן יסורו מלבבך כל ימי חייך; והודעתם לבניך ולבני בניך. יום אשר עמדת לפני יי אלהיך בחרב.

זכר, אל תשכח, את אשר הקצפת את יי אלהיך במדבר.

זכור את אשר עשה יי אלהיך למרים, בדרך, בצאתכם ממצרים.

זכור את אשר עשה לך עמלק בדרך, בצאתכם ממצרים. אשר קרה בדרך, ויגב בך כל הנחשלים אחריך, ואתה עיף ויגע; ולא גרא אלהים. והנה בהנחת יי אלהיך לך מכל איביך מסביב, בארץ אשר יתנה אלהיך נתן לך נחלה. רשתה, תמחה את זכר עמלק מתחת השמים; לא תשכח.

שש זכירות, the six things to remember are remarkably significant in Jewish thought. The verb *remember* occurs frequently in biblical and talmudic literature. We are told to think back on the days of old. Concerning the attack of the Amalekites, the Lord said to Moses: "Write this down as something to be remembered." (Exodus 17:14). The phrase *in remembrance of the exodus from Egypt* is repeatedly used in our prayers. The constant reference to the exodus is due to the fact that the liberation from Egyptian slavery was the greatest event in Jewish history. It marked the birth of the Jewish people as a nation and the revelation at Mount Sinai. The Torah

SIX THINGS TO REMEMBER

Remember the day you left the land of Egypt all the days of your life.¹

Remember the Sabbath day to keep it holy.²

Only take care and watch yourself well all through your life, lest you forget the things which your eyes have seen and let them depart from your mind; make them known to your children and your children's children — the event of the day when you stood before the Lord your God at Horev.³

Remember, never forget, how you provoked the Lord your God to anger in the desert.⁴

Remember what the Lord your God did to Miriam on the way as you came out of Egypt.⁵

Remember what Amalek did to you on the road as you came out of Egypt; how he attacked you on the way, when you were faint and weary, and cut off all who lagged behind you and he did not fear God. Therefore, when the Lord your God has given you rest from all your foes around, in the land which the Lord your God assigns to you as your possession, you shall blot out the memory of Amalek from under the skies; do not forget that.⁶

connects the exodus from Egypt with every kind of legislation, social as well as religious and ethical. In regard to the divine precepts in general, the Torah says: "Be careful to observe the commands which I, the Lord, give you... who brought you out of the land of Egypt..." Concerning the treatment of fellow men we are told: "Do not act dishonestly... I am the Lord your God who brought you out of the land of Egypt..." Upon dismissing a servant, "you shall not send him away empty-handed... Remember that you were once a slave in the land of Egypt." The Jewish people must never forget the exodus from Egypt and all that this historic event symbolizes.

¹Deuteronomy 16:3. ²Exodus 20:8. ³Deuteronomy 4:9-10. ⁴Deuteronomy 9:7; 24:9; 25:17-19.

שְׁרֵשֶׁה עֶשֶׂר עֲקָרִים

א. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יִתְבָּרַךְ שְׁמוֹ, הוּא בּוֹרָא וּמְנַהֵג לְכָל הַבְּרוּאִים, וְהוּא לְבִדּוֹ עֹשֶׂה וְעוֹשֶׂה וְנַעֲשֶׂה לְכָל הַמַּעֲשִׂים.

ב. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יִתְבָּרַךְ שְׁמוֹ, הוּא יְחִיד, וְאֵין יְחִידוֹת בְּמִוְהוֹ בְּשׁוּם פָּנִים, וְהוּא לְבִדּוֹ אֱלֹהֵינוּ, הֵיחָד, הֵנִּיחָה, וְיִהְיֶה.

ג. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יִתְבָּרַךְ שְׁמוֹ, אֵינוֹ גּוֹף, וְלֹא יִשְׁתַּנֵּהוּ מִשִּׁינֵי הַגּוֹף, וְאֵין לוֹ שׁוּם דְּמִיוֹן בְּכָל.

ד. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יִתְבָּרַךְ שְׁמוֹ, הוּא רִאשׁוֹן וְהוּא אַחֲרוֹן.

ה. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יִתְבָּרַךְ שְׁמוֹ, לוֹ לְבִדּוֹ רְאוּי לְהִתְפַּלֵּל, וְאֵין רְאוּי לְהִתְפַּלֵּל לְזוּלָתוֹ.

ו. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁכָּל דְּבָרֵי נְבִיאִים אֱמֶת.

ז. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁנִּבְרָאת מִשֶּׁה רַבְּנִי, עָלָיו הַשְּׁלוֹם, הִנִּיחָה אֱמִתִּית, וְשֶׁהוּא הֵיחָד אֵב לְנְבִיאִים, לְקוֹדְמִים לְפָנָיו וּלְבָאִים אַחֲרָיו.

ח. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁכָּל הַתּוֹרָה הַמְצוּיָה עִתָּה בְּיָדֵינוּ, הִיא הַנִּתְּנָה לְמִשֶּׁה רַבְּנִי, עָלָיו הַשְּׁלוֹם.

ט. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁזֹּאת הַתּוֹרָה לֹא תִּהְיֶה מִחֻלְפֶּת, וְלֹא תִּהְיֶה תּוֹרָה אַחֲרֶת מֵאֵת הַבּוֹרָא, יִתְבָּרַךְ שְׁמוֹ.

אני מאמין, like the poem *Yigdal*, is based on the Thirteen Principles in which Moses Maimonides (1135–1204) sums up his Jewish philosophy,

THIRTEEN PRINCIPLES OF FAITH

1. I firmly believe that the Creator, blessed be his name, is the Creator and Ruler of all created beings, and that he alone has made, does make, and ever will make all things.

2. I firmly believe that the Creator, blessed be his name, is One; that there is no oneness in any form like his; and that he alone was, is, and ever will be our God.

3. I firmly believe that the Creator, blessed be his name, is not corporeal; that no bodily accidents apply to him; and that there exists nothing whatever that resembles him.

4. I firmly believe that the Creator, blessed be his name, was the first and will be the last.

5. I firmly believe that the Creator, blessed be his name, is the only one to whom it is proper to address our prayers, and that we must not pray to anyone else.

6. I firmly believe that all the words of the Prophets are true.

7. I firmly believe that the prophecy of Moses our teacher, may he rest in peace, was true; and that he was the chief of the prophets, both of those who preceded and of those that followed him.

8. I firmly believe that the whole Torah which we now possess is the same which was given to Moses our teacher, may he rest in peace.

9. I firmly believe that this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be his name.

namely; 1) There is a Creator. 2) He is One. 3) He is incorporeal. 4) He is eternal. 5) He alone must be worshiped. 6) The prophets are true. 7) Moses was the greatest of all prophets. 8) The entire Torah was divinely given to Moses. 9) The Torah is immutable. 10) God knows all the acts and thoughts of man. 11) He rewards and punishes. 12) Messiah will come. 13) There will be resurrection.

י. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלָמָה שֶׁהַבּוֹרָא, יִתְבָּרֵךְ שְׁמוֹ, יוֹדֵעַ
כָּל מַעֲשֵׂה בְנֵי אָדָם וְכָל מַחֲשַׁבוֹתָם, שֶׁנֶּאֱמַר: הַיָּצָר יִחַד לָבָם,
הַמְבִין אֶל כָּל מַעֲשֵׂיהֶם.

יא. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלָמָה שֶׁהַבּוֹרָא, יִתְבָּרֵךְ שְׁמוֹ,
גּוֹמֵל טוֹב לְשׁוֹמְרֵי מִצְוֹתָיו, וּמַעֲנִישׁ לְעֹבְרֵי מִצְוֹתָיו.

יב. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלָמָה בְּבִיאַת הַמָּשִׁיחַ; וְאַף עַל פִּי
שִׁיתְּמַהֲרֶמָּה, עִם כָּל זֶה אֶחָפֶה לוֹ בְּכָל יוֹם שִׁיבָא.

יג. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלָמָה שֶׁתְּהִינָה תַּחֲנִית הַמֵּתִים בְּעַת
שִׁיעוּלָהּ רְצוֹן מֵאֵת הַבּוֹרָא, יִתְבָּרֵךְ שְׁמוֹ וְיִתְעַלֶּה זְכָרוֹ לְעַד
וּלְנֶצַח נְצָחִים.

לִישׁוּעָתָךְ קִנִּיתִי, יי. לִישׁוּעָתָךְ, יי. לִישׁוּעָתָךְ
קִנִּיתִי.

לְפָרְקָנְךָ סִבְרִית, יי. סִבְרִית, יי. לְפָרְקָנְךָ, יי. לְפָרְקָנְךָ
סִבְרִית.

עֲשֵׂרַת הַדְּבָרוֹת

שְׁמוֹת כ. א-יז

וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה, לֵאמֹר:
א. אֲנֹכִי יְהוָה אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרָיִם,
מִבֵּית עַבְדִּים.

ב. לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי. לֹא תַעֲשֶׂה לְךָ
פֶסֶל וְכָל תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל, וְאֲשֶׁר בָּאָרֶץ מִתַּחַת,
וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ. לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם,

עשרת הדברות, the Ten Commandments, unequalled for simplicity and
comprehensiveness, represent a summary of universal duties that are binding

10. I firmly believe that the Creator, blessed be his name, knows all the actions and thoughts of human beings, as it is said: "It is he who fashions the hearts of them all, he who notes all their deeds."¹

11. I firmly believe that the Creator, blessed be his name, rewards those who keep his commands, and punishes those who transgress his commands.

12. I firmly believe in the coming of Messiah; and although he may tarry, I daily wait for his coming.

13. I firmly believe that there will be a revival of the dead at a time which will please the Creator, blessed and exalted be his name forever and ever.

For thy salvation I hope, O Lord.² I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.

THE TEN COMMANDMENTS

Exodus 20:1-17

God spoke all these words, saying:

1. I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

2. You shall have no other gods beside me. You shall not make for yourself any idols in the shape of anything that is in heaven above, or that is on the earth below, or that is in the water under the earth. You shall not bow down to them nor worship

upon the entire human species. They cover the whole religious and moral life, affirming the existence of God and prohibiting idolatry and the profane use of the divine name; stressing the observance of the Sabbath and the

¹ *Psalm 33:15.* ² *Genesis 49:18.*

בִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל בְּנֵא, פֶּקֶד עֲוֹן אֲבֹת עַל בְּנִים, עַל
שְׁלֹשִׁים וְעַל רַבְעִים, לְשֹׁנָי. וְעָשָׂה חֶסֶד לְאֲלֹפִים, לְאַהֲבִי
וּלְשִׁמְדֵי מִצְוֹתַי.

ג. לֹא תִשָּׂא אֶת שֵׁם יְהוָה אֱלֹהֶיךָ לְשֹׁנָא, בִּי לֹא יִנָּקֶה יְהוָה
אֶת אֲשֶׁר יִשָּׂא אֶת שְׁמוֹ לְשֹׁנָא.

ד. זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקֹדֶשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ
כָּל מְלָאכָתְךָ. וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ; לֹא תַעֲשֶׂה
כָּל מְלָאכָה, אֹתָהּ וּבְנָהּ וּבִתָּהּ, עַבְדְּךָ וַאֲמָתְךָ וּבְהֵמָתְךָ, וְגֵרְךָ
אֲשֶׁר בִּשְׁעָרֶיךָ. בִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ, אֶת הַיָּם, וְאֶת כָּל אֲשֶׁר בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי; עַל
כֵּן בֵּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.

ה. כִּבֵּד אֶת אָבִיךָ וְאֶת אִמְךָ, לְמַעַן וְאֲרַכּוּן יָמֶיךָ עַל
הָאָדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ.

ו. לֹא תִרְצַח.

ז. לֹא תִנָּאֵף.

ח. לֹא תַגְנוֹב.

ט. לֹא תַעֲנֶה בְּרַעְיָךְ עַד שָׁקֶר.

י. לֹא תַחְמֹד בֵּית רַעְיָךְ; לֹא תַחְמֹד אִשְׁתִּי רַעְיָךְ, וְעַבְדּוֹ
וַאֲמָתוֹ וְשׂוֹדוֹ וְחִמּוֹ, וְכָל אֲשֶׁר לְרַעְיָךְ.

reverence due to one's parents; forbidding murder, adultery, theft, false testimony, and predatory desires.

Primarily contained in Exodus, the Ten Commandments reappear in a somewhat modified form in Deuteronomy, where the Sabbath is based upon the deliverance from Egypt, instead of God's resting on the seventh day from the work of creation, and the word "desire" is used in place of "covet."

וְשׂוֹדוֹ וְחִמּוֹ means the Ten Words. The Greek term Decalogue is a literal

them; for I, the Lord your God, am a jealous God, punishing children for the sins of their fathers, down to the third or fourth generation of those who hate me, but showing kindness to the thousandth generation of those who love me and keep my commandments.

3. You shall not utter the name of the Lord your God in vain; for the Lord will not hold guiltless anyone who utters his name in vain.

4. Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work; but on the seventh day, which is a day of rest in honor of the Lord your God, you shall not do any work, neither you, nor your son, nor your daughter, nor your male or female servant, nor your cattle, nor the stranger who is within your gates; for in six days the Lord made the heavens, the earth, the sea, and all that they contain, and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.

5. Honor your father and your mother, that you may live long in the land which the Lord your God is giving you.

6. You shall not murder.

7. You shall not commit adultery.

8. You shall not steal.

9. You shall not testify falsely against your neighbor.

10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his servant, male or female, nor his ox, nor his ass, nor anything that belongs to your neighbor.

rendering of the biblical *asereth ha-dvarim*. According to a talmudic statement (Berakhoth 12a), the Ten Commandments were recited in the Temple as part of the daily service, before the *Shema*. On account of the heretics, however, who asserted that only the Ten Commandments were divinely given, the custom was abolished outside Eretz Yisrael.

... לשואי The penalty of man's sins will be shared by his immediate descendants only if they too hate the ways of God; but the benefits of a man's good deeds will extend indefinitely.

תַּפִּילַת מִנְחָה

Korbanoth, page 29

אֲשֶׁרִי יוֹשְׁבֵי בֵיתֶךָ; עוֹד יִהְיֶה לְךָ סֶלָה.
אֲשֶׁרִי הָעַם שְׁכֻכָּה לֹא; אֲשֶׁרִי הָעַם שְׁנֵי אֱלֹהִים.

תהלים קסה

תְּהִלָּה לְדָוִד

אֲרוֹמָמְךָ, אֱלֹהֵי הַמִּלָּה, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
כָּכָל יוֹם אֶבְרַכְּךָ, וְאֶתְלַלָּה שְׁמֶךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְיָ וּמְהֵרָל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
הוֹר לְדָוִד יִשְׁבַּח מַעֲשָׂיֶךָ, וְגִבּוֹרֹתֶיךָ יִגְדֹּל.
תֵּדַר כְּבוֹד הוֹדְךָ, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיתָה.
וַיַּעֲזוּזוּ נִזְרוֹאוֹתֶיךָ יֹאמְרוּ, וְגִדֹלְתֶךָ אֶסְפְּרָנָה.
זָכָר רַב טוֹבָךָ יִבְרָעוּ, וְצִדְקָתֶךָ יִרְנְנוּ.
חֲנּוּן וְרַחוּם יְיָ, אֶתְּךָ אֶפְיֹם וְגִדֹל-חֶסֶד.
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִוְדֶה יְיָ כָּל מַעֲשָׂיֶךָ, נְחִסִּידֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וְגִבּוֹרֹתֶךָ יִדְבְּרוּ.

אשרי The first two verses, which are taken from Psalms 84:5 and 144:15 and prefixed to Psalm 145, contain the word **אשרי** three times. *Ashre* is recited twice in the morning service and once in the afternoon service. The Talmud asserts that "whoever recites this psalm three times a day is assured of his share in the world to come" (Berakhoth 4h). This noble hymn of praise, calling upon all mankind to glorify God's greatness, celebrates his providential care for all his creation.

This is the only psalm which bears the title **תהלה**; the Hebrew title of the whole Book of Psalms (**תהלים**) is derived from it.

AFTERNOON SERVICE

Korbanoth, page 30

Happy are those who dwell in thy house;
They are ever praising thee.
Happy the people that is so situated;
Happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty aets.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his compassion is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,

מַעֲשֵׂי, the works of creation bear witness to the goodness of their Creator by their manifold beauty, and to his greatness by their infinite variety.
חַסִּידֶיךָ thy compassionate ones, those who share the divine quality of kindness (חֶסֶד) and mercy to all.

¹ *Psalms* 84:5; 144:15.

לְהוֹדִיעַ לִבִּי הָאָדָם וְבוֹלְתָיו, וּבָבוֹד תִּדְרֶה מַלְכוּתוֹ.
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמּוֹשְׁלֶתְךָ בְּכָל דּוֹר וָדָר.
 סוֹמֵךְ יְיָ לְכָל הַנִּפְלְאִים, וְזוֹקֵף לְכָל הַכּוֹפְּרִים.
 עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲבָלָם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַדְּךָ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.
 צַדִּיק יְיָ בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.
 קָרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאַתָּה שׁוֹעֲתָם וְשׁוֹמֵעַ יוֹשִׁיעֵם.
 שׁוֹמֵר יְיָ אֶת כָּל אֲהָבָיו, וְאַתָּה כָּל הַרְשָׁעִים יִשְׁמֹד.
 תַּהַלֵּל יְיָ יִדְבָּר־פִּי; וּבִכְרָךְ כָּל בִּשָּׁר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד.
 Reader וְאַנְחֵנוּ נִבְרָךְ יְהִי מַעֲתָה וְעַד עוֹלָם; הִלְלוּיָהּ.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵךְ רַבָּא בְּעֲלָמָא דִּי בְּרָא כִרְעוּתָהּ;
 וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פְּרָקְנָהּ וְיִקְרַב מְשִׁיחָהּ, בְּחַיִּיבוֹן
 וּבְיוֹמִיבוֹן וּבְחַיִּי דְּכָל בֵּית יִשְׂרָאֵל, בַּעֲנָלָא וּבְזִמְן קָרִיב,
 וְאַמְרוּ אָמֵן.

יְהִי שְׁמֵךְ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
 וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵךְ דְּקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
 מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְּאַמִּירָן בְּעֲלָמָא,
 וְאַמְרוּ אָמֵן.

אשרי is added from Psalm 115:18 so that the five subsequent psalms, may end with *Halleluyah*.

To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
X But all the wicked he destroys. X
My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.
We will bless the Lord henceforth and forever.
Praise the Lord!

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

¹*Psalm 115:18.*

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

כִּי שֵׁם יְיָ אֱמָרָא, הָבוּ גִדְל לְאַלְהֵינוּ.

אֲדָנִי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between Rosh Hashanah and Yom Kippur add:

(וְזָכְרֵנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בַּחַיִּים,

וְקִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים).

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדָנִי, מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between Sukkoth and Pesah:

summer:

מוֹרִיד הַטֶּל. מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְבַלֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי בְּמוֹד, בְּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מִלֶּךְ מִמִּית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur add:

(מִי בְּמוֹד, אֵב הַרְחָמִים,

זוֹכֵר יִצְוָיו לְחַיִּים בְּרַחֲמִים).

וְנִאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Shemoneh Esreh aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

summer:

Thou causest the dew to fall.

Between Sukkoth and Pesah:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the *Amidah*, the following *Kedushah* is said:

נְקַדִּישׁךָ וְנַעֲרִיכָךָ בְּנֵעַם שִׁית כּוֹד שְׁרָפִי קָדֹשׁ הַמְשַׁלְּשִׁים
לְךָ קִדְשָׁה, בְּכַתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת; מִלֵּא כָּל הָאָרֶץ כְּבוֹדוֹ.

לְעֻמָּתָם מוֹשְׁבֵהֵם וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

וּבְדִבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:

יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

Reader לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים קִדְשְׁךָ
נְקַדִּישׁ, וְשִׁבְחָךָ אֱלֹהֵינוּ מִכִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל
מִלְךָ גָּדוֹל וְקָדוֹשׁ אַתָּה. * בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

* Between *Rosh Hashanah* and *Yom Kippur* substitute:

(בְּרוּךְ אַתָּה, יְיָ, הַמְלִיךְ הַקָּדוֹשׁ.)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה,
כִּי אֵל מִלְךָ גָּדוֹל וְקָדוֹשׁ אַתָּה. * בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

* Between *Rosh Hashanah* and *Yom Kippur* substitute:

(בְּרוּךְ אַתָּה, יְיָ, הַמְלִיךְ הַקָּדוֹשׁ.)

אַתָּה חוֹנֵן לְאָדָם רַעַת, וּמַלְמִיד לְאִנּוּשׁ בֵּינָה. חֲנֻנוּ מֵאַתָּה
רַעַת, בֵּינָה וְהַשְׁכַּל. בְּרוּךְ אַתָּה, יְיָ, חוֹנֵן הַרְעַת.

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקַרְבָּנוּ מִלִּבֵּנוּ לְעִבּוּדְךָ;
וְהַחֲזִירֵנוּ בְּתִשְׁבָּה שְׁלָמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה, יְיָ, הַרוֹצֶה
בְּתִשְׁבָּה.

KEDUSHAH

When the Reader repeats the Amidah, the following Kedushah is said.

We sanctify and revere thee in the sweet words of the assembly of holy seraphim who thrice acclaim thy holiness, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Angels respond with praise and say:
Blessed be the glory of the Lord from his abode.²
And in thy holy Scriptures it is written:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!³

Reader :

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. *Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*
(Blessed art thou, O Lord, holy King.)

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King. *Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*
(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding. O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Psalm 146:10.

סלח לנו אֱבִינוּ בִּי חַטָּאתֵנוּ, מִחַל לָנוּ מִלִּפְנֵינוּ בִּי פִשְׁעֵנוּ, בִּי
 אֵל טוֹב וְסֹלֵחַ אֲתָהּ. בְּרוּךְ אַתָּה, יְיָ, חֲנוּן הַמִּרְבֶּה לְסֹלֶחַ.
 רָאה נָא בְּעֵינֵינוּ וּרְיִבָּה רִיבֵנוּ, וּגְאֹלֵנוּ נֶאֱלָה שְׁלֵמָה מִהֲרָה
 לְמַעַן שְׁמֹךְ, בִּי אֵל גּוֹאֵל חֹזֵק אֲתָהּ. בְּרוּךְ אַתָּה, יְיָ, גּוֹאֵל
 יִשְׂרָאֵל.

On fast days the Reader adds here:

(עֲנֵנוּ, יְיָ, עֲנֵנוּ בַּיּוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בְצָרָה גְדוֹלָה אָנֹכֵנוּ. אֵל תָּפֹן אֵל רִשְׁעֵנוּ,
 וְאֵל תַּסְתֵּד פְּנֵיךְ מִמֶּנּוּ, וְאֵל תַּתְּעֵלֶם מִתְּהַנְּקֵנוּ. הִנֵּה נָא קְרוֹב לְשׁוֹעֲתֵנוּ, וְהִי נָא
 חֲסִדָּךְ לְנַחֲמֵנוּ; טָרֵם וְקָרָא אֵלֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמָר: וְהִיא טָרֵם וְקָרָא, וְאֵי
 אֲעֻנָּה; עוֹד הֵם מְדַבְּרִים, וְאֵי אֲשַׁמְעַ. כִּי אַתָּה, יְיָ, הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל
 בְּכָל עֵת צָרָה וְצוּקָה. בְּרוּךְ אַתָּה, יְיָ, הָעוֹנֶה בְּעֵת צָרָה.)

רַפָּאנוּ יְיָ וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנִוְשָׁעָה, בִּי תְהַלָּתֵנוּ אֲתָהּ;
 וְתַעֲלֶה רַפּוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ, בִּי אֵל מְלֹךְ רוֹפֵא נְאֻמָּן
 וְרַחֲמָן אֲתָהּ. בְּרוּךְ אַתָּה, יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עַלְיֵנוּ, יְיָ אֱלֹהֵינוּ, אֵת הַשָּׁנָה הַזֹּאת וְאֵת כָּל מִינֵי
 תְּבוֹאָתָהּ לְטוֹבָהּ,

From December 4th till *Pesah* say: From *Pesah* till December 4th say:

וְתֵן טַל וּמָטָר לְבִרְכָּה וְתֵן בִּרְכָּה

עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטוֹבָהּ, וּבְרַךְ שְׁנֵתֵנוּ בִּשְׁנֵים הַטּוֹבוֹת
 לְבִרְכָּה, בִּי אֵל טוֹב וְיָמִיב אֲתָהּ וּמִבְרַךְ הַשָּׁנִים. בְּרוּךְ
 אַתָּה, יְיָ, מִבְרַךְ הַשָּׁנִים.

תִּקַּע בְּשׁוּפָר גְּדוֹל לְחֵרוּתֵנוּ, וְשֵׂא נִס לְקַבֵּץ גְּלִיתֵינוּ,
 וְקַבְּצֵנוּ יַחַד מִהֲרָה מֵאַרְבַּע כְּנָפּוֹת הָאָרֶץ לְאַרְצֵנוּ. בְּרוּךְ
 אַתָּה, יְיָ, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

This century, טל ומטר is inserted from December 5. In some years it is
 December 6.

“Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou art a good and forgiving God. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us completely and speedily for thy name’s sake, for thou art the mighty redeeming God. Blessed art thou, O Lord, Redeemer of Israel.

On fast days the Reader adds here:

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: “Before they call, I will answer; while they are yet speaking, I will hear.”¹ For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. Blessed art thou, O Lord, who answerest in time of distress.)

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our ills and wounds; for thou art the faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all its varied produce for the best.

From Pesah till December 4th say:

From December 4th till Pesah say:

Bestow a blessing Bestow dew and rain for a blessing upon the face of the earth. Satisfy us with its goodness, and bless our year with the prosperity of good years, for thou art the good and beneficent God who dost bless the years. Blessed art thou, O Lord, who blessest the years.

Sound the great shofar for our freedom; lift up the banner to bring our exiles together; assemble us speedily from the four corners of the earth into our land. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

¹Isaiah 65:24.

השיבה שופטינו בבראשונה, ויועצינו בבתחלה; והסר
ממנו יגון ואנחה; ומלוך עלינו מהרה, אתה יי לברך,
בחסד וברחמים, וצדקנו בצדק ובמשפט. * ברוך אתה, יי,
מלך אוהב צדקה ומשפט.

** Between Rosh Hashanah and Yom Kippur substitute:*

(ברוך אתה, יי, המלך המשפט.)

ולמלשינים אל תהי תקנה, וכל הרשעה פגוע תאבד,
וכל איבי עמך מהרה יבהתו; ותנודים מהרה תעקר ותשבר
ותמגר, ותבלם ותשפילם ותכניעם במהרה בימינו. ברוך
אתה, יי, שובר איבים ומכניע גוים.

על הצדיקים ועל החסידים, ועל זקני עמך בית ישראל
ועל פליטת סופריהם, ועל גרי הצדק ועלינו, יחמו נא
רחמיה, יי אל הינו; ותן שכר טוב לכל הבוטחים בשמך
באמת, ושם חלקנו עמך, ולעולם לא נבוש, כי כך ברחמנו.
ועל חסדך הגדול באמת נשענו. ברוך אתה, יי, משען ומבטח
לצדיקים.

ולירושלים עירך ברחמים תשוב, ותשבון בתוכה באשר
דברתי; ובנה אותה בקרוב בימינו בנין עולם; ובסא דוד
עבדך מהרה לתוכה תבין. * ברוך אתה, יי, בונה ירושלים.

** On Tish'ah b'Av say:*

(נחם, יי אל הינו, את אבלי ציון ואת אבלי ירושלים, ואת
העיר האבלה והחרבה, והבוזיה והשוממה: האבלה מבלי
בניה, והחרבה ממעונותיה, והבוזיה מכבודיה, והשוממה
מאין יושב. והיא יושבת וראשה חפוי, באשה עקרה שלא

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us speedily, O Lord, in kindness and mercy; clear us in righteousness and in justice. *Blessed art thou, O Lord, who lovest righteousness and justice.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

May the slanderers have no hope; may all wickedness perish instantly; may all thy enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a goodly reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust and on thy great kindness we faithfully rely. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in mercy to thy city Jerusalem and dwell in it as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David thy servant. *Blessed art thou, O Lord, Builder of Jerusalem.

** On Tish'ah b'Av say:*

(Comfort, Lord our God, the mourners of Zion, the mourners of Jerusalem, and the city that is in mourning, laid waste, despised and desolate. She is in mourning because she is without her children; she is laid waste as to her homes; she is despised in the downfall of her glory; she is desolate through the loss of her inhabitants. She sits with her head covered like a barren, childless woman.

יִלְלָהּ; וַיְבָרֶךְ עוֹהָ לְגִינוֹתַי, וַיִּירָשׁוּהָ עוֹבְדֵי פְסִילִים, וַיִּטְּלוּ אֶת
עַמּוּד יִשְׂרָאֵל לְחֶרֶב, וַיַּחֲרֹגוּ בְּזִדּוֹן חֲסִידֵי עֲרִיוֹן. עַל כֵּן צִוִּינוּ
בְּמַר תִּבְכְּבָהּ, וַיְרוּשְׁלָיִם תִּתֵּן קוֹלָהּ. לֵבִי לֵבִי עַל חֲלָלֵיהֶם,
מֵעַי מֵעַי עַל חֲלָלֵיהֶם. כִּי אַתָּה, יְיָ, בָּאֵשׁ הִצַּקְתָּהּ, וּבָאֵשׁ אַתָּה
עָתִיד לִבְנוֹתָהּ, כְּאֲמֹר: וְאֲנִי אֶהְיֶה לָּהּ, וְנֹאֵם יְיָ, חֹמַת אֵשׁ
סָבִיב, וּלְכַבֹּד אֶהְיֶה בְּתוֹכָהּ. בְּרוּךְ אַתָּה, יְיָ, מְנַחֵם צִיוֹן
וּבִנּוֹה יְרוּשָׁלָּיִם.)

אֵת צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ, וְקִרְנֵנוּ תִרְוֶה
בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִנְיֵנוּ כָּל הַיּוֹם וּמִצַּפִּים לִישׁוּעָה.
בְּרוּךְ אַתָּה, יְיָ, מַצְמִיחַ קֶרֶן יִשְׁוּעָה.

אֱב הַרְחֵמֵנוּ, שְׁמַע קוֹלֵנוּ; יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תַּפִּלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תַּפִּלּוֹת
וְתַחֲנוּנִים אַתָּה; וּמִלִּפְנֵיךָ מִלֵּכֵנוּ רִיקָם אֵל תִּשְׁיבֵנוּ. תְּחַנּוּ וְעֲנֵנוּ
וּשְׁמַע תַּפִּלָּתֵנוּ, * כִּי אַתָּה שׁוֹמֵעַ תַּפִּלַּת כָּל פֶּה, עַמּוּד יִשְׂרָאֵל,
בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תַּפִּלָּה.

* On fast days, the Congregation recites here:

(עֲנֵנוּ, יְיָ, עֲנֵנוּ בַּיּוֹם זֶה תַעֲנִיתֵנוּ, כִּי בְצָרָה גְדוֹלָה אֲנֻחָנוּ.
אֵל תִּפֶּן אֵל רַשְׁעֵנוּ, וְאֵל תִּסְתַּר פְּנֵיךָ מִמֶּנּוּ, וְאֵל תִּתְּעַלֵּם
מִתַּחֲנוּנֵנוּ. הִיזָה נָא קְרוֹב לְשׁוּעָתֵנוּ, יְהִי נָא חֲסִדְךָ לְנַחֲמֵנוּ; טָרָם
נִקְרָא אֱלֹהֶיךָ עֲנֵנוּ, בְּדָבָר שְׁנֵאֲמַר: וְהִיזָה טָרָם יִקְרָאוּ, וְאֲנִי
אֶעֱנֶה; עוֹד הֵם מְדַבְּרִים, וְאֲנִי אֶשְׁמַע. כִּי אַתָּה, יְיָ, הַעֲוִנָּה
בַּעַת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה. כִּי אַתָּה
שׁוֹמֵעַ תַּפִּלַּת עַמּוּד יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ
תַּפִּלָּה.)

Legions devoured her; idolators took possession of her; they put thy people Israel to the sword, and killed wantonly the faithful followers of the Most High. Because of that, Zion weeps bitterly; Jerusalem raises her voice. How my heart grieves for the slain! How my heart yearns for the slain! Thou, O Lord, didst consume her with fire, and with fire thou wilt in future rebuild her, as it is said: "I will be to her, says the Lord, a wall of fire round about; and for glory—I will be in the midst of her."¹ Blessed art thou, O Lord, Comforter of Zion and Builder of Jerusalem.)

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hopefully look to thee for deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Mereiful Father, hear our voice; Lord our God, spare us, have pity on us, accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed. Be gracious to us, answer us, hearken to our prayer, *for thou hearest in mercy the prayer of all thy people Israel. Blessed art thou, O Lord, who hearest prayer.

*On fast days, the Congregation recites here.

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear."² For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. For thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.)

¹Zechariah 2:9 ²Isaiah 65:24.

רצה, יי אלהינו, בעמך ישראל ולתפלתם שעה; והשב
את העבודה לדביר ביתך, ואשי ישראל ותפלתם מהרה
באתה תמכר ברצון, ותהי לרצון תמיד עבודת ישראל
עמך.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אלהינו ואלהי אבותינו, נעלה ונבא, נגיע ונדאה, ונדצה
וישמע, ויפקד ויזכר, וזכרנו ופקדוננו, וזכרון אבותינו,
וזכרון משים בורדוד עבדך, וזכרון ירושלים עיר קדשה,
וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן
ולחסד ולרחמים, לחיים ולשלום, ביום

Sukkoth

Pesah

Rosh Hodesh

חג הסוכות

חג המצות

ראש החודש

הזה. זכרנו, יי אלהינו, בו לטובה, ופקדנו בו לברכה,
והושיענו בו לחיים טובים. ובדבר ישועה ורחמים חוס וזענו,
ורחם עלינו והושיענו, כי אלקי עינינו, כי אל מלך חנון
ורחום אתה.)

ותחזיקה עינינו בשוכך לציון ברחמים. ברוך אתה, יי,
המחזיר שבינתו לציון.

When the Reader repeats the *She-moneh Esreh*, the Congregation responds here by saying:

מודים אנחנו לך, שאתה
הוא יי אלהינו ואלהי
אבותינו. אלהי כל בשר,
יוצרנו, יוצר בראשית,

מודים אנחנו לך, שאתה
הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חינו, מנו
ישענו אתה הוא. לדור ודור
נודה לך, ונספר תהלתך, על

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

| <i>Rosh Hodesh</i> | <i>Pesah</i> | <i>Sukkoth</i> |
|--------------------|--------------------------------|---------------------------|
| the New Moon. | the Feast of Unleavened Bread. | the Feast of Tabernacles. |

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks

ערב ובקר וצהרים and נודה לך לעולם, לזר ויזר נספר חלהך מורים is based on Psalms 79:13; 55:18), אשיח.

מורים דרבנן, recited by the Congregation in an undertone while the Reader repeats aloud the adjacent benediction, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a).

חֲיֵינוּ הַמְּסוּרִים בְּיָדָהּ, וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָהּ, וְעַל
נַפְשֵׁךָ שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרַב וּבָקֵר וְצֹהָרִים.
הַטּוֹב כִּי לֹא בָּלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ,
כִּי מַעֲוֹלִם קָנִינוּ לָךְ.
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עַל שֶׁחֲיִיתָנוּ
וְקִנְיָתָנוּ. כֵּן תַּחֲנִינוּ וְתַקְּנֵנוּ,
וְתִאֲסֹף גְּלוּיֹתֵנוּ לְחֻצְרוֹת
בְּדַשָּׁה לְשִׁמּוֹר חֲקִירָה וְלַעֲשׂוֹת
רְצוֹנָה, וְלַעֲבֹדָה בְּלִבָּב
שְׁלָם, עַל שֶׁאַנְחֵנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל חֲנֻכּוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבּוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.
בַּיָּמִי מִתַּחֲנִיחוּ כֵּן יוֹחֲנָן כֹּהֵן גָּדוֹל, חֲשֵׁמוֹנִי וּבְנָיו, בְּשַׁעֲמֻדָּה
מַלְכוּת יוֹנָן הָרָשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁבִּיחָם תּוֹרַתְךָ,
וְלַהַעֲבִירָם מִחֲסִי רְצוֹנָה. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בַּעֲת צָרָתָם, רָבַתְּ אֶת רִיבָם, דָּנַתְּ אֶת דִּינָם, נִקְמַתְּ אֶת נִקְמָתָם;
מִסְרַת נְבוֹרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻשִׁים, וְטַמְאִים בְּיַד
טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזוּרִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקְדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמָהּ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה נְדוּלָּה וּפְרָקָן כִּהְיוּם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּיר
בִּיתְךָ, וּפָנוּ אֶת הַיִּכְלָה, וְשִׁתְּרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת
בְּחֻצְרוֹת קְדֻשָּׁה, וְקִבְּעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלֶּיךָ לְחֻדּוֹת וְלַחֲלָל
לְשִׁמְךָ הַגָּדוֹל).

מַתִּיתוֹ, the leader of the Maccabean revolt against the Syrians, was the father of Simeon who became High Priest in 141 before the common era.

lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

Hence, it is suggested that the epithet כהן גדול refers to that fact. According to Sofrim 20:8, מַתְתִּיָּהוּ and חַשְׁמוֹנִי were two different persons. There the reading is: בְּיָמֵי מַתְתִּיָּהוּ ... וְחַשְׁמוֹנִי וְבוֹנֵי.

On Purim add:

וְעַל הַנִּסִּים וְעַל הַפְּרָקוֹן, וְעַל הַנִּבְרֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמַּלְחָמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.

בִּימֵי מָרְדֳּכַי וְאַסְתֵּר בְּשׁוֹשׁן הַבִּירָה, בְּשַׁעֲמֹד עֲלֵיהֶם הָמוֹן
הָרָשָׁע. בִּקְשׁ לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנָּעַר
וְעַד זָקֵן, טָף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשִׁלּוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנִים
עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לָבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הַפְּרַת אֶת עֲצָתוֹ, וּמַלְקָלָת אֶת מִנְשַׁכְתּוֹ, וְהַשְׁכֹּת נִמְוָלוֹ
בְּרָאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֵת בָּנָיו עַל הָעֵץ.

וְעַל כָּלֵם וְתַבְרִיד וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמֶךָ, מַלְכֵנוּ, תָּמִיד
לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְדוּ וַיְבָרְכוּ אֶת שְׁמֶךָ הַגָּדוֹל
בְּאַמֶּת, לְעוֹלָם בִּי טוֹב. הָאֵל, יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ
אַתָּה, יי, הַטּוֹב שְׁמֶךָ, וְלִךָ נָא לַהֲדוֹת.

On fast days, the Reader recites the priestly blessing:

(יְאֻלְהִינוּ וְיֵאֲלֵהוּ אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּה הַמְּשֻׁלָּשֶׁת בַּתּוֹרָה,
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבָנָיו,
כֹּהֲנִים עִם קְדוּשָׁה, כְּאֲמֹר: יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יָאֵר יי פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ. יֵשֶׁא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שָׁלוֹם.)

שִׁים שָׁלוֹם, טוֹבָה וּבִרְכָה, חַיִּים חַן וְחֶסֶד וּרְחֻמִּים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
פְּנִיָּה. בִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. O God, thou art always our salvation and our help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

On fast days, the Reader recites the priestly blessing:

(Our God and God of our fathers, bless us with the threefold blessing, written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹)

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; truly, by the light of thy countenance thou hast given us, Lord

¹Numbers 6:24-26.

חסד, וצדקה וברכה, ורחמים, וחיים ושלום. ושוב יהנה
בְּעִינֶיהָ לְבָרְכֵנוּ וּלְבָרֵךְ אֶת כָּל עַמּוּת יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמָהּ. * בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוּ יִשְׂרָאֵל
בְּשָׁלוֹם.

* Between Rosh Hashanah and Yom Kippur say:

(בְּסֶפֶר חַיִּים, בְּרַבָּה וְשָׁלוֹם וּפְרִיטָה טוֹבָה, וּגְזֵרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנַחֲמוֹת, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוּת בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְשָׁלוֹם. בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת
עַמּוּ יִשְׂרָאֵל בְּשָׁלוֹם.)

After the Amidah add the following meditation:

אֱלֹהֵי, נֹצֵר לְשׁוֹנֵי מָרָע, וּשְׁפָתֵי נֹדֵדִים מְרֻמָּה; וְלִמְקַלְלֵי
נַפְשֵׁי תְּדוּסִים, וְנַפְשֵׁי כְּעָפָר לְכָל תַּהֲוָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל חַחוּשִׁים עָלַי רָעָה, מְהֵרָה
חֲפֹר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְּךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִחַלְצוּ
יְדֵיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יְיָ, צוּרֵי וְנוֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית
הַמִּקְדָּשׁ בְּמְהֵרָה בְּיָמֵינוּ, וְחֵן חֲלָקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם גְּבוּרָתְךָ
בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעָרְבָה לִּי מִנְחָת
יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

תהנין on page 109; אָכֵינוּ מְלָקֵנוּ will be found on page 103.

ספר חיים, the book of life in which only the righteous are inscribed and from which the unrighteous are blotted out, is mentioned in Psalm 69:29. The

our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours.

*Blessed art thou, O Lord, who blessest thy people Israel with peace.

**Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah, add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Avinu Malkenu will be found on page 104; Tahanun, on page 110.

Mishnah (*Avot* 2:1) tells us that the deeds of every human being are recorded in a book. Rabbi Judah of Regensburg (*Sefer Hasidim*, 33) points out that God is in no need of a book of records and that the "book of life" is used figuratively ("the Torah speaks the language of man").

¹*Psalms* 60:7; 19:15. ²*Malachi* 3:4.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ;
וַיִּמְלִיךָ מַלְכוּתָהּ, וַיַּצְמַח פְּרֻקְנָהּ וַיִּקְרַב מְשִׁיחָהּ, בְּתִיבוֹן
וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֲגָלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַומֵּם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בִּרְכָתָא וְשִׁירָתָא, וְשִׁבְחָתָא וְנַחֲמָתָא, דְּאִמְרוּן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתָהוֹן וּכְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי בְּשַׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

לעלא is said between *Rosh Hashanah* and *Yom Kippur*; otherwise לעלא מן כל is said. In some places לעלא was repeated throughout the year. מעלה מעלה is the Targum's rendering of לעלא לעלא (Deuteronomy 28:43). Hence, according to *Kitzur Shulhan Arukh*, 129:1, one should say לעלא לעלא, without a *rav*.

נחמתא ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen," added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

During the geonic period it was suggested that the ten synonyms of praise contained in the Kaddish, glorifying "God's great name throughout the world which he has created according to his will," correspond to the ten divine utterances by which the world was created (*Avoth* 5:1). The seven words of the congregational response (... *יהא שמיא רבא*) are composed of twenty-eight letters, the numerical value of the word *כח* (power). This alludes to the first verse of the Torah, which consists of seven words composed of twenty-eight letters.

The mourners' Kaddish, like *צדוק הדין* recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (*Job* 1:21).

עָלֵינוּ לְשִׁבְחָת לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ בְּגוֹי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שֶׁלֹא שָׁם הִלָּקְנוּ בָּהֶם, וְנִרְלָנוּ בְּכָל הַמוֹנָם. וְאִנְחָנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמְוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֲרֶז, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וְשֹׁכֵנֶת עֵז בְּנִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אֲמַת מַלְכֵנוּ, אָפֶס זוֹלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם
וְהִשְׁבַּחְתָּ אֵל לְבָבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

וְעַל בּוֹ נִבְּרָה לָךְ, יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲלֶיךָ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כָּרוֹת יִכְרְתוּ; לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל בְּגִי בָשָׂר יִקְרָאוּ בְּשִׁמְךָ, לְהַפְנוֹת
אֱלֹהֶיךָ כָּל רָשָׁעֵי אֶרֶץ. יִפְּירוּ וְיִדְעוּ כָּל יוֹשְׁבֵי תְבֵל, כִּי לָךְ
תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ
וְיִפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶה, וְיִקְבְּלוּ בָלֶם אֶת עַל מַלְכוּתְךָ,
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד; כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתְךָ: יְיָ יִמְלֹךְ
לְעוֹלָם וָעֶד. Reader וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

עלי is the proclamation of God as King over a united humanity. An old tradition claims Joshua as its author. Taken from the *Musaf* service of *Rosh Hashanah*, *Alenu* has been used as the closing prayer of the daily services since the thirteenth century. It is reported that it was the death-song of Jewish martyrs in the Middle Ages. *Alenu* has been the occasion of repeated

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

attacks on account of the passage: "They bow to vanity and emptiness and pray to a god that cannot save" (שֶׁהֵם מִשְׁתַּחֲוִים לַהֶבֶל וְרִיק וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשֵׁעַ). Through fear of the official censors, the passage in question has been excluded from the prayer.

¹*Exodus* 15:18. ²*Zechariah* 14:9.

MOURNERS' KADDISH

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כִּרְעוּתָהּ;
וַיִּמְלִיךָ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָהּ וַיַּקְרֵב מְשִׁיחָהּ, בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָיָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִידָא הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרִין בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלֹום עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

אַל תִּירָא מִפְּחַד פְּתָאם, וּמִשְׂאֵת רְשָׁעִים כִּי תָבֹא. עָצוּ
עֵצָה וְחִפְּרוּ, דִּבְרוּ דְּבָר וְלֹא יָקוּם, כִּי עֲמָנוּ אַל. וְעַד זְקֻנָּה
אֲנִי הוּא, וְעַד שִׁיבָה אֲנִי אֶסְבֵּל; אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי
אֶסְבֵּל וְאֶמְלֹט.

The following Psalm 27 is recited from the first day of *Elul* until
Simhath Torah.

לְדָוִד. יְיָ אוֹרִי וַיִּשְׁעִי, מִמֵּי אֵיֶרָא; יְיָ מַעֲזוֹ חַיִּי, מִמֵּי אֶפְחָד.
בִּקְרֹב עָלֵי מְרַעִים לֹאֲכַל אֶת בְּשָׁרִי, צָרִי וְאֹיְבִי לִי, הִנֵּה
בָּשָׂרוֹ וַנִּפְּלֹו. אִם תַּחֲנֶנָּה עָלֵי מַחֲנֶנָּה, לֹא יִירָא לָבִי; אִם תִּקְוֶם
עָלֵי מִלְחָמָה, בְּזֹאת אֲנִי בּוֹטֵחַ. אַחַת שְׁאֲלֹתִי מֵאֵת יְיָ, אוֹתָהּ
אֲבַקֵּשׁ: שִׁבְתִּי בְּבֵית יְיָ כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנוֹעַם יְיָ, וְלִבְקֹר
בְּהִיכָלוֹ. כִּי יִצְפְּנִי בְּסֻכַּת רָעָה, יִסְתַּרְנִי בְּסִתְרֵי אֲהָלָיו;

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.

*The following Psalm 27 is recited from the first day of Elul until
Simhath Torah.*

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he

בְּצוֹר יְרוּמָּמִי. וְעַתָּה יָרוּם רֹאשִׁי עַל אֲבִי סְבִיבוֹתִי, וְאֶזְכָּח
בְּאֶהְלוֹ זְכָחִי תְרוּעָה; אֲשִׁירָה וְאֶזְמָרָה לְיָי. שְׁמַע יְיָ קוֹלִי
אֶקְרָא, וְחַנּוּנִי נַעֲנֵנִי. לֵךְ אָמַר לְבִי, בִּקְשׁוּ פָנָי; אֵת פָּנֶיךָ, יְיָ,
אֲבַקֵּשׁ. אַל תִּסְתֵּר פָּנֶיךָ מִפָּנָי, אַל תֵּט בְּאֶף עֲבֹדֶךָ, עֲזָרְתִּי
חַיִּית; אַל תִּטְשֵׁנִי וְאַל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׂרָאֵל. כִּי אָבִי וְאִמִּי
עֲזָבוּנִי, וַיֵּי יֹאסֶפְנִי. הוֹרֵנִי יְיָ בִּירְכֶךָ, וְיַחֲנֵנִי בְּאַרְחַ מִישׁוֹר, לְמַעַן
שִׁרְרִי. אַל תַּחֲנֵנִי בְּנֶפֶשׁ צָרִי; כִּי קִמּוּ בִי עָדֵי שֹׁקֵר וַיִּפְתּוּ חֲמָס.
לֹאֵל תֵּאֱמַנְתִּי לְרֹאוֹת בְּטוֹב יְיָ בְּאַרְצֵי חַיִּים. Reader קְנוּה אֵל יְיָ,
חֲזֹק וְנִאֲמִץ לְכָפֹד, וְקְנוּה אֵל יְיָ.

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֻלְמָא דִּי בְּרָא בִּרְעוּתָהּ;
וַיִּמְלִיד מַלְכוּתָהּ, וַיַּצְמַח פְּרֻקְנָהּ וַיִּקְרַב מְשִׁיחָהּ, בְּחַיִּיבוֹן
וּבְיוֹמִיבוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻלְמָא וּבְזִמְנוֹ קָרִיב,
וְאֶמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִידָהּ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרֻכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִתְחַמָּתָא, בְּאִמְרוֹן בְּעֻלְמָא,
וְאֶמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלְיָנוּ וְעַל כָּל
יִשְׂרָאֵל, וְאֶמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלְיָנוּ וְעַל כָּל
יִשְׂרָאֵל, וְאֶמְרוּ אָמֵן.

will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

... ואמי ערובי Though I am orphaned, friendless and deserted, God will be father to me and protect me.

... לולא האמנתי The remainder of the sentence is left to the imagination: "What would my condition be, if I had not believed?" The word לולא, which is אלוּל in reverse order, is marked with dots in the Massoretic text.

תַּפִּלַּת עֶרְבִית

On Saturday night, *Ma'ariv* is preceded by Psalms 144 and 67 (page 595).

ההלים קלר

שִׁיר הַמַּעֲלוֹת. הִנֵּה בָּרְכוּ אֶת יְיָ כָּל עַבְדֵי יְיָ, הַעֲמִידִים
בְּבֵית יְיָ בַּלַּיִלוֹת. שְׁאוּ יַדְכֶם קֹדֶשׁ, וּבָרְכוּ אֶת יְיָ. יְבָרְכֶךָ יְיָ
מִצִּיּוֹן, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

יְיָ צְבָאוֹת עֲמָנוּ, מְשֻׁבְּ-לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה.

יְיָ צְבָאוֹת, אֲשֶׁר־יְאָדָם בְּטָח בְּךָ.

יְיָ, הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ.

הוֹשִׁיעָה אֶת עַמָּךְ, וּבָרֶךְ אֶת נַחֲלָתְךָ, וְרַעַם וְנִשְׂאֵם עַד
הָעוֹלָם. מִי יִתֵּן מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל; בְּשׁוּב יְיָ שָׁבוֹת
עִמּוֹ, יִגַּל יַעֲקֹב, יִשְׂמַח יִשְׂרָאֵל. בְּשָׁלוֹם יִחַדּוּ אֲשֻׁכָּה
וְאִישָׁן, כִּי אָתָּה יְיָ לְבָדָד לְבָטַח הוֹשִׁיבָנִי.

יוֹמָם יִצְוֶה יְיָ חֲסִדּוֹ, וּבַלַּיִלָּה שִׁירָה עַמִּי, תַּפִּלָּה לְאֵל
חַיִּי. וְחֲשׁוּעַת צַדִּיקִים מִיְיָ, מְעוֹזָם בְּעֵת צָרָה. וַיַּעֲזֹרֵם יְיָ
וַיַּפְלִטֵם, יַפְלִטֵם מִרְשָׁעִים וַיּוֹשִׁיעֵם, כִּי חָסוּ בּוֹ.

Reader's *Kaddish*, page 219.

תַּפִּלַּת עֶרְבִית, the evening service, does not correspond to any sacrifice in the Temple since the offering of sacrifices occurred only twice a day, morning and afternoon. Hence in talmudic times and in a greater part of the geonic period the *Shemoneh Esreh* was omitted from the *Ma'ariv* service. To replace the Eighteen Benedictions, eighteen scattered biblical verses, each mentioning the name of God, were introduced at the end of the *Ma'ariv* service. This passage, beginning with *לעולם ה' ברוך*, was arranged by "the beads of the Babylonian academies" (*Maḥzor Vitry*, page 78). It is followed by half-Kaddish probably because at one time it marked the end of the evening

EVENING SERVICE

On Saturday night, Ma'ariv is preceded by Psalms 144 and 67 (page 596)

Psalms 134

A Pilgrim Song. Come, bless the Lord, all you servants of the Lord, who nightly stand in the house of the Lord. Lift your hands in holiness, and bless the Lord. May the Lord, who made heaven and earth, bless you from Zion.

The Lord of hosts is with us; the God of Jacob is our fortress.

Lord of hosts, happy is the man who trusts in thee.

Save us, O Lord; may the King answer us when we call.¹

O save thy people, and bless thy heritage; be thou their shepherd, and sustain them forever. O that deliverance for Israel would come out of Zion! When the Lord restores the fortunes of his people, how Jacob will exult, how glad will Israel be! Peacefully I will lie down and sleep, for thou alone, O Lord, makest me dwell in safety.

By day the Lord commands his kindness, and at night his song is with me, a prayer to the God of my life. Help to the righteous comes from the Lord; he is their refuge in the time of trouble. The Lord helps them and rescues them; he delivers them from the wicked and saves them, because they take refuge in him.²

Reader's Kaddish, page 220.

service, as may be seen from the *Siddur* of Amram Gaon (ninth century). Maimonides asserts that since the Jews everywhere consented to say the evening prayer regularly, it is equivalent to an obligation (*Tefillah* 1:6). The controversy in the Talmud as to whether the evening prayer is optional or obligatory refers to the *Shemoneh Esreh* and not to the *Shema*, which it is obligatory to recite morning and evening. Since the *Ma'ariv* prayer was considered by some talmudic rabbis to be optional, the *Shemoneh Esreh* is not repeated by the Reader and the *Kedushah* is not recited.

¹ *Psalms* 46:8; 84:13; 20:10. ² *Psalms* 28:9; 14:7; 4:9; 42:9; 37:39-40.

The *Ma'ariv* service properly begins here.

וְהוּא רַחוּם, יִכַּפֵּר עֲוֹן וְלֹא יִשְׁחִית; וְהִרְבָּה לְהַשִּׁיב אָפֹן,
וְלֹא יַעִיר כָּל חַמָּתוֹ. יְיָ הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם מָרְאֵנוּ.

Silent meditation:

Reader:

יְהַרְרֵךְ וְיִשְׁמַח, וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא רִאשׁוֹן וְהוּא
אַחֲרוֹן, וְיִבְלַעְדֵּיו אֵין אֱלֹהִים. סְלוּ

בָּרְכוּ אֶת יְיָ הַמְבָרָךְ.

Congregation and Reader:

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד.
לְרַבֵּב בְּעֶדְבוֹת, בְּיָה שְׁמוֹ, וְעָלוּ לְפָנָיו. וְשְׁמוֹ מְרוֹמָם עַל כָּל בְּרָכָה וְתִהְיֶה. בְּרוּךְ
שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרַכְנוּ מְעַרִיב
עֲרָבִים. בְּחִכְמָה פוֹתָחַ שְׁעָרִים, וּבִתְבוּנָה מַשְׁנֶה עֵתִים,
וּמַחְלִיף אֶת הַזְּמַנִּים, וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה, גּוֹלָל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ
מִפְּנֵי אוֹר, וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. Reader אֵל חַי וְקַיָּם, תְּמִיד יִמְלֹךְ עָלֵינוּ,
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ הַמְעַרֵּב עֲרָבִים.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּת; תּוֹרַת וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת; עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׁבְעֵנוּ
וּבְקוֹמָנוּ נִשְׁחַתְּ בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְצֵנוּ יְמֵינוּ, וּבָהֶם נִהְיָה יוֹמָם וְלַיְלָה.
Reader וְאַהֲבָתְךָ אֵל תִּסֵּר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

The verse *וְהוּא רַחוּם*, consisting of thirteen words, was held by some to recall the thirteen attributes of divine mercy (Exodus 34:6-7). "As the evening approaches, man is conscious of having sinned during the day, and thus begins his prayer with this appeal to the divine mercy" (*Maḥzor Vitry*, page 77).

'The Ma'ariv service properly begins here.'

He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

Blessed art thou, Lord our God, King of the universe, who at thy word bringest on the evenings. With wisdom thou openest the gates of heaven, and with understanding thou changest the times and causest the seasons to alternate. Thou arrange the stars in their courses in the sky according to thy will. Thou createst day and night; thou rollest away light before darkness, and darkness before light; thou causest the day to pass and the night to come, and makest the distinction between day and night—Lord of hosts is thy name. Eternal God, mayest thou reign over us forever and ever. Blessed art thou, O Lord, who bringest on the evenings.

Thou hast loved the house of Israel thy people with everlasting love; thou hast taught us Torah and precepts, laws and judgments. Therefore, Lord our God, when we lie down and when we rise up we will speak of thy laws, and rejoice in the words of thy Torah and in thy precepts for evermore. Indeed, they are our life and the length of our days; we will meditate on them day and night. Mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel,

¹*Psalms 78:38; 20:10.*

(אל מֶלֶךְ נֶאֱמָן (When praying in private, add:

דברים ו, ד-ט

שָׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.
 בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.
 וְאַתְּהָּבָה אֶת יי אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל
 מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל
 לִבְּךָ. וְשִׁנַּנְתָּם לְבִגְיָה, וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ
 בַּדֶּרֶךְ, וּבְשִׁכְבְּךָ וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ
 לְטוֹשֶׁטֶת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

דברים יא, יז-כא

וְהָיָה אִם שָׁמַעַתְּ שִׁמְעוּ אֵל מְצֻוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם
 הַיּוֹם, לֹאֲהַבָּה אֶת יי אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל לִבְבְּכֶם וּבְכָל
 נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאֶסְפָּתָה
 דֶּגְלָה, וְתִירֹשֶׁה וְיִצְהָרָה. וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לְבִהְמֹתֶךָ, וְאָבִלְתָּ
 וְשָׁבַעְתָּ. הַשְּׁמֵרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וַעֲבַדְתֶּם
 אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יי בָּכֶם, וְעָצַר
 אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר, וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ;
 וְאָבַדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יי נָתַן לָכֶם. וְשָׁמַתֶּם
 אֶת דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם; וְקִשְׁרָתֶם אֹתָם לְאוֹת
 עַל יָדְכֶם, וְהָיוּ לְטוֹשֶׁטֶת בֵּין עֵינֵיכֶם. וְלִמְדַתֶּם אֹתָם אֶת
 בְּנֵיכֶם לְדָבָר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ, וּבְשִׁכְבְּךָ
 וּבְקוּמְךָ. וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.
 לִמְעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע
 יי לְאַבְרָהָם לָתֵת לָהֶם, בְּיְמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

במדבר טו, לו-סא

וַיֹּאמֶר יי אֵל מֹשֶׁה לֵאמֹר: דַּבֵּר אֵל בְּנֵי יִשְׂרָאֵל וְאָמְרָתָם

SHEMA

(When praying in private, add: God is a faithful King.)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of

אֱלֹהִים, וַעֲשׂוּ לָהֶם צִיצֵת עַל כַּנְפֵי בְּגָדֵיהֶם לְדֹרֹתָם; וְנִתְּנוּ עַל צִיצֵת הַכֶּנֶף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצֵת, וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֵנִים אַחֲרֵיהֶם. לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתֵי, וְהִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהְיוֹת לָכֶם לֵאלֹהִים; אֲנִי Reader יְיָ אֱלֹהֵיכֶם—

אַמֶּת וַאֲמוּנָה כָּל זֹאת, וְקִנְיָן עָלֵינוּ כִּי הוּא יְיָ אֱלֹהֵינוּ וְאִין זִילְתּוֹ, וְאִנְחֵנוּ יִשְׂרָאֵל עַמּוֹ. הַבּוֹדֵנוּ מִיַּד מַלְכִּים, מַלְכֵנוּ הַגּוֹזָלֵנוּ מִכַּף כָּל הָעָרִיצִים; הָאֵל הַנּוֹפֵרֵנוּ לָנוּ מִצְרֵינוּ, וְהַמְשַׁלֵּם גְּמוּלָה לְכָל אֹיְבֵי נַפְשֵׁנוּ; הַעֲשֶׂה גְדֻלּוֹת עַד אִין חֲקֵר, וְנִפְלְאוֹת עַד אִין מַסְפֵּר; הַשֵּׁם נִבְשָׁנוּ בַּחַיִּים, וְלֹא נִתֵּן לַמּוֹט בְּגִלְגָּנוּ; הַמְדַּרְיֵכֵנוּ עַל בְּמוֹת אֹיְבֵינוּ, וְיִהְיֶה קִרְבָּנוּ עַל כָּל שְׂנְאֵינוּ; הַעֲשֶׂה לָנוּ נִסִּים וּנְקָמָה בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם; הַמַּכָּה בְּעֶבְרָתוֹ כָּל בְּבוּרֵי מִצְרַיִם, וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם. הַמַּעֲבִיר בְּנֵיו בֵּין גִּזְרֵי יָם סוּף; אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע. וְרָאוּ בְּנֵיו גְּבוּרָתוֹ; שָׁבְחוּ וְחִדְּדוּ לְשִׁמּוֹ, וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם.

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם: מִי כַמֶּכֶה בָּאֵלִים, יְיָ; מִי כַמֶּכֶה גֹאֲדֵי בִקְדָשׁ, נוֹרָא תְהִלָּתוֹ, עֲשֶׂה כָלֵא.

מַלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה; זֶה אֵלֵי עָנוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיִּגְאֻלוּ מִיַּד חֲזָק מִמֶּנּוּ. בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.

Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and trustworthy is all this. We are certain that he is the Lord our God, and no one else, and that we Israel are his people. It is he, our King, who redeemed us from the power of despots, delivered us from the grasp of all the tyrants, avenged us upon our oppressors, and requited all our mortal enemies. He did great, incomprehensible acts and countless wonders; he kept us alive, and did not let us slip.¹ He made us tread upon the high places of our enemies, and raised our strength over all our foes. He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites; he smote in his wrath all the first-born of Egypt, and brought his people Israel from their midst to enduring freedom. He made his children pass between the divided parts of the Red Sea, and engulfed their pursuers and their enemies in the depths. His children beheld his might; they gave praise and thanks to his name, and willingly accepted his sovereignty.

Moses and the children of Israel sang a song to thee with great rejoicing; all of them said:

"Who is like thee, O Lord, among the mighty? Who is like thee, glorious in holiness, awe-inspiring in renown, doing wonders?"²

Thy children saw thy majesty as thou didst part the sea before Moses. "This is my God!" they shouted, and they said:

"The Lord shall reign forever and ever."³

And it is said: "Indeed, the Lord has delivered Jacob, and rescued him from a stronger power."⁴ Blessed art thou, O Lord, who hast redeemed Israel.

¹ Job 9:10; Psalm 66:9. ² Exodus 15:11. ³ Exodus 15:18. ⁴ Jeremiah 31:10.

השכיבנו, יי אלהינו, לשלום; והעמידנו, מלכנו, לחיים טובים ולשלום; ופרוש עלינו סבת שלומך, ותקנו בעצה טובה מלפניך, והושיענו מהרה למען שמך; ודגן בעדנו, והסר מעלינו אויב, דבר וחרב ורעב וזגון; והסר שטן מלפנינו ומאחרינו, ובצל כנפיך תסתירנו; כי אל שומרנו ומצילנו אתה, כי אל מלך חנון ורחום אתה. Reader ושמור צאתנו ובואנו לחיים ולשלום, מעתה ועד עולם; ברוך אתה, יי, שומר עמו ישראל לעד.

ברוך יי לעולם, אמן ואמן. ברוך יי מציון, שכן ירושלים; הללויה. ברוך יי אלהים, אלהי ישראל, עשה נפלאות לבדו. וברוך שם כבודו לעולם, וימלא כבודו את כל הארץ, אמן ואמן. יהי כבוד יי לעולם; ושמח יי במעשיו. יהי שם יי מברך, מעתה ועד עולם. כי לא יטש יי את עמו בעבור שמו הגדול; כי הוא יי לעשות אתכם לו רעים. וירא כל העם ויפלו על פניהם, ויאמרו: יי הוא האלהים, יי הוא האלהים. והיה יי למלך על כל הארץ; ביום שהוא יהיה יי אחד ושמו אחד. יהי חסדך יי עלינו, באשר יחלנו לך. הושיענו, יי אלהינו, וקבצנו מן הגוים, להודות לשם קדשך, להשתבח בתהלתך. כל גוים אשר עשית יבואו וישתחוו לפניך, אדני, ויכבדו לשמך. כי גדול אתה ועשה נפלאות; אתה אלהים לבדך. ואנחנו, עמך וצאן מרעיתך, נודה לך לעולם, לדור ודור נספר תהלתך.

ברוך יי ביום, ברוך יי בלילה; ברוך יי בשכבנו, ברוך יי בקומנו; כי בידך נפשות חיים ונמתיים. אשר בידו נפש כל חי, ורוח כל בשר איש. בידך אפקיד רוחי; פקידתה אותי,

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to a life of goodness and peace. Spread over us thy shelter of peace and direct us with thy good counsel. Speedily save us for thy name's sake; shield us, and remove from us every enemy and pestilence, sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings; for thou art our protecting and saving God, thou art the gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace, henceforth and forever. Blessed art thou, O Lord, who guardest thy people Israel forever.

Blessed be the Lord forever—Amen, Amen. Blessed from Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone does wonders. Blessed be his glorious name forever, and may the whole earth be filled with his glory—Amen, Amen. May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. Surely, the Lord will not forsake his people by virtue of his great name, for the Lord has determined to make you into a people of his own. When all the people saw it, they fell on their faces and exclaimed: "The Lord is God! The Lord is God!" The Lord shall reign over all the earth; on that day the Lord shall be One, and his name One. May thy kindness, O Lord, rest on us, as our hope rests in thee. Lord our God, save us; gather us from the nations, that we may give thanks to thy holy name, and triumph in thy praise. All the nations whom thou hast made shall come and bow down before thee, O Lord, and shall honor thy name; for thou art great and doest wonders; thou alone art God. We thy people, the flock of thy pasture, will ever praise thee; throughout all generations we will recount thy praise.¹

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. In thy hand are the souls of the living and the dead, *as it is written*: "In his hand is the soul of every living thing, and the spirit of every human being."² Into thy hand I commit my

¹ *Psalms* 89:53; 135:21; 72:18-19; 104:31; 113:2; *I Samuel* 12:22; *I Kings* 18:39; *Zechariah* 14:9; *Psalms* 33:22; 106:47; 86:9-10; 79:13. ² *Job* 12:10.

יְיָ, אֵל אֱמֶת. אֱלֹהֵינוּ שְׁבַשְׁמוֹם, יַחַד שְׁמֶךָ וְנִגְנִים מַלְכוּתְךָ
תְּמִיד, וּמִלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד.

יְדָאוּ עֵינֵינוּ וְיִשְׁמַח לִבֵּנוּ, וְהִגֵּל נִבְשָׁנוּ בִּישׁוּעָתְךָ בְּאֱמֶת,
בְּאֱמֶל לְצִיּוֹן מֶלֶךְ אֱלֹהֵינוּ. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם
וָעֶד. Reader בִּי הַמַּלְכוּת שְׁלֹךְ הוּא, וְלְעוֹלָמֵנוּ עַד תִּמְלֹךְ
בְּכָבוֹד, בִּי אֵין קָנוּ מֶלֶךְ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ
בְּכָבוֹד וְתְמִיד וּמִלֹּךְ עָלֵינוּ, לְעוֹלָם וָעֶד, וְעַל כָּל מַעֲשָׂיו.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֶךָ רַבָּא בְּעָלְמָא דִּי בְּרָא כְדַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח בְּרַקְנָהּ וְיִקְרַב מְשִׁיחָהּ, בְּחִיבוֹן
וּבְיוֹמִיכוֹן וּבְחִי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבְזִמְנוֹ קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶךָ דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דְאִמְרוּן בְּעָלְמָא
וְאִמְרוּ אָמֵן.

The *Shemoneh Esreh* is recited in silent devotion while standing, facing east.
אֲדֹנֵי, שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמֵבִיא נוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(וְזָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וּבְתִבְנוּ בְּסֶכֶד הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.)

spirit; O Lord, faithful God, thou savest me. Our God who art in heaven, reveal thy Oneness and establish thy kingdom forever; do thou reign over us forever and ever.

May our eyes behold, our heart rejoice, and our soul exult in thy true salvation, when it will be said to Zion: "Your God is King." The Lord is King, the Lord was King, the Lord will be King forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; we have no King except thee. Blessed art thou, O Lord, glorious King, who wilt reign over us and over thy entire creation forever and ever.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

11.

SHEMONEH ESREH

The Shemoneh Esreh is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

מִלֶּדֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה, יְיָ, מְגַן אֲבֹרָתָם.
אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי; מִתְנַה מְתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between Sukkoth and Pesah:

Summer:

מוֹדִיר הַטָּר. מְשִׁיב הַרוּחַ וּמוֹדִיר הַגִּשֶׁם.
מְבַלֵּל חַיִּים בַּחֲסֵד, מִתְנַה מְתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמוֹדִיר אֲסוּרִים, וּמְגַן אֲמוּנָתוֹ לְיִשְׁרָאֵל
עַד. מִי בְּמוֹד, בְּעַל גְּבוּרָתוֹ, וּבִי דְּוָמָה לָךְ, מִלֶּדֶד מִמִּית
וּמִתְנַה וּמְדַמִּית יִשְׁוּעָה.

Between Rosh Hashanah and Yom Kippur add:

(מִי בְּמוֹד, אֵב הַרְחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים).
וְנִבְאָמֶן אַתָּה לְהַחְיֹת מְתִים. בְּרוּךְ אַתָּה, יְיָ, מִתְנַה הַמְּתִים.
אַתָּה קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלֶנּוּ סֵלָה,
כִּי אַל מִלֶּדֶד גָּדוֹל וְקָדוֹשׁ אַתָּה. * בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יְיָ, הַמִּלֶּדֶד הַקָּדוֹשׁ).

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמַלְמֵד לְאִנּוּשׁ בִּינָה.

On the night following the Sabbath or any other holy day, add:

אַתָּה חוֹנֵנֵתָנוּ מִדַּע תּוֹרָתְךָ, וּתְלַמְדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ;
וּתְבַדֵּל, יְיָ, אֲלֹהֵינוּ, בֵּין קָדֹשׁ לְחַל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה. אֲבִינוּ
מַלְכֵנוּ, הַחַל עֲלֵינוּ הַיָּמִים הַבָּאִים לְקַרְאֲתָנוּ לְשָׁלוֹם, חֲשׂוֹכִים
מִכָּל חַטָּא, וּמִנְקִים מִכָּל עוֹן, וּמְרַבִּים בִּירְאָתְךָ.

וְחַנּוּנוּ מֵאַתָּה דַּעַת, בִּינָה וְהַשְׁכָּל. בְּרוּךְ אַתָּה, יְיָ, חוֹנֵן
הַדַּעַת.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Summer:

Thou causest the dew to fall.

Between Sukkoth and Pesah:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy God and King. *Blessed art thou, O Lord, holy God.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding.

On the night following the Sabbath or any other holy day, add:

Thou hast favored us with a knowledge of thy Torah, and taught us to perform the laws of thy will. Thou hast made a distinction, Lord our God, between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. Our Father, our King, grant that the approaching days may begin for us in peace; may we be withheld from all sin, cleansed from all iniquity, and devoted to the veneration of thee.

O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

השיבנו אבינו לְתוֹרְתָךְ, וְקִרְבְּנוּ מִלִּפְנֵי לַעֲבֹדְךָ,
וְהִחֲזִיקֵנוּ בְּתִשְׁבָּה שְׁלָמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה, יְיָ, הַרוֹצֵה
בְּתִשְׁבָּה.

סֶלָח לָנוּ אֲבִינוּ בִּי חֲטָאֵנוּ, מִחֵל לָנוּ מִלִּפְנֵי בִּי פֶשְׁעֵנוּ, בִּי
אֵל טוֹב וְסֶלָח אַתָּה. בָּרוּךְ אַתָּה, יְיָ, הַמְּוִרְבֵּה לְסִלָּח.

רָאה נָא בְּעֵינֵינוּ וְרִיבָה רִיבָנוּ, וְנֶאֱלָנוּ וְנֶאֱלָה שְׁלָמָה מִתְּהֵרָה
לְמַעַן שְׁמֶךָ, בִּי אֵל גּוֹאֵל חֲזַק אַתָּה. בָּרוּךְ אַתָּה, יְיָ, גּוֹאֵל
יִשְׂרָאֵל.

רַפָּאנוּ יְיָ וְנִרְפָּא, הוֹשִׁיעֵנו וְנוֹשְׁעָה, בִּי תְהִלָּתְנוּ אַתָּה;
וְהַעֲלֵה רְפוּאָה שְׁלָמָה לְכָל מַכּוֹתֵינוּ, בִּי אֵל מְלֵךְ רוֹפֵא נְאֻמָּן
וְרַחֲמָן אַתָּה. בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא חֹלֵי עַמּוֹ יִשְׂרָאֵל.

בָּרַךְ עֲלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
תְּבוּאָתָה לְטוֹבָה,

From December 4th till Pesah say:

From Pesah till December 4th say:

וְתֵן טַל וּמָטָר לְבִרְכָּה

וְתֵן בִּרְכָּה

עַל פְּנֵי הָאָרֶץ, וְשִׁבְעֵנוּ מִטוֹבָה, וּבִרְכָּךְ שְׁנָתְנוּ בִּשְׁנֵים הַטּוֹבוֹת
לְבִרְכָּה, בִּי אֵל טוֹב וּמְטִיב אַתָּה וּמְבָרֵךְ הַשָּׁנִים. בָּרוּךְ אַתָּה,
יְיָ, מְבָרֵךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתְנוּ, וְשֵׂא גַם לְקַבֵּץ גְּלִיּוֹתֵינוּ,
וְקַבְּצֵנוּ יַחַד מִתְּהֵרָה מֵאֲרָבַע כַּנְפוֹת הָאָרֶץ לְאֶרֶצְנוּ. בָּרוּךְ
אַתָּה, יְיָ, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הִשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוּנָה, וְיוֹעֲצֵנוּ כְּבִתְחִלָּה; וְהַסֵּר
מִפָּנֵינוּ יְגוֹן וְאַנְחָה; וּמְלוֹךְ עֲלֵינוּ מִתְּהֵרָה, אַתָּה יְיָ לְבִרְכָּךְ.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou art a good and forgiving God. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us completely and speedily for thy name's sake, for thou art the mighty redeeming God. Blessed art thou, O Lord, Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our ills and wounds; for thou art the faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all its varied produce for the best.

From Pesah till December 4th say:

From December 4th till Pesah say:

Bestow a blessing Bestow dew and rain for a blessing upon the face of the earth. Satisfy us with its goodness, and bless our year with the prosperity of good years, for thou art the good and beneficent God who dost bless the years. Blessed art thou, O Lord, who blessest the years.

Sound the great shofar for our freedom; lift up the banner to bring our exiles together; assemble us speedily from the four corners of the earth into our land. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us speedily, O Lord, in kindness and mercy; clear us in

בְּחֶסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בְּצִדְקָה וּבְמִשְׁפָּט. * בְּרוּךְ אַתָּה, יי, מְלֶכֶד אוֹהֵב צְדָקָה וּמִשְׁפָּט.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יי, הַמְלֶכֶד הַמִּשְׁפָּט.)

וְלִמְלָשִׁינִים אֵל תְּהִי תִקְוָה, וְכֹל הַרְשָׁעָה כְּרָנָה תֵּאבֵד, וְכֹל אִיבֵי עֲמֻדָּה מְהֵרָה יִבְהָרוּ; וְהַגִּידִים מְהֵרָה תַעֲקֹר וְתִשְׁבֵּר וְתִמְנַע, וְתִכְלֵם וְתִשְׁפִּילֵם וְתִכְנִיעֵם בְּמִתְרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יי, שׁוֹבֵר אִיבִים וּמַכְנִיעַ זָרִים.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זְקֵנֵי עֲמֻדָּה בֵּית יִשְׂרָאֵל וְעַל פְּלִיטֵי סוּפְרִיָּהֶם, וְעַל גְּדֵי הַצֶּדֶק וְעַלֵּינוּ, יְחַמּוּ נָא בְּרַחֲמֶיךָ, יי אֱלֹהֵינוּ; וְתֵן שָׂכָר טוֹב לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֲלָקָנוּ עִמָּהֶם, וְלַעֲוֹלָם לֹא נִבְוֶשׁ, כִּי בָךְ בְּטַחְנוּ. וְעַל חֲסִידֶךָ הַגָּדוֹל בְּאַמֶּת נִשְׁעָנוּ. בְּרוּךְ אַתָּה, יי, מִשְׁעֵן וּמִבְטָח לְצַדִּיקִים.

וְלִירוּשָׁלַיִם עִירֶךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁבּוֹן בְּתוֹכָהּ בְּאַשְׁרֵי דְבָרָתָּ; וּבִגְוָה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם; וְכִסֵּא דָוִד עַבְדֶּךָ מְהֵרָה לְתוֹכָהּ תָּבִין. בְּרוּךְ אַתָּה, יי, בּוֹנֵה יְרוּשָׁלַיִם.

אֵת צֶמַח דָּוִד עַבְדֶּךָ מְהֵרָה תַצְמִיחַ, וְקָרְנוּ תְרוּם בִּישׁוּעָתָךְ, כִּי לִישׁוּעָתָךְ קָרִינוּ כָּל הַיּוֹם וּמִצָּפִים לִישׁוּעָה. בְּרוּךְ אַתָּה, יי, מַצְמִיחַ קָרְנוּ יְשׁוּעָה.

אֵב הַרְחָמֶךָ, שְׁמַע מוֹלָנוּ; יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְנִסְבֵּל בְּרַחֲמִים וּבְרָצוֹן אֵת תְּפִלָּתָנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אַתָּה; וּמְלַפְנִיה מַלְכֵנוּ רִיקָם אֵל תִּשְׁיבָנוּ. תָּנִינוּ וְנַעֲנֵנוּ וְשָׁמַע תְּפִלָּתָנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּכַלֵּת כָּל פֶּה, עֲמֻדָּה יִשְׂרָאֵל, בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, שׁוֹמֵעַ תְּפִלָּה.

righteousness and in justice. *Blessed art thou, O Lord, King who lovest righteousness and justice.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

May the slanderers have no hope; may all wickedness perish instantly; may all our enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a goodly reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust and on thy great kindness we faithfully rely. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in mercy to thy city Jerusalem and dwell in it as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David thy servant. Blessed art thou, O Lord, Builder of Jerusalem.

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hopefully look to thee for deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Merciful Father, hear our voice; Lord our God, spare us, have pity on us, accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed. Be gracious to us, answer us, hearken to our prayer, for thou hearest in mercy the prayer of all thy people Israel. Blessed art thou, O Lord, who hearest prayer.

רצה, יי אלהינו, בעמך ישראל ולתפלתם שעה; והשב
את העבודה לדביר ביתך, ואשי ישראל ותפלתם מהרה
באהבה תמבל בראון, ותהי לראון תמיד עבודת ישראל
עמך.

On Rosh Hodesh and Hol ha-Mo'ed add:

אלהינו ואלהי אבותינו, יעלה ויבא, יגיע ויראה, וירצה
וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו,
וזכרון משים בורדוד עבדך, וזכרון ירושלים עיר קדשה,
וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן
ולחסד ולרחמים, לחיים ולשלום, ביום

Sukkoth

Pesah

Rosh Hodesh

חג הסוכות

חג המצות

ראש החודש

הזה. זכרנו, יי אלהינו, בו לטובה, ופקדנו בו לברכה,
והושיענו בו לחיים טובים; ובדבר ישועה ורחמים חוס וחסנו,
ורחם עלינו והושיענו, כי אלהי עינינו, כי אל מלך חנון
ורחום אתה.)

ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה, יי,
המחזיר שבינתו לציון.

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו, מגן ישענו אתה הוא. לדור ודור
נודה לך, ונספר תהלתך, על חיינו המסורים בך, ועל
נשמותינו הפקודות לך, ועל נסיה שבעל יום עמנו, ועל
נפלאותיה וטובותיה שבעל עת, ערב וקדש וצחרים. הטוב
כי לא כלו רחמיך, וסמךם כי לא תמו חסדיך, כי
מעולם קנינו לך.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

| <i>Rosh Hodesh</i> | <i>Pesah</i> | <i>Sukkoth</i> |
|--------------------|--------------------------------|---------------------------|
| the New Moon. | the Feast of Unleavened Bread. | the Feast of Tabernacles. |

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

יעלה ויבא is mentioned in *Sofrim* 19:7, and is based on the following passage: "On your feasts and new moon festivals you shall sound the trumpets . . . they will serve as a reminder of you before your God" (Numbers 10:10).

On Hanukkah add:

(על הנסים ועל הפךקו, ועל הנבורות ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה—
 בימי מתתיהו בן יוחנן כהן גדול, חשמוני ובניו, כשעמדה
 מלכות יון הרשעה על עמך ישראל להשכיחם תורתך,
 ולהעבירם מחקי רצונך. ואתה ברחמך הרבים עמדת להם
 בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם;
 מסרת נבורים ביד חלשים, ורבים ביד נועזים, וטמאים ביד
 טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך.
 וליך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית
 תשועה גדולה ופךקו כתיים הזה. ואחר בן באו בניה לדיבר
 ביהך, ופנו את היכלך, וטהרו את מקדשך, והחליקו גרות
 במצרות קדשך, וקבעו שמונת ימי חגכה אלו להודות ולחלל
 לשמך הגדול.)

On Purim add:

(על הנסים ועל הפךקו, ועל הנבורות ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה—
 בימי מרדכי ואסתר בשושן הבירה, כשעמד עליהם המן
 הרשע. בקש להשמיד להרוג ולאבד את כל היהודים, מנער
 ועד זקן, טף ונשים, ביום אחד, בשלושה עשר לחודש שבט
 עשר, הוא חודש אדר, ושללם לבזו. ואתה ברחמך הרבים
 הפרת את עצתו, וקלקלת את מחשבתו, והשבות נמולו
 בראשו, וטלו אותו ואת בניו על העץ.)
 ועל בלם יתברך ויתרומם ויתנשא שמך, מלכנו, תמיד
 לעולם ועד.

Between Rosh Hashanah and Yom Kippur add:

(ובתוב לחיים טובים כל בני ברייתך.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Between *Rosh Hashanah* and *Yom Kippur* substitute:

(Inscribe all thy people of the covenant for a happy life.)

וכל חמייס יודוך סָלָה, ויהללו ויברכו את שמך הגדול
בְּאֵמֶת לְעוֹלָם בִּי טוֹב. הָאֵל, יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סָלָה, הָאֵל
הַטוֹב. בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ, וְיָדְךָ נֹאֶה לְהוֹדוֹת.

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמֶּךָ תָּשִׁים לְעוֹלָם, בִּי אַתָּה הוּא
מִלֶּךְ אֲדוֹן לְכָל הַשָּׁלוֹם, וְטוֹב יִהְיֶה בְּעֵינֶיךָ לְבָרְכֵנוּ וּלְבָרֵךְ
אֶת כָּל עַמֶּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. * בָּרוּךְ
אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

* Between Rosh Hashanah and Yom Kippur say:

(בְּסֶפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִינָסָה טוֹבָה, וְעֲזָרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנִחְמוֹת, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.)

After the Amidah add the following meditation:

אֵלֹהֵי, נִצֹּר לְשׁוֹנֵי מָרֵעַ, וּשְׁכַתִּי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי
נַפְשִׁי הַדּוֹם, וְנַפְשִׁי בְּעַפְרֵי לֵב לִי תִהְיֶה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי; וְכָל תְּחוּשָׁבִים עָלֵי רַעְיָה, מִתְהַרָה
הַפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִחַלְצֵנוּ
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִיו לְרָצוֹן אֲמָרֵי בִּי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יְיָ, צוּרֵי וְגִוְאֵלֵי. עֲשֵׂה שָׁלוֹם בְּמִרוּמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוֹ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְהֵן חֲלָקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נִעְבְּדְךָ
בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת. וְעֲרָבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of peace. May it please thee to bless us and to bless all thy people Israel with thy peace at all times and at all hours. *Blessed art thou, O Lord, who blessest thy people Israel with peace.

** Between Rosh Hashanah and Yam Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

Reader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְּרָא כִרְעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָהּ וַיִּקְרַב מְשִׁיחָהּ, בְּתַיִּיבֹון
וּבְיוֹמֵיכֹון וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵנְלָא וּבְזִמְן קָרִיב,
וַאֲמָרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַומֵּם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעֵלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרֵן בְּעֵלְמָא,
וַאֲמָרוּ אָמֵן.

תִּתְמַכַּר צְלוּתָהּ וּבְעוּתָהּ וּדְכָל בֵּית יִשְׂרָאֵל קָדָם אֲבוּהֶון
דִּי בְשִׁמְיָא, וַאֲמָרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וַאֲמָרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוּמֵי, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וַאֲמָרוּ אָמֵן.

The counting of the *יומר* between *Pesah* and *Shavuoth* is on page 707.

עָלֵינוּ לְשִׁבְעָם לְאֻדֹּן הַכֹּל, לְתַת נִדְלָה לְיוֹצֵר בְּרָאשִׁית,
שְׁלֵא עֲשֵׂנוּ בְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שְׁמַנּוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שְׁלֵא שָׁם חִלְקֵנוּ בְּהֵם, וְנִרְלָנוּ בְּכָל הַמּוֹנֵם. וְאֶנְחֵנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לְבְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקְדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שְׁמֵינָם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יִקְרוּ בְּשִׁמְיָם

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

The counting of the Omer between Pesach and Shavuoth is on page 708.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally, it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held.

מִמָּעַל, וּשְׂכִינַת עֲזוֹ בְּנִבְחֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אֲמַת מַלְכֵנוּ, אַפֶּס זוּלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיֵּדַעַת הַיּוֹם
וַהֲשַׁבַּת אֵל לִבְכָּךְ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמָּעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

וְעַל כֵּן נִקְנָה לָךְ, יְיָ אֱלֹהֵינוּ, לְרָאוֹת מִמְּהֵרָה בְּתַפְאֲרַת עֲנָה,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כְּרוֹת יִכְרֹתוֹ; לְתַמְּן
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְחַפְּנוֹת
אֱלֹהֶיךָ כָּל רִשְׁעֵי אָרֶץ. וַיִּכְרֻו וַיִּדְּעוּ כָּל יוֹשְׁבֵי תְּבֵל, כִּי לָךְ
תִּבְרַע כָּל בְּרָךְ, תִּשָּׁבַע כָּל לִשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ
וַיִּפְּלוּ, וְלִכְבוֹד שְׁמֶךָ יִקְרֹוּ וַיִּתְּנוּ, וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְבוּתְךָ,
וְתִמְלֹוד עֲלֵיהֶם מִמְּהֵרָה לְעוֹלָם וָעֶד; כִּי תַמְלִיכוֹת שְׁלָךְ הִיא,
וְלְעוֹלָמֵי עַד תִּמְלֹוד בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתְךָ: יְיָ יִמְלֹךְ
לְעֹלָם וָעֶד. Reader וַיֹּאמְרוּ: וַהֲיָה יְיָ לְמֹלֶךְ עַל כָּל הָאָרֶץ;
כִּי־יִם תִּהְיֶה וַהֲיָה יְיָ אֶחָד וְשִׁמּוֹ אֶחָד.

MOURNERS' KADDISH

יְהִיגֵדֵל וַיִּתְקַדֵּשׁ שְׁמֶךָ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמִיחַ פְּרָקְנָהּ וַיִּקְרַב מִשְׁיָחָהּ, בְּתַיִיבוֹן
וּבְיוֹמֵיבוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעִנְיָא וּבְזִמְן קָרִיב,
וַאֲמַרו אָמֵן.

יְהִי שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָא.

יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֶךָ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירָתָא, תִּשְׁבַּחְתָּא וַיִּתְחַמְתָּא, דְאִמְרֵן בְּעָלְמָא,
וַאֲמַרו אָמֵן.

majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."² And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."³

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

¹ Deuteronomy 4:39. ² Exodus 15:18. ³ Zechariah 14:9.

יְהֵא שְׁלָמָא רַבָּא מִן שָׁמְיָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

אַל תִּירָא מִפֶּחַד פֶּתָאם, וּמִשְׂאֵת רָשָׁעִים כִּי תָבֹא. עָצוּ
עֵצָה וְחִפְּר, וְדַבְּרוּ דְבַר לֹא יָקוּם, כִּי עָמְנוּ אֵל. וְעַד זִקְנָה
אָנִי הוּא, וְעַד שִׁיבָה אָנִי אֶסְבֵּל; אָנִי עָשִׂיתִי וְאָנִי אֲשָׂא, וְאָנִי
אֶסְבֵּל וְאֶמְלֹט.

The following is recited in the house of a mourner
during the week of mourning.

ההללים כט

לְמַנְצָח, לִבְנֵי קִרְחַ מְזִמּוֹר. שְׁמַעוּ זֹאת, כָּל הָעַמִּים; הַאֲזִינוּ,
כָּל יוֹשְׁבֵי חֶלֶד. גַּם בְּנֵי אָדָם, גַּם בְּנֵי אִישׁ, יַחַד עֲשִׂיר וְאַבְיוֹן.
פִּי יִדְבֵּר חֲכָמוֹת, וְהַמּוֹת לִבִּי תְבוּנוֹת. אֲטָה לְמוֹשֵׁל אֲזִנִּי, אֶפְתַּח
בְּכִנּוּר חִידָתִי. לָקֵמָה אֵירָא בִּימֵי רָע, עוֹן עַקְבִּי יִסּוּבֵנִי.
הַבְּטָחִים עַל חֵילָם, וּבִרְבַּע עֶשְׂרִים יִתְהַלָּלוּ. אֵחַ לֹא קָדָה וּפָדָה
אִישׁ, לֹא יִתֵּן לֵאלֹהִים כְּפָרוֹ. וַיִּקֶּר פְּדִיוֹן נַפְשָׁם, וַיַּחֲדֵל
לְעוֹלָם. וַיְחִי עוֹד לְנֹצֶחַ, לֹא יִרְאֶה הַשְׁחָתָה. כִּי יִרְאֶה חֲכָמִים
יָמוּתוּ, יַחַד בְּסִיר וּבְעֵר יֵאבְדוּ, וְעֲזָבוּ לְאַחֲרִים חֵילָם. קִרְבָּם
בְּתִימוֹ לְעוֹלָם, מִשְׁכַּנוֹתָם לְדֹר וָדֹר; קָרְאוּ בְּשִׁמוֹתָם עָלֵי
אֲדָמוֹת. וְאָדָם בִּיקָר כָּל יְלִיִּן; נִמְשַׁל בְּבִהְמוֹת נְדָמוֹ. זֶה דְּרָבָם

... שמעו ווא The psalmist addresses all the inhabitants of the world and summons them to hear his parable which concerns all humanity.

moral philosophy. The rich man cannot deliver his friends or himself from death, and his prosperity need cause no dismay to those who are less fortunate.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.¹

The following is recited in the house of a mourner during the week of mourning.

Psalm 49

For the Choirmaster; a psalm of the Korahites. Hear this, all you peoples; listen, all you inhabitants of the world, both low and high, rich and poor alike. My mouth speaks wisdom, and my heart's meditation is deep insight. I incline my ear to a parable; I unfold my profound problem to the accompaniment of a harp.

Why should I be afraid in days of evil, when the iniquity of my foes surrounds me, those who trust in their wealth, and boast of their great riches? No man can redeem his brother [from death], nor give to God a ransom for him—for too costly is the ransom of one's soul and can never be—that he should go on living forever, that he should not see the grave. Surely, one must see that wise men die, that the stupid and senseless perish alike, and leave their wealth to others. Their inward consolation is that their houses shall continue forever, and their homes throughout all generations; they name estates after themselves. But man abides not in his splendor; he is like the beasts that perish. Such is the

... קרבים They delude themselves with the thought that their names will be perpetuated in the names of their estates.

¹ *Proverbs 3:25; Isaiah 8:10; 46:4.*

בְּסֵל לָמוֹ, וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ, סָלָה. בְּצֹאן לְשֹׂאֵל שָׁחוּ,
מִוֶּת יָרָעַם; וַיָּרְדּוּ בָּם יִשְׂרָאֵל לְבָקָר, וְצוֹרֵם לְבִלּוֹת שֹׂאֵל
מִזָּבֵל לוֹ. אֵךְ אֱלֹהִים יַפְדֶּה נַפְשִׁי מִיַּד שֹׂאֵל, כִּי יִקְחֵנִי סָלָה.
אֵל תִּירָא כִּי יַעֲשֶׂר אִישׁ, כִּי יִרְבֶּה כְּבוֹד בֵּיתוֹ. כִּי לֹא בְמוֹתוֹ
יִקַּח הַבַּל, לֹא יִרָר אַחֲרָיו כְּבוֹדוֹ. כִּי נִפְשׁוֹ בְּחַיּוֹ יִבְרָךְ; וַיִּוֹרָךְ
כִּי תִשָּׁב לָךְ. תָּבֵא עַד רוֹר אֲבוֹתָיו, עַד נֶצַח לֹא יִרְאוּ אוֹר.
Reader אָדָם בִּיקָר וְלֹא יָבִין, נִמְשָׁל בְּבִהְמוֹת נִדְמוֹ.

MOURNERS' KADDISH

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרֻקָּנָהּ וַיַּקְרֵב מְשִׁיחָהּ, בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻנְיָא וּבְזִמּוֹן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרִבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וַיִּתְקַמָּתָא, דְּאִמְרֵן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלֹום עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

... death will take control of them; and in the morning, when the dark night of suffering is over, the victims of lawlessness will be triumphant over their fallen oppressors.

fate of those who trust in themselves, and the end of those who are pleased with their own mouthings. Like sheep they are destined to die; death shall shepherd them; the upright shall triumph over them in the morning; their form is to decay in the nether-world, its habitation. However, God will release me from the grasp of death, for he will receive me. So fear not when a man grows rich, when the splendor of his house increases; for he will take nothing with him when he dies; his wealth will not follow him below. Though while he lives he flatters himself [saying]: "Men acclaim you when you do well for yourself," he will join the generation of his fathers, who will never see the light. The man who lives in splendor and understands not is like the beasts that perish.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*.

הַדְּלָקַת נֵר שַׁבָּת

Upon lighting the Sabbath lights:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שַׁבָּת.

בְּרַבְתָּ הַזָּרִים

For daughters:

יְשֻׁמָּה אֱלֹהִים בְּשָׂרָה,
רַבָּקָה, רָחֵל וְלֵאָה.

For sons:

יְשֻׁמָּה אֱלֹהִים בְּאַפְרַיִם
וּבְמִנְשֶׁה.

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ. יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. וְשֵׂא יי פָּנָיו
אֵלֶיךָ, וַיִּשֶׂם לְךָ שָׁלוֹם.

שִׁיר הַשִּׁירִים

Chanted shortly before the *Kabbalath Shabbath* service.

[א]

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמוֹה. יִשְׁקֵנִי מְנֻשִּׁיקוֹת פִּידוֹ, בִּי
טוֹבִים הִדִּיךָ מִיָּין. לָרִית שְׁמַנִּיךָ טוֹבִים, שְׁמֵן תוֹרֵךְ שְׁמֹךְ; עַל
כֵּן עֲלָמוֹת אַהֲבִיךָ. מְשַׁכְּנִי אַחֲרֶיךָ נְרוּצָה; הִבִּיאֵנִי הַמֶּלֶךְ

נֵר, the blessing pronounced at the lighting of the Sabbath light, is not cited in the Talmud but is found in the ninth century *Siddur* of Amram Gaon. The custom of lighting two lights is in keeping with the two terms "Remember" and "Observe" which introduce the Sabbath Commandment in Exodus 20:8 and Deuteronomy 5:12, respectively. The lights are symbolical of the cheerfulness and serenity which distinguish the holy days.

בְּרַכַּת הַזָּרִים, the blessing of children by their parents on all important occasions, notably on the eve of Sabbaths and festivals, is one of the most beautiful customs. The *Brantspiegel*, a treatise on morals published in 1602, mentions this in the following terms: "Before the children can walk they

LIGHTING OF THE SABBATH LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the Sabbath lights.

PARENTAL BLESSING

For sons:

May God make you like Ephraim
and like Manasseh.

For daughters:

May God make you like Sarah
and Rebekah, Rachel and Leah.

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

THE SONG OF SONGS

Chanted shortly before the Kabbalath Shabbath service.

I

The Song of Songs by Solomon.

O that he would kiss me with his lips! Indeed, your caresses are better than wine. Sweet is the fragrance of your perfumes; your very self is a precious perfume; therefore do the maidens love you. Take me with you; let us hasten! The king brings me

should be carried on Sabbaths and festivals to the father and mother to be blessed; after they are able to walk they shall go of their own accord with bowed body and shall incline their heads and receive the blessing." This custom has linked the generations together in mutual loyalty and affection.

שיר השירים is recited every Friday evening because of the religious idealism attached to it by tradition. The poem has been accepted throughout the ages as an allegory of the relations between God and his people. Some nineteen centuries ago, Rabbi Akiha declared: "All the *Kethubim* are holy, but the Song of Songs is the holiest of all." According to the paraphrase of the Targum, the poem portrays the history of Israel till the times of the Messiah. It has been regarded also as a representation of the affection of Israel for the Sabbath. The author 'of the poem לכה דודי, "one of the finest pieces of

¹ Numbers 6:24-26.

חֲדָרָיו, נְנִיחָה וְנִשְׁמָחָה בָּהּ; נִכְיֶירָה דְרִיךְ מִיָּנֹן, מִיִּשְׁרָיִם
 אֲהַבּוּךָ. שְׁחֹדָה אֲנִי וְנֶאֱוָה, בְּנוֹת יְרוּשָׁלָּם; בְּאַחֲלֵי קָדֶר,
 בִּידִיעוֹת שְׁלֹמֹה. אֵל תִּרְאֵנִי שְׁאֵנִי שְׁחִרְחֶרֶת, שִׁשְׁפֹּתַי הַשָּׁמַשׁ;
 בְּנִי אֲמִי נִחְרוּ בִּי, שָׁמְנִי נִטְרָה אֶת הַכְּרָמִים; בְּרָמִי שְׁלִי לֹא
 נִטְרָתִי. הַגִּידָה לִּי, שְׁאֵהָבָה נִפְשִׁי, אִיכָּה תִרְעָה, אִיכָּה תִרְבִּיץ
 בַּצִּהָרִים; שְׁלֹמֹה אֶהְיֶה בַעֲטָהּ עַל עֶרְדִּי בְּבִקְיָה. אִם לֹא
 תִדְעִי לִּי, הִנֵּפָה בְּנָשִׁים, צֵאִי לִּי בַעֲקָבֵי הַצֹּאן, וְרַעֲי אֶת
 נְדִיתָהּ עַל מִשְׁבְּנוֹת הָרָעִים. לִסְסָתִי בְּרִכְבִּי בְּרֵעָה דְמוּתִיךָ,
 רַעֲיָתִי. נָאוּ לְהִקְנֹךְ בַּתּוֹרִים, צִנְאֶרֶךְ בַּחֲרוּזִים. תּוֹרִי זָהָב
 נִעֲשֶׂה לִּי, עִם נִקְדוֹת הַכֶּסֶף. עַד שֶׁהִמְלִיךְ בְּמִסְבּוֹ, נִרְדִּי נִתַּן
 דִּיחוֹ. צְדוֹר הַמֹּד דּוֹדִי לִי, בֵּין שְׂדֵי גִלְיוֹן. אֲשַׁבֵּל הַכֶּפֶר דּוֹדִי
 לִי, בְּכִרְמֵי עֵין גִּדִּי. הִנֵּה יָפָה, רַעֲיָתִי, הִנֵּה יָפָה, עֵינֶיךָ יוֹנִים.
 הִנֵּה יָפָה, דּוֹדִי, אַף נָעִים; אַף עֲרֻשְׁתִּי רַעֲנָנָה. קִרְוֹת בְּתִינִי
 אֲדוּזִים, דְּהִיטְנִי בְּדוֹתוֹם.

[ב]

אֲנִי חֲבַצְלֶת הַשָּׂרוֹן, שׁוֹשַׁנַּת הָעֲמָקִים. כְּשׁוֹשַׁנָּה בֵּין
 הַחֹחוּתִים, כֵּן רַעֲיָתִי בֵּין הַבְּנוֹת. בְּתַפּוּחַ בַּעֲצֵי תִיעֵד, כֵּן דּוֹדִי
 בֵּין הַבָּנִים; בְּצִלּוֹ חֲמִדָּתִי וְיִשְׁבָּתִי, וּפְדִיו מִתּוֹךְ לְחַפִּי. הִבִּיאֵנִי
 אֶל בֵּית הַיָּיִן, וְדָגְלוּ עָלַי אֲהָבָה. סִמְכוּנִי בְּאֲשִׁישׁוֹת, בְּפָדוּנִי
 בַּתּוֹפּוֹתִים, כִּי חֹלֶלֶת אֲהָבָה אֲנִי. שְׁמָאלוֹ תָּהֵת לְדֹאשִׁי, וַיְמִינִי

religious poetry in existence," used the theme of the Sabbath bride and borrowed the title of his famous hymn from the Song of Songs (7:12). Although its meaning has been extended by various methods of interpretation, one cannot miss the beauty of the poem in its literal interpretation. Its author takes us along with him into the open air, to the vineyards, the villages, the mountains. He awakens us at daybreak to catch the scent of the forest trees, to gather the apples and the pomegranates. His verse is fragrant with the breath of spring.

קדר a tribe of nomads who wandered in the Arabian desert.

into his chambers. We will thrill with delight over you; we will celebrate your caresses more than wine! Rightly do they love you.

I am dark yet comely, maidens of Jerusalem: dark as the tents of Kedar, comely as the curtains of Solomon. Do not stare at me because I am dark, for the sun has tanned me; my mother's sons were angry with me, they made me keeper of the vineyards; I did not look after my own vineyard.

Tell me, you whom my soul loves, where you feed the flocks, where you make them rest at noon; why should I wander among the flocks of your companions?

If you do not know, fairest of women, follow the sheep-tracks, and pasture your kids beside the tents of the shepherds. I compare you, my love, to a mare in Pharaoh's chariots. Beautiful are your cheeks with circlets, your neck with strings of beads! Circlets of gold will we make for you, with studs of silver.

While the king sits at his table, my nard gives forth its fragrance. My beloved is my bunch of myrrh that lies between my breasts. My beloved is my cluster of henna-blossom from the gardens of Engedi.

You are beautiful, my love, you are beautiful; your eyes are dove-like.

You are handsome, my beloved, and pleasant; and our couch is leafy. The beams of our houses are cedars, and our rafters are firs.

II

I am a rose of Sharon, a lily of the valleys.

Like a lily among thorns, so is my loved one among the maidens.

Like an apple tree among the trees of the forest, so is my beloved among the youths; in his shadow I long to sit, and his fruit is sweet to my taste. He brings me to the house of wine, and looks at me with love. Sustain me with raisins, refresh me with apples, for I am love-sick. O that his left hand were under my

כרמי שלי that is, my personal beauty. The phrase is often used in the sense of neglecting one's family while being engrossed in public duties.

לסוכתי The point of comparison is the rich ornamentation of the bride.

רהיטנו our rafters, panelled ceilings. The cedar trees and fir trees form the roof over their heads as they sit in the green grass.

הבצלת השחר She modestly compares herself to the wild flowers of Sharon.

תחבקני. השבעתי אתכם, בנות ירושלים, בצבאות או
באילות השדה, אם תעידו ואם תעודרו את האהבה עד
שתחפץ. קול דודי הנחנה בא, מרלג על הקדים, מקפץ
על הנבעות. דומה דודי לצבי, או לעפר האלים; הנחנה
עומד אחד בקלנו, משנים מן החלונות, מצוין מן התרפים.
ענה דודי ואמר לי: קומי לה, דעיתי, יפתי, ולבי לה. כי
הנה הסתו עבר; הנשם חלף חלף לו. הנצנים נראו בארץ,
עת הזמיר הגיע; וקול התור נשמע בארצנו. התאנה חנטה
פניה, והנפנים סמדר נתנו ריח; קומי לה, דעיתי, יפתי, ולבי
לה. יונתי, בתני הסלע, בסתר המדרגה, הראני את מראיה,
השמיעני את קולך; כי קולך ערב, ומראיה נאדה. אחוו לנו
שעלים, שעלים קטנים, מחבלים בדמים; ובדמיונו סמדר.
דודי לי, ואני לו, הרעה בשושנים. עד שפוח היום, ונסו
הצללים, סב דמה לה, דודי, לצבי או לעפר האלים, על
הדי בתד.

[ג]

על משכבי בלילות בקשתי את שאהבה נפשי; בקשתי
ולא מצאתיו. אקומה נא ואסובבה בעיד, בשוקים וברחבות,
אבקשה את שאהבה נפשי; בקשתי ולא מצאתיו. מצאוני
השמרים הסבבים בעיד; את שאהבה נפשי ראיתם. במעט
שעברתי מהם, עד שמצאתי את שאהבה נפשי; אחזתי ולא
אדפנו, עד שתביאתו אל בית אמי, ואל חדר הורתי.

are symbolic of shyness and timidity as well as of beauty.
על שחפץ that is, it should be allowed to awake of itself. A true love is
spontaneous.

אחוו לו שועלים is a couplet of a vineyard song which she sings in response
to his request to let him hear her voice.

head, and his right hand were embracing me! I adjure you, maidens of Jerusalem, by the gazelles, or by the deer of the field, do not stir up, do not rouse love, until it please.

The voice of my beloved! Here he comes, leaping across the mountains, bounding over the hills! My beloved is like a gazelle, like a young deer; here he stands, behind our wall, gazing through the windows, peering through the lattice.

My beloved called and said to me: "Rise, my love, my beauty, come away. For, lo, the winter is over, the rain is past and gone; the flowers appear on the earth, the time of song has come; and the call of the turtle-dove is heard in our land; the fig-tree is ripening its early figs, and the vines in blossom give forth their fragrance. Rise, my love, my beauty, come away. O my dove, in the clefts of the rock, in the covert of the cliff, let me see your form, let me hear your voice; for sweet is your voice, and your form is comely."

Seize us the foxes, the little foxes, that spoil the vineyards; for our vineyards are in blossom.

My beloved is mine, and I am his; he feeds his flock among the lilies. When the day grows cool, and the shadows flee, return, my beloved, and he like a gazelle, or like a young deer, on the mountains of Bethel.

III

On my bed at night I sought him whom my soul loves; I sought him, but I did not find him. "I will rise [I said] and go about the city, in the streets and in the squares—I will seek him whom my soul loves." I sought him, but I did not find him. The watchmen who go about the city found me: "Have you seen him whom my soul loves?" Scarcely had I left them, when I found him whom my soul loves. I held him and would not let him go, until I brought him into my mother's house, into the chamber of her who conceived me.

הצללים תחת הצללים the shadows of rocks and trees disappear when the sun sets.
... על משכבי is a dream she narrates to her friends.

השבעתי אתכם, בנות ירושלם, בצבאות או באילות השדה,
אם תעירו ואם תעוררו את האהבה עד שתחפץ. מי זאת
עלה מזו המדרגה, בתימרות עשן, מקטרת נור ולבונה, מכל
אבקת רובל. הנה מטהו של שלמה, ששים נזרים סביב לה,
מגברי ישראל. כלם אחיו חרב, מלמדי מלחמה, איש חרבו
על ירכו, מיוחד בלילות. אפריון עשה לו המלך שלמה
מעצי הלבנון. עמודיו עשה כסף, רפידתו זהב, מרפבו
ארנמן; תוכו רצוף אהבה מבנות ירושלם. צאינה וראינה,
בנות ציון, במלך שלמה, בעטרה שעטרה לו אמו ביום
חתנתו, וביום שמחת לבו.

[ד]

הנה יפה, רעיתי, הנה יפה, עיניך יונים, מבעד לצמתך;
שערך בעדר העזים, שגלשו מהר וגלעד. שניך בעדר
הקצובות שעלו מן הרחצה; שכלם מתאימות, ושכלה אין
בהם. כחוט השני שפתותך, ומדברך נאנה; כפלת הרמון
רמתך, מבעד לצמתך. כמגדל דויד צנארה, בנוי לתלפיות;
אלף חמנו תלוי עליו, כל שלטי הגבורים. שני שדיך בשני
עפרים, תאומי צביה, הרעים בשושנים. עד שיפות היום,
ונסו הצללים, אלה לי אל הר המור, ואל גבעת הלבונה.
כלך יפה, רעיתי, ומום אין בך. אתי מלבנון, פלה, אתי
מלבנון תבואי; תשורי מראש אמנה, מראש שניר וחרמון,
ממענות אריות, מהררי נמרים. לבבתני, אחותי כלה;

שן the pillars of smoke are caused by the burning of incense.

... שערך The bride's dark hair, hanging down in tresses over her shoulders;
is compared to a herd of black goats couching on the slopes of the hill.

ממנו symmetrical, running accurately in pairs, the upper teeth cor-
responding to the lower.

I adjure you, maidens of Jerusalem, by the gazelles, or by the deer of the field, do not stir up, do not rouse love, until it please.

What is this coming up from the wilderness, like columns of smoke, perfumed with myrrh and frankincense, with all aromatic powders of the merchant? It is Solomon's palanquin; sixty heroes are around it, heroes of Israel. All of them are armed with swords, and are trained in war; each has his sword on his hip, because of danger at night. King Solomon made himself a palanquin of the wood of Lebanon. He made its columns of silver, its top of gold, its seat of purple, its interior inlaid with love, from the maidens of Jerusalem. Go forth, maidens of Zion, and gaze upon King Solomon, wearing a crown with which his mother crowned him on the day of his marriage, on the day of his profound joy.

IV

You are beautiful, my love, you are beautiful! Your eyes are dove-like behind your veil; your hair is like a flock of goats, trailing down from Mount Gilead. Your teeth are like a flock of sheep all shaped alike, which have come up from the washing; all of them are paired, and not one of them is missing. Your lips are like a thread of scarlet, and your mouth is comely; your temples, behind your veil, are like a slice of pomegranate. Your neck is like the tower of David built for trophies; a thousand shields hang on it, all armor of heroes. Your two breasts are like two fawns, twins of a gazelle, pasturing among the lilies. When the day grows cool, and the shadows flee, I will betake myself to the mountain of myrrh, and to the hill of frankincense. You are altogether beautiful, my love; there is no blemish in you.

Come with me from Lebanon, bride of mine, with me from Lebanon come; depart from the top of Amanah, from the peaks of Senir and Hermon, from the dens of lions, from the mountains of leopards. You have ravished my heart, my sister, my bride; you

בפלה הרמץ like the rounded form and ruddy color of a pomegranate.
 בנני לחלפות is an allusion to the bride's necklace. On shields used as adornments on the outside of towers, see Ezekiel 27:10-11.

... אחי מלבנות is a warning to flee from Lebanon being full of dangers.

... תשורי depart; compare תשורי (Isaiah 57:9) "you journeyed."
 אחותי is used here in the sense of "my own."

לִבְּתִנִּי בְּאַחַת מֵעֵינֶיהָ, בְּאַחַר עֵנָק מִצְוֹרֶנֶהָ. מִה יָפוּ דִרְיָה,
 אַחֲתִי בִלְהָ; מִה טָבוּ דִרְיָה מִיָּנֹה, וְרִית שְׂמִינֶה מִכָּל בְּשָׂמִים.
 נִפְתַּת תִּטְפְּנָה שְׂפֹתֶיהָ, בִּלְהָ; דִּבֶּשׁ וְחֻלָּב תַּחַת לְשׁוֹנָהּ, וְרִית
 שְׁלֹמֹתֶנָה בְּרִית לְבִטּוֹן. עֵן נָעוּל אַחֲתִי בִלְהָ, עֵל נָעוּל, מִעֵן
 חֲתוּם. שְׁלַחֲנָה פִּרְדָּס רִמּוֹנִים, עִם פְּרֵי מִנְּרִים, בְּפָרִים עִם
 נִרְרִים. גִּרְדָּ וּבִרְכָם, קִנָּה וְקִנְמוֹן, עִם כָּל עֲצֵי לְבוֹנָה; מֹר
 וְאַהֲלוֹת, עִם כָּל רֹאשֵׁי בְשָׂמִים. מִעֵן גִּנִּים, בְּאֵר מִיָּם חַיִּים,
 וְנָזְלִים מִן לְבִטּוֹן. עוֹרֵי צָפוֹן, וּבֹאֵר תִּימָן, הִפְתִּי גִנִּי, וְלוֹ
 בְּשָׂמִיו; יָבֵא דוֹדִי לְגִנּוֹ, וְיֹאכַל פְּרֵי מִנְּדִיו.

[ה]

בָּאתִי לְגִנִּי, אַחֲתִי בִלְהָ, אֶרֶצִּי מוֹרִי עִם בְּשָׂמִי, אֶכְלֶתִּי
 זַעֲרֵי עִם דִּבְשֵׁי, שְׁתִּיתִי יַיִן עִם חֻלָּבִי; אֶכְלוּ רָעִים, שְׁתוּ
 וְשָׁכְרוּ דוֹדִים. אֲנִי יִשְׁנָה וְלִבִּי עֵר; קוֹל דוֹדִי דוֹפֵק: פִּתְחִי
 לִי, אַחֲתִי, רַעְיָתִי, יוֹנָתִי, תִּמְתֵּנִי, שְׂאֵשׁוֹנִי מִלֵּא טָל, קִנְזוֹתִי
 רִסְסִי לִילָת. פִּשְׁטִּיתִי אֶת בִּתְנִיתִי, אִיכָבֶה אֶלְבָּשָׁנָה; רִחַמְתִּי
 אֶת רִגְלִי, אִיכָבֶה אֶטְנַפֶּם. דוֹדִי שָׁלַח יָדוֹ מִן הַחֹר, וּמַעֵי הָמוּ
 עָלָיו. קָמְתִי אֲנִי לִפְתָּח לְדוֹדִי, וְיָדִי נָטְפוּ מֹר, וְאַצְבָּעֵתִי
 מֹר עֲבַר, עַל כַּפּוֹת הַמִּנְעוּל. פִּתְחִתִּי אֲנִי לְדוֹדִי, וְדוֹדִי חָמַק
 עָבַר; נִפְשִׁי יִצְאָה בְּרִבְרוֹ; בִּקְשָׁתִּיהוּ וְלֹא מִצְאָתִיהוּ, קִרְאָתִי
 וְלֹא עָנִי. מִצְאָנִי חֲשָׁמִים הַסִּבְּבִים בְּעֵיר, הַקּוֹנִי בְּצִעְוִנִי;
 נִשְׁאָו אֶת רִידִי מִעַלִּי שְׁמֵרֵי הַחֲמוֹת. הִשְׁבַּעְתִּי אֶתְכֶם, בָּנוֹת
 יְרוּשָׁלָּם, אִם תִּמְצְאוּ אֶת דוֹדִי, מִה תִּגִּידוּ לוֹ שְׁחוּלָת אַהֲבָה

not honey that drips from the honeycomb. The reference is to loving words.
 צִמּוֹן The north wind clears the air in Palestine; the south wind warms
 and ripens. The east and west winds are stormy.

מה תעידו ומה תעוררו Compare below (I Kings 12:16). מה לנו חלק ברוד ולא נחלר בכרשי; (8:4) את האהבה

have ravished my heart with one glance of your eyes, with one bead of your necklace. How lovely are your caresses, my sister, my bride! How much better than wine are your caresses, and the fragrance of your ointments than all kinds of perfume! Your lips, my bride, drip honey; honey and milk are under your tongue; the fragrance of your garments is like the fragrance of Lebanon. A garden inclosed is my sister, my bride, a spring inclosed, a fountain sealed. Your plants are an orchard of pomegranates, with precious fruits, henna with nard, nard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, together with all the finest perfumes. You are a fountain of gardens, a well of fresh water, and flowing streams from Lebanon.

Awake, northwind, and come, southwind! Blow upon my garden, that its perfume may waft out. Let my beloved come into his garden, and eat its precious fruits.

V

I have come into my garden, my sister, my bride; I have gathered my myrrh and my spice; I have eaten my honeycomb with my honey; I have drunk my wine and my milk. Eat, friends; drink, drink abundantly, beloved friends!

I was asleep, but my heart was awake; bark, my beloved is knocking: "Open to me, my sister, my love, my dove, my innocent one; for my head is drenched with dew, my cheeks with the drops of the night." But I have taken off my robe; how shall I put it on again? I have washed my feet; how shall I soil them? My beloved put his hand through the doorway, and my heart yearned for him. I rose to open to my beloved, and my hands dripped with myrrh, and my fingers with the finest myrrh, upon the handles of the bar. I opened to my beloved; but my beloved had turned away, had gone; my soul failed when he spoke. I sought him, but I could not find him; I called him, but he did not answer me. The watchmen who go about the city found me; they struck me, they wounded me; the guardians of the walls stripped me of my mantle. I adjure you, maidens of Jerusalem, if you find my beloved, do not tell him that I am love-sick.

אָני. מַה דּוֹרֶךְ מְדוֹד, הִנָּפֶה בְּנָשִׁים; מַה דּוֹרֶךְ מְדוֹד, שֶׁבָּבָה
הַשְּׁבַעֲתָנוּ. דּוֹרֵי צֶחַ וְאֶדוֹם, דָּגוּל מִרְבָּבָה. רֹאשׁוֹ בָּהֶם פֹּז;
קְנֻצוֹתָיו תִּלְתָּלִים, שְׁחֹרֹת כְּעֹרֶב. עֵינָיו בִּיּוֹנִים עַל אֶפְיָי
מִיָּם; רַחְצוֹת בְּחֶלֶב, יִשְׁבּוֹת עַל מְלֹאֵת. לִהְיוֹת כְּעֶרְוַת הַבָּשָׂם,
מְגִדְלוֹת מִרְקָחִים; שְׁפֹתָיו שׁוֹשְׁנִים, נִטְפּוֹת מִזֶּה עֲבָר. יָדָיו
זָלִילִי זָהָב, מְמִלָּאִים בַּתְּדִשִׁישׁ; מַעְיָו עֲשֵׂת שֵׁן, מַעֲלֶפֶת
סְפִירִים. שׁוֹקִיו עֲמוּדֵי שֵׁשׁ, מְקַדִּים עַל אֲדָנִי פֹז; מִרְאֵהוּ
כְּלָבָנוּן, בָּחוּר כְּאַרְזִים. חֲבוֹ מִמּוֹתְקִים, וְכָלוּ מִמְּכֻדִים; זֶה
דּוֹרֵי זֶה רַעִי, בְּנוֹת יְרוּשָׁלָּם.

[1]

אָנֹכִי הַלֹּךְ דּוֹרֶךְ, הִנָּפֶה בְּנָשִׁים; אָנֹכִי פָנָה דּוֹרֶךְ, וְנִבְקָשְׁנוּ
עִמָּךְ. דּוֹרֵי יָרֵד לָגֶנֶז, לְעֶרְוֹנוֹת הַבָּשָׂם, לְדַעֲוֹת בְּנָנִים וְלִלְקֹט
שׁוֹשְׁנִים. אָנִי לְדוֹדִי, וְדוֹדִי לִי, הָרוּעָה בְּשׁוֹשְׁנִים. יָפָה אַתָּה
רַעֲיָתִי כְּתֹרֶצָה, נְאֻמָּה בִירוּשָׁלָּם, אֲנֻמָּה בַּנְּדָלוֹת. הִסְבֵּי עֵינֶיךָ
מִמְּנִדִי, שֶׁהֵם הִרְהִיבֵנִי; שִׁעְרֶךָ כְּעֶדֶר הָעִזִּים, שֶׁנָּלְשׁוּ מִן
הַגִּלְעָד. שִׁנֶּךָ כְּעֶדֶר הָרְחֵלִים, שֶׁעָלוּ מִן הַרְהָצָה; שֶׁבָּלָם
מִתְאַיְמוֹת, וְשִׁבְלָה אֵין בָּהֶם. כְּפָלַח הָרִמּוֹן בְּקִתְּךָ, מִבְּעַד
לְצִמְתְּךָ. שְׁשִׁים הֶמֶה מְלָכוֹת, וְשִׁמְנִים פִּילָגְשִׁים, וְעֶלְמוֹת אֵין
מִסְפָּר. אַחַת הִיא יוֹנָתִי תַמְתִּי, אַחַת הִיא לְאֻמָּה, בָּרָה הִיא
לְיִזְרְהֵלָה; רְאוּהָ בְנוֹת נִיאֲשֻׁרוּהָ, מְלָכוֹת וּפִילָגְשִׁים, וְיִהְיֶה לָהֶן.
מִי זֹאת הַנִּשְׁקָפָה כְּמוֹ שָׁחַר; יָפָה כְּלָבָנָה, בָּרָה כַּחֲמָה, אֲנֻמָּה
בַּנְּדָלוֹת. אֵל גִּנַּת אֲנֹכִי יִרְדְּתִי לְרֹאוֹת בְּאֵפִי הַנֶּחֱלִי; לְרֹאוֹת

... his fingers are delicately rounded, and his nails are as transparent as topaz. the bright blue veins showing through the lighter skin.

תְּרַצָּה ("delight") was an ancient city famed for its attractiveness. It is mentioned in Joshua 12:24; I Kings 14:17.

What is your beloved more than another lover, O fairest of women? What is your beloved more than another lover, that you adjure us thus?

Dazzling and ruddy is my beloved, distinguished among ten thousand. His head is fine gold, his locks are curled, and as black as a raven. His eyes are like doves beside the water-brooks, bathing in milk, and fitly set. His cheeks are beds of balsam-flower, producing sweet perfumes; his lips are [red] lilies, breathing the finest myrrh. His hands are rods of gold, studded with topaz pink; his body is polished ivory, inlaid with sapphires. His legs are pillars of marble, set on bases of fine gold; his form is like Lebanon, excellent as the cedars. His mouth is most sweet, and he is altogether lovely. Such is my beloved, and such is my lover, O maidens of Jerusalem.

VI

Where has your beloved gone, O fairest of women? Where has your beloved turned, that we may seek him with you?

My beloved has gone down to his garden, to the flower-beds of balsam, to pasture in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine, who pastures among the lilies.

You are as beautiful as Tirzah, my love, as comely as Jerusalem, as overawing as the most distinguished. Turn your eyes away from me, for they dazzle me. Your hair is like a flock of goats, trailing down from Mount Gillead. Your teeth are like a flock of sheep, which have come up from the washing; all of them are paired, and not one of them is missing. Your temples are like a slice of pomegranate, behind your veil. There are sixty queens, eighty concubines, and maidens without number; but one alone is my dove, my innocent one; she is the only one of her mother; she is her mother's own darling. The maidens look upon her, and bless her; the queens and the concubines praise her. Who is she that appears like the dawn, as beautiful as the moon, as bright as the sun, as overawing as the most distinguished?

I went down to the nut garden, to look at the green plants of

הִפְרָחָה הַגֶּפֶן, הִנְצוּ הָרִמּוֹנִים. לֹא יִדְעָתִי, נַפְשִׁי שְׁמַתִּי
מִרְכָּבוֹת עַמִּי נָדִיב.

[ז]

שׁוּבִי שׁוּבִי, הַשּׁוּלָמִית, שׁוּבִי שׁוּבִי וְנִחַזָּה בָּךְ; מַה תַּחֲזוּ
בַשּׁוּלָמִית, בְּמַחֲלַת הַמַּחְנֵים. מַה יָּפוּ פַעֲמֶיךָ בְּנִעְלִים, בַּת
נָדִיב; חֲמוּקֵי יִרְכָּךְ כְּמוֹ חֲלָאִים, מַעֲשֶׂה יְדֵי אָמֹן. שְׁרָרָךְ
אֲנִי הִסְתַּר, אֵל יִחְסֹר הַמָּוֶה; בִּטְגָךְ עֲרֻמֹּת חֲטִיִּם, סוּגָה
בְּשׁוֹשָׁנִים. שְׁנֵי שְׁדֵיךְ בִּשְׁנֵי עַפְרִים, תָּאֲמִי צְבִיָּה. צִנְאֶרְךָ
כְּמִגְדֵּל הַשֵּׁן; עֵינֶיךָ כְּרִכּוֹת בְּחֻשְׁבוֹן, עַל שָׁעַר בַּת רַבִּים;
אֶפֶס כְּמִגְדֵּל חֲלָבָנוֹן, צוֹפֶהוּפְנֵי דְמָשֶׁק. רֹאשְׁךָ עָלֶיךָ כְּכֶרְמֶל,
וְנִלְתָּ רֹאשְׁךָ כְּאַרְגָּמָן; נִזְלָךְ אֶסְנוֹר בְּרִחְטִים. מַה יָּפִית וּמַה
נַעֲמַת, אַחֲבָה בַת־עֲנוּתִים. זֹאת קוֹמָתְךָ דְּמִתָּה לְתִמְרָה, וְשְׁדֵיךְ
לְאַשְׁבִּלּוֹת. אֲמַרְתִּי, אֵעֲלֶה בְּתִמְרָה, אֲחֻזָּה בְּסִסְכֵּי; וְיִהְיֶה נָא
שְׁדֵיךְ כְּאַשְׁבִּלּוֹת הַגֶּפֶן, וְרִים אֶפֶס בַּתְּפוּחִים. וְחִבֶּךָ כִּיּוֹן
הַטּוֹב, וְהוֹלֵךְ לְדוּדֵי לְמִישְׁרִים, דוֹבֵב שִׁפְתֵי יִשְׁנִים. אֲנִי לְדוּדִי,
וְעַלִּי תִשׁוּקָתוֹ. לָכֵה דוּדִי, נִצָּא הַשְּׁדָה, נָלִינָה בְּכַפְרִים.
נִשְׁכִּימָה לְכַרְמִים, נִרְאָה אִם פִּרְחָה הַגֶּפֶן, פִּתַּח הַסְּמֶדֶר,
הִנְצוּ הָרִמּוֹנִים; שֵׁם אֲתֹן אֶת דוּדִי לָךְ. תְּדוּדָאִים נָתַנִּי רִיחַ,
וְעַל פְּתָחֵינוּ כָּל מְדָרִים, חֲדָשִׁים גַּם יִשְׁנִים, דוּדִי, צִבְּיָתִי לָךְ.

[ח]

מִי יִתְּנָה כְּאֵחַ לִי, יוֹגֵק שְׁדֵי אֲמִי; אֲמַצְאָה בַּחוּץ אֲשֶׁקֶה,
גַּם לֹא יָבוֹז לִי. אֲנִיחָהּ, אֲבִיאָהּ אֶל בֵּית אֲמִי, תִּלְמְדֵנִי; אֲשֶׁקֶה

are the words of the Shulammit, who asks why they would stare at her as at a public spectacle.

נפשי ובטני like "my soul and my body" in Psalm 31:10.

white, straight and slender.

refers to the soft shimmer of her eyes.

the dale, to see if the grapevine was a-budding, whether the pomegranates were in flower. Before I was aware, my fancy set me among the chariots of my noble people.

VII

Return, return, O Shulammite; return, return, that we may gaze at you.

Why should you gaze at the Shulammite as upon the dance of Mahanaim?

How beautiful are your steps in sandals, O princess; the curves of your thighs are like ornaments made by an artist. Your chest is like a round goblet ever filled with wine; your body is like a heap of wheat set about with lilies. Your two breasts are like two fawns, twins of a gazelle. Your neck is like a tower of ivory; your eyes are like the pools of Heshbon, at the gate of Bathrabim; your nose is like a tower of Lebanon, overlooking Damaseus. Your head is on you like Carmel, and the hair of your head is like purple; the king is held captive in its tresses. How beautiful, how sweet you are, O love's delight! This stature of yours is like a palm tree, and your breasts like clusters. I say: I will climb the palm tree, I will take hold of its branches; let your breasts be like clusters of the vine, and the fragrance of your breath like that of apples, and your soft speech like the best wine—flowing smoothly for my beloved, gliding over the lips of those about to sleep.

I am my beloved's, and his longing is for me. Come, my beloved, let us go into the field, let us stay in the villages; let us go early to the vineyards, to see whether the grapevine has budded, whether the vine blossoms have opened, if the pomegranates are in flower. There I will give my love to you. The love-plants yield their fragrance, and at our doors are all kinds of precious fruits, both new and old, which I have kept for you, my beloved.

VIII

O that you were my brother, who had been nursed by my mother! I would meet you in the street and kiss you, and none would despise me. I would lead you and bring you into my mother's

מגדל הלבנון straight and symmetrical. The tower of Lebanon was probably some watch-tower in the direction of Damascus.

כרמל an emblem of stateliness and beauty. The point of comparison is a head proudly held.

מִיָּיִן הִרְקַחַת, מִעֵסִיס רִמְנִי. שְׂמָאלוֹ תַּחַת רֹאשִׁי, וַיְכַיֵּנֵנִי תַּחֲבֻכָּנִי.
הַשְׁבַּעְתִּי אֶתְכֶם, בְּנוֹת יְרוּשָׁלַם, מִה תַּעֲזִירוּ וּמִה תַּעֲזֹרְרוּ אֶת
הָאֲחֻבָּה עַד שְׂתַחֲפֶינָי. מִי זֹאת עֹלָה מִן הַמִּזְבֵּחַ, מִתַּרְפֻּקַת עַל
הַדֹּדָה; תַּחַת הַתְּפוּסִים עֲזָרְתִּיהָ, שָׁמָּה חֲבָלְתָהּ אִמָּהּ, שָׁמָּה
חֲבָלָה יִלְדָתָהּ. שִׁימְנִי בַחֲוֹתֶם עַל לִבָּהּ, בַּחֲוֹתֶם עַל זְרוּעָהּ;
כִּי עֲזָה כַמֶּנֶת אֲחֻבָּהּ, קָשָׁה כַּשְּׂאוֹל קִנְיָנָהּ; רִשְׁפִּיהָ רִשְׁפִּי אֲשֶׁר
שָׁלַחְתִּיהָ. מִיָּם רַבִּים לֹא יוֹכְלוּ לְבַבּוֹת אֶת הָאֲחֻבָּה, וּנְהָרוֹת
לֹא יִשְׁטָפוּהָ; אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאַחֻבָּהּ, בּוֹז יִבְנוּ
לוֹ. אַחֲזוֹת לָנוּ קִטְנָה, וְשָׂדִים אֵין לָהּ; מִה נַּעֲשֶׂה לְאַחֲזוֹתֵנוּ בָּיִם
שְׂדֵדְבָר בָּהּ. אִם חוֹמָה הִיא, נִבְנֶה עָלֶיהָ טִירַת כֶּסֶף; וְאִם דָּלַת
הִיא, נַצּוֹר עָלֶיהָ לֹחַת אֶרֶז. אֲנִי חוֹמָה, וְשָׂדִי כַמֶּנְדְּלוֹת; אֲזִי
הָיִיתִי בְּעֵינָיו כַּמּוֹצֵאת שְׁלוֹם. כָּרֶם הָיָה לְשִׁלְמָה כִּבְעַל הַמּוֹן;
נָתַן אֶת הַכָּרֶם לַנְּטָרִים; אִישׁ יָבֹא בַּכְּרִי אֶלֶף כֶּסֶף. כַּרְמִי
שָׁלִי לְפָנַי; הָאֶלֶף לָהּ שְׁלֹמֹה, וּמֵאֲתָנִים לַנְּטָרִים אֶת פְּרִי.
הַיּוֹשֶׁבֶת בַּגִּנִּים, חֲבֵרִים מְקַשִּׁיבִים לְקוֹלָהּ, הַשְׁמִיעֵנִי. בֵּרַח
הַדּוֹדִי, וְדָמָה לָהּ לְצִבִּי, אוֹ לְעֶפֶר הָאֲזִלִּים, עַל הָרִי בְּשָׁמַיִם.

... She points out incidents and places that are memorable to both of them.

חֹתֶם signet ring, engraved with the owner's name or some design. The seal, affixed as signature to letters and documents, was worn on the finger or was strung on a cord and hung around the neck. She wishes to be united in the closest way with her beloved.

שְׁלֵהֲבָתָה a flame of supernatural, stupendous power.

אֲחֻזָּה לוֹ קִטְנָה was the speech of her brothers in the past, when she was still too young to marry. She recalls having heard them say that they would reward her modesty with adornments and provide strong protection in the case of any sign of moral weakness.

... that is, if she preserves her innocence, we will reward her.

house, that you might instruct me; I would give you some spiced wine to drink, some of my pomegranate juice.

O that his left hand were under my head, and his right hand were embracing me! I adjure you, maidens of Jerusalem, do not stir up, do not rouse love, until it please.

Who is this coming up from the wilderness, leaning upon her beloved?

I woke you under the apple tree, where your mother had been in travail with you, where she had brought you forth. Place me like a seal upon your heart, like a seal upon your arm. Indeed, love is strong as death itself, ardent love is severe as the grave; its flashes are flashes of fire, a flame of the Lord. Floods cannot quench love, rivers cannot drown it; if a man offered all the wealth of his house for love, he would be laughed aside.

We have a young sister, and she has no breasts yet; but what shall we do with our sister when she will be asked in marriage? If she is a wall, we will build a silver turret on her; but if she is a door, we will inclose her with cedar boards.

Now I am a wall, and my breasts like towers, then I should win his favor.

Solomon had a vineyard at Baalhamon; he gave over the vineyard to caretakers; each would bring in a thousand silver pieces for its fruits. I keep my vineyard to myself; you, Solomon, are welcome to the thousand shekels, and the caretakers of the fruit to the two hundred shekels.

O you who sit in the gardens, the companions are listening to your voice; let me hear it too!

Make haste, my beloved, be like a gazelle, or like a young deer, on the mountains of spices.

כרם היה that is, his possession is prized more than Solomon's highly-cultivated vineyard with all its rich revenues.

ברך דודי is a repetition of her song in 2:17. Allegorically, it is a prayer addressed to God: Mayest thou hasten to reappear on Mount Moriah.

מִנְחָה לְעֶרֶב שַׁבָּת

On Festivals, begin Minhah on page 179.

מומזר קו

הָיוּ לִי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ. יֹאמְרוּ וְאֵלֵי יְיָ, אֲשֶׁר
וְאֵלֵם מִיָּד צָר. וּמֵאַרְצוֹת קִבְּצָם, מִמּוֹזָרָח וּמִמְעָרָב, מִצָּפוֹן
וּמִיָּם. הָעוּ בַּמִּדְבָּר, בִּישִׁימוֹן דֶּרֶךְ; עִיר מוֹשָׁב לֹא מִצָּאוֹ.
רַעֲבִים גַּם צָמְאִים, נִפְשָׁם בָּהֶם תִּחַעֲטָה. וַיִּזְעַקוּ אֶל יְיָ בְּצָר
לָהֶם; מִמַּצּוֹקוֹתֵיהֶם נִצִּילָם. וַיִּדְרִיבֵם בְּדֶרֶךְ יִשְׂרָאֵל, לְלֶכֶת
אֶל עִיר מוֹשָׁב. יוֹדוּ לִי חֲסִדוֹ, וַיִּפְלְאוּתוֹ לִבְנֵי אָדָם. כִּי
הִשְׁבִּיעַ נֶפֶשׁ שׁוֹקֵקָה, וַיִּנָּשׁ רַעֲבָה מִלֵּא טוֹב.

יִשְׁבִּי חֲשֹׁד וְצִלְמֻנוֹת, אֲסִירֵי עֵנִי וּבִרְזָל. כִּי הִמְרוּ אִמְרֵי אֵל,
נִעְצַת עֲלִיוֹן נֶאֱצַו. וַיִּבְנֶע בְּעַמָּל לָבָם; כְּשֶׁלֹּו וְאִין עוֹר. וַיִּזְעַקוּ
אֶל יְיָ בְּצָר לָהֶם; מִמַּצּוֹקוֹתֵיהֶם יוֹשִׁיעֵם. יוֹצִיאֵם מִחֲשֹׁד
וְצִלְמֻנוֹת, וּמוֹסְרוֹתֵיהֶם יַעֲתֵק. יוֹדוּ לִי חֲסִדוֹ, וַיִּפְלְאוּתוֹ לִבְנֵי
אָדָם. כִּי שֹׁפֵר דִּלְתוֹת נִחֲשֶׁת, וּבִרְיָחִי בְרִזָּל גִּדָּע.

אֲוֹלִים מִדֶּרֶךְ פֶּשַׁעַם, וּמַעֲנֵתֵיהֶם יִתְעַנּוּ. כֹּל אֶכֶל
תִּחַעֵב נִפְשָׁם, וַיִּנְעוּ עַד שַׁעֲרֵי מוֹת. וַיִּזְעַקוּ אֶל יְיָ בְּצָר
לָהֶם; מִמַּצּוֹקוֹתֵיהֶם יוֹשִׁיעֵם. יִשְׁלַח דִּבְרוֹ וַיִּרְפָּאֵם, וַיַּמְלֵט
מִשְׁחִיתוֹתֵם. יוֹדוּ לִי חֲסִדוֹ, וַיִּפְלְאוּתוֹ לִבְנֵי אָדָם. וַיִּזְבְּחוּ
זִבְחֵי תוֹדָה, וַיִּסְפְּרוּ מַעֲשָׂיו בְּרִנָּה.

Minhah occurs in the Bible frequently in the sense of "gift" and "meal-offering." It is only in talmudic literature that *Minhah* denotes afternoon service. *Minhah* is one of the three daily services mentioned in Daniel 6:11 ("and three times a day he knelt upon his knees, praying and giving thanks before his God"). According to tradition, the patriarchs Abraham, Isaac and Jacob were the authors of the three daily services. Both *Shaharit* and *Minhah* correspond to the daily sacrifice (*Tamid*) which was offered in the Temple in

AFTERNOON SERVICE FOR FRIDAY

On Festivals, begin Minhah on page 180.

Psalm 107

Give thanks to the Lord, for he is good; his mercy endures forever. Let the redeemed of the Lord say praise, for he has delivered them from the hand of the oppressor. He has gathered them from far lands, from east and west, from north and south. They wandered in the wilderness, on a desert road, without finding an inhabited town. They were hungry and thirsty, and were fainting away. Then they cried out to the Lord in their trouble, and he delivered them from their distress. He guided them in the right way, that they might reach an inhabited city. Let them thank the Lord for his kindness and his wonders toward men. He satisfies the longing soul, and gratifies the hungry heart.

Some sat in darkness and in gloom, bound in misery and iron, because they had rebelled against the words of God and scorned the counsel of the Most High. He humbled their heart by toil; they stumbled, with none to help. Then they cried out to the Lord in their trouble, and he delivered them from their distress. He delivered them from darkness and gloom, and broke their chains. Let them thank the Lord for his kindness and his wonders toward men. He breaks gates of bronze, and shatters iron bars.

Some, fools in their sinful ways, were sick and suffering because of their iniquities. They loathed all food, and reached the gates of death. Then they cried out to the Lord in their trouble, and he delivered them from their distress. He sent his word and healed them; he saved them from their graves. Let them thank the Lord for his kindness and his wonders toward men. Let them bring offerings of thanksgiving, recounting joyfully what he has done.

the morning and in the afternoon. Since the recital of the *Shema* is obligatory only "when you lie down and when you rise up," it is not included in the afternoon service. *Minhah* may be recited at any time from noon (12:30) to sunset. The *Minhah* service was postponed in the nineteenth century to very near sunset for the sake of convenience, so that *Minhah* might be followed by *Ma'ariv* after a short interval.

יִרְדֵּי הַיָּם בְּאֲנִיּוֹת, עֲשֵׂי מְלָאכָה בְּנָחִים רַבִּים. הִמָּה רָאוּ
 מַעֲשֵׂי יְיָ, וְנִפְלְאוֹתָיו בְּמִצּוּלָה. וַיֹּאמֶר, וַיַּעֲמֹד דּוֹחַ סַעָרָה;
 וַתְּרוֹמֶם גִּלְיוֹ. יַעֲלוּ שָׁמַיִם, יִרְדּוּ תְּהוֹמוֹת; נִפְשָׁם בִּרְעָה
 תַּחֲמוֹג. יִחוּגוּ וַיִּנְעוּ פֶּשְׁבֹד, וְכָל חֲקָמָתָם תִּתְּבַלֵּעַ. וַיַּעֲקֹ
 אֵל יְיָ בַּצָּר לָהֶם, וּמִמִּצּוֹקוֹתֵיהֶם יוֹצִיאֵם. יָקָם סַעָרָה לְדָמָה,
 וַיַּחֲשֵׂוּ גִלְיָהֶם. וַיִּשְׁמְחוּ כִּי יִשְׁתָּקֻ; וַיִּנָּחֶם אֵל מַחֲזֵו הַפָּצָם. יוֹדוּ
 לִי חֲסִדּוֹ, וְנִפְלְאוֹתָיו לְבָנֵי אָדָם. וַיְרוֹמְמוּהוּ בְּקֶסֶל עָם,
 וּבְמוֹשָׁב זָקֵנִים יִתְּלָלוּהוּ.

יֵשׁם נִהְרֹת לְמִדְבָּר, וּמִצְאֵי מָיִם לְצִמְאֻן. אֶרֶץ פָּרִי
 לְמִלְחָה, מִרְעֵת יוֹשְׁבֵי בָהּ. יֵשׁם מִדְבָּר לְאִנָּם מָיִם, וְאֶרֶץ צִיָּה
 לְמִצְאֵי מָיִם. וַיּוֹשֶׁב שָׁם רַעֲבִים, וַיַּבְנוּ עִיר מוֹשָׁב. וַיִּזְרְעוּ
 שָׂדֹת, וַיִּטְעוּ כִּרְמִים; וַיַּעֲשׂוּ פָרִי תְבוּאָה. וַיִּבְרְכֵם, וַיִּרְבּוּ
 מְאֹד; וּבְחֲמָתָם לֹא יִמְעִיט. וַיִּמְעֲטוּ וַיִּשְׁחוּ, מַעֲצָר רָעָה וַיִּגְזּוּ.
 שִׁפְדָּ בּוֹז עַל נְדִיבִים, וַיִּתְּעַם בְּתָהוּ לֹא-דָרָה. וַיִּשְׁגֹּב אֲבִיוֹן
 מַעֲזֹנִי, וַיֵּשֶׁם בְּצֹאן מִשְׁפָּחוֹת. יִרְאוּ יִשְׂרָאֵל וַיִּשְׁמְחוּ; וְכָל עוֹלָה
 קִבְּצָה פִּיהָ. מִי חָכָם וַיִּשְׁמַר-אֱלֹהִי, וַיִּתְּבוּנֵנוּ חֲסִדֵּי יְיָ.

Psalm 107 has a universal appeal. It begins by calling upon the exiles, brought back to their homes, to give thanks. Then it describes God's goodness in taking care of lost travellers, prisoners, the sick, and sea-voyagers. At the end of each of the four stanzas, Psalm 107 uses the double refrain: "They cried out to the Lord in their trouble, and he delivered them from their distress. Let them thank the Lord for his kindness and his wonders toward men." Hence the talmudic statement that all who escape serious danger arising from illness, imprisonment or a perilous voyage, must offer public thanks, *Birkath ha-Gomel* (Berakhoth 54b).

The description of a storm at sea is the part of the psalm often recited by seafaring men. The storm is of exceptional violence, and the sailors realize

Those who crossed the sea in ships, trading in great waters, saw the works of the Lord and his marvels in the deep. He commanded and raised the stormy wind, which lifted the waves on high, soaring to the sky, sinking to the depths. Their soul melted away in distress. They reeled and staggered like drunken men, and were at their wit's end. Then they cried out to the Lord in their trouble, and he delivered them from their distress. He stilled the storm, and the waves were hushed. They rejoiced because the waves were calmed; he brought them to their desired haven. Let them thank the Lord for his kindness and his wonders toward men. Let them extol him in crowds of people; let them praise him in the council of the elders.

He turns rivers into a desert, fountains into parched land, and a fruitful country into a salt waste, because of the wickedness of its inhabitants. He turns a desert into pools of water, and dry land into fountains; there he settles the hungry, who establish a town for habitation. They sow fields and plant vineyards, which yield fruits for harvest. He blesses them and they multiply greatly; he does not diminish their herds. And when they are decreased and brought low through oppression, evil and distress, he pours contempt on lords and sets them in a pathless waste astray. But he lifts the needy from their affliction, and makes their families [as numerous] as a flock. Let the upright see this and rejoice, and all wickedness shut its mouth. Whoso is wise, let him observe these things and consider the graeious acts of the Lord.

in terror that they are in real danger. Their technical skill has become useless; they are at the mercy of the sea until the roar of the storm dies away, and nothing hut a gentle, whispering wind remains. In Job 5:16, the phrase *ויעליתה קצפה פיה* is used in the sense of wrongdoers are silenced. In Hosea 14:10, the expression *מי חכם ויבן אלה* resembles the phrase *מי חכם וישמר-אלה* in the last verse of this psalm.

פֶּתַח אֱלֹהֵיהּ וְאָמַר: רַבּוֹן עֲלֵמִין, אֲנִי הוּא חַד וְלֹא בְחֻשְׁבוֹ.
 אֲנִי הוּא עֲלֵאָה עַל כָּל עֲלָאִין, סְתִימָא עַל כָּל סְתִימִין; לִית
 מְחֻשְׁבָּה תְּפִיסָא בְּדָ כָּלָל. אֲנִי הוּא דְאַפְקַת עֶשֶׂר תְּקוּנִין,
 וְקָרִינוּ לְהוֹן עֶשֶׂר סְפִירֹן, לְאַנְהָא בְּהוֹן עֲלֵמִין סְתִימִין דְּלֹא
 אֲתַנְלִין וְעֲלֵמִין דְּאֲתַנְלִין, וּבְהוֹן אֲתַפְסִיאת מִבְּנֵי נָשָׂא. וְאֲנִי
 הוּא דְקָשֶׁר לוֹן וּמִנְחַד לוֹן. וּבְגִין דְּאֲנִי מִלְּנָא, כָּל מֶן דְּאַפְרֵשׁ
 חַד מִן חֲבֵרָה מֵאֲלִין עֶשֶׂר סְפִירֹן, אֲתַחֲשֵׁב לֵיהּ כְּאֵלוֹ אֲפְרֵשׁ
 בְּדָ. וְאֲלִין עֶשֶׂר סְפִירֹן, אֲנִין אֲזִלִין כְּסִדְרָן, חַד אַרְיֵה וְחַד
 קָצִיר וְחַד בִּינֹנִי. וְאֲנִי הוּא דְאַנְהָג לוֹן וְלִית מֶן דְּאַנְהָג לֵיהּ,
 לֹא לְעֵלָא וְלֹא לְתַתָּא וְלֹא מִכָּל סִטְרָא. לְבוּשִׁין תַּקְנֵת לוֹן
 דְּמַנְיָהוּ פְּרָחִין נִשְׁמָתִין לְבְנֵי נָשָׂא. וּכְמָה גּוֹפִין תַּקְנֵת לוֹן
 דְּאֲתַקְרִיאוּ גּוֹפִין לְגַבִּי לְבוּשִׁין דְּמִכְסֵּן עֲלֵיהוֹן, וְאֲתַקְרִיאוּ
 בְּתַקְנוּתָא דָּא: חֲסֵד דְּרוּעָא יְמִינָא; גְּבוּרָה דְּרוּעָא שְׂמָאלָא;
 תַּפְאֲרֵת גּוֹפָא; נֶצַח וְחֹד תְּרִין שׁוֹקִין; יְסוֹד סִימָא דְּגּוֹפָא,
 אוֹת בְּרִית קֹדֶשׁ; מַלְכוּת פֶּה, תּוֹרָה שְׂבַעַל פֶּה קָרִינוּ לֵיהּ;
 חֲכָמָה מוֹחָא, אִיהִי מְחֻשְׁבָּה מִלְּנָא; בִּינָה לְבָא, וְכָה חֵלֵב
 מִבֵּין; וְעַל אֲלִין תְּרִין כְּתִיב הַנְּסִתְרוֹת לִי אֱלֹהִינוּ; כְּתִיר
 עֲלִיוֹן אִיהוּ כְּתִיר מַלְכוּת, וְעַלָּה אֲתַמַּר מְנִיד מְרֵאשִׁית אַחֲרִית,
 וְאִיהוּ קַרְקַפְתָּא דְּתַפְלִי, מִלְּנָא אִיהוּ יוֹד הָא נָא הָא דְּאִיהוּ
 אֲרַח אֲצִילוֹת. וְאִיהוּ שְׁקִין דְּאִילָנָא בְּדִרְעוּהִי וְעִנְפוּהִי, כְּמִנָּא
 דְּאֲשְׁקִי לְאִילָנָא וְאֲתַרְבִּי בְּחַהּוּא שְׁקִין.

תקוני זוהר, an Aramaic collection of additions to the Zohar on the first section of the Book of Genesis, bears a close resemblance to the original work and deals mainly with the problem of creation. In this passage, the first of the seventy additions, the doctrine of the Ten Sefiroth is defined. According to this doctrine, all that exists has been produced as successive emanations from the Supreme Being; hence, all finite creatures are an essential portion of the Author of the universe. The Ten Sefiroth are divided into three groups

רבון העולמים, אנת הוא עלת העלות וסבת הסבות,
 דאשקי לאילנא בההוא נביעו. ובההוא נביעו איהו בנשמתא
 לגופא, דאיהו חיים לגופא. ובך לית דמיון ולית דיוקנא
 מכל מה דלנאו ולבר. ובדאת שמיא וארעא, ואפקת
 מנהון שמיא וסהרא ובוכבא ומזלא. ובארעא אילני
 ודשאין, ונחא דערן, ועשבין וחיון, ועופין ונונין, ובני נשא
 לאשתמודע בהון עלאין, ואיד ותנחננו בהון עלאין ותתאין,
 ואיד אשתמודען מעלאי ותתאי, ולית דידיע בך בלל. ובר
 מנה לית יחודא בעלאי ותתאי, ואנת אשתמודע אדון על
 בלא. וכל ספירין, כל חד חד אית ליה שם ידיע ובהון אתקריאו
 מלאכיא; ואנת לית לך שם ידיע, דאנת הוא ממלא כל
 שמהו, ואנת הוא שלימו דבלהו. ובד אנת תסתלק מנהון,
 אשתארו בלהו שמהו בגופא בלא נשמתא. אנת חבים ולא
 בחכמה ידיעא, אנת הוא מבין ולא מבינה ידיעא. לית לך
 אתר ידיעא, אלא לאשתמודעא תקבך וחיילך לבני נשא,
 ולאחזאה לון איד אתנהג עלמא בדינא וברחמי, דאנון צדק
 ומשפט, בכם עובדיהון דבני נשא. דין איהו גבורה; משפט
 עמודא דאמצעיתא; צדק מלכותא קדישא; מאוני צדק
 תרין סמכי קשוט; הון צדק אות ברית. בלא לאחזאה איד
 אתנהג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין,
 ולאו משפט ידיעא דאיהו רחמי, ולאו מכל אילין מדות
 בלא. ברוך יי לעולם, אמן ואמן.

which form the world of thought, the world of soul, and the world of material things, respectively. These triads are united like links to the first Sefirah which emanated from the light of the infinite God, the *En Sof*. The Ten Sefiroth were all combined in the *Adam Kadmon*, the heavenly, primordial man, after whose prototype earthly man is formed.

יִדִּיר נֶפֶשׁ אֶב הַרְחֵמֶן מְשׁוּף עֲבָדָה אֶל רְצוֹנָה;
 יְרוּיִן עֲבָדָה בְּמוֹ אֶל וְשִׁתְּחַנְּהָ אֶל מוֹלַר הַדְּרָה;
 תַּעֲרֵב לוֹ יִדְרוֹתָה מוֹנֶפֶת צוּף וְכָל טַעַם.
 הָדוֹר נֶאֱחָה זִיו הַעוֹלָם נִפְשֵׁי הוֹלֵת אֶתְבָּתָה;
 אֲנָא אֶל נָא רַפָּא נָא לָהּ בְּהִרְאוֹת לָהּ נָעַם זִינָה;
 אֲזִי תַתְּחַנֵּק וְתַתְּרַפָּא וְחִיָּתָה לָהּ שְׁמֹחַת עוֹלָם.
 הָתִיק יִהְיֶמוּ נָא רַחֲמֶיךָ וְחוֹסֶה נָא עַל בֶּן אַחִיבָה;
 בִּי זֶה בְּמֹה נִכְסֶיךָ נִכְסֶפְתִּי לִרְאוֹת בְּתַפְאֲרַת עֲנֶיךָ;
 אֶלֶּה חֲמֻדָּה לְבִי חוֹסֶה נָא נָאֵל הַתַּעֲלָם.
 הָגִלָּה נָא וּפְרוֹשׁ חֲבִיבִי עָלֵי אֶת סִבַּת שְׁלוֹמָךָ;
 תֵּאִיר אֶרֶץ מְכַבֹּדָה נְנִילָה וְנִשְׁמַחַת בָּךְ;
 מִהֵרָ אַחֻב בִּי בָּא מוֹעֵד וְחַנּוּנִי בִימֵי עוֹלָם.

Korbanoth, page 29

אֲשֶׁרִי יוֹשְׁבִי בֵיתָךְ; עוֹד יִהְלֶיךָ סֶלָה.
 אֲשֶׁרִי הָעָם שֹׁכֵבָה לוֹ; אֲשֶׁרִי הָעָם שֵׁי אֶלְהִיו.

חזקיהו קמה

תהלה לך דוד

אֲרוֹמָמָה, אֶלֶּהִי חֲמֻדָּה, וְאַבְרָכָה שְׁמָה לְעוֹלָם וָעֶד.
 בְּכָל יוֹם אַבְרָכָה, וְאַהֲלֶלָה שְׁמָה לְעוֹלָם וָעֶד.
 גְּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר.

ידיר נפש, breathing the spirit of love between God and his people, was composed by Rabbi Eliezer Askari who lived in Safed during the sixteenth century and was one of the kabbalistic disciples of Rabbi Isaac Luria and Rabbi Joseph Karo. The acrostic of the four stanzas contains the Tetra-

O dearly beloved, merciful Father,
 Lead on thy servant unto thy favor;
 As swiftly as a hart thy servant runs,
 That he may bow before thy majesty;
 Thy love to him is sweeter than honey.
 Glorious One, thou who art the world's light,
 My soul is love-sick, pining for thy love;
 I beseech thee, O God, restore her health;
 By displaying thy sweet splendor to her,
 She will rally with everlasting joy.
 Faithful One, have mercy on thy dear child;
 For ever so long have I been yearning
 To behold thy glorious majesty;
 These things, only these, does my heart desire;
 Have pity, hide not from my entreaty.
 Reveal thyself, my dearly beloved;
 Spread over me thy canopy of peace;
 Shed light upon the earth with thy splendor,
 That we may exult and rejoice in thee;
 Hasten, Loved One, show us grace as of yore.

Korbanoth, page 30

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
 And bless thy name forever and ever.
 Every day I bless thee,
 And praise thy name forever and ever.
 Great is the Lord and most worthy of praise;
 His greatness is unsearchable.

grammaton, the four-letter name of God. The author contemplates God as the cause of bliss and happiness, as the single highest good of all human striving. Instead of אֱלֹהֵי הַקְדוֹת לְבִי, some authorities prefer אֱלֹהֵי הַקְדוֹת לְבִי.

¹*Psalms 84:5; 144:15.*

דֹּר דֹּר יִשְׁבַּח מַעֲשֵׂיךָ, וְגִבּוֹרֶיךָ יִגְדּוּ.
 הֲדָר כְּבוֹד הוֹדָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
 וְעֹזוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדְּלָתֶךָ אֲסַפְּרָנָה.
 וְכָר רַב טוֹבָה בִּפְעֻעַ, וְצִדְקָתֶךָ יִרְנֶנּוּ.
 חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפִּים וְגִדְל־הַסֵּד.
 טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
 יוֹדֶה יְיָ כָּל מַעֲשֵׂיךָ, וְחֹסֵדֶיךָ יִבְרַכּוּכָה.
 כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וְגִבּוֹרֶתֶךָ יִדְבְּרוּ.
 לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֶתוֹ, וְכְבוֹד הֲדָר מַלְכוּתוֹ.
 מַלְכוּתֶךָ מַלְכוּת כָּל עַלְמִים, וּמִמְשַׁלְתֶּךָ בְּכָל דּוֹר וָדָר.
 סוֹמֵךְ יְיָ לְכָל הַנִּפְלְאִים, וְזוֹקֵף לְכָל הַכּוֹפִים.
 עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַדְּךָ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.
 צֹדִיק יְיָ בְּכָל דִּרְכָּיו, וְחֹסִיד בְּכָל מַעֲשָׂיו.
 קָרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאַתָּה שׁוֹעֲתָם יִשְׁמַע וְיִוָּשִׁיעַם.
 שׁוֹמֵר יְיָ אֶת כָּל אֱהָבָיו, וְאַתָּה כָּל הַרְשָׁעִים יִשְׁמֹד.
 תַּהַלֵּל יְיָ יִדְבַּר-פִּי; וְיִבְרַךְ כָּל בֶּשָׂר שֵׁם קְדָשׁוֹ לְעוֹלָם וָעֶד.
 וְאַנְהֲנוּ נִבְרָךְ יְהִי מַעֲתָה וְעֵד עוֹלָם; הִלְלִיָּהּ. Reader

Reader's Kaddish, page 181; Continue Minḥah, page 183.

מנחה occurs in the Bible frequently in the sense of "gift" and "meal-offering." It is only in talmudic literature that *Minḥah* denotes afternoon service. *Minḥah* is one of the three daily services mentioned in Daniel 6:11 ("and three times a day he kneeled upon his knees, praying and giving thanks before his God"). According to tradition, the patriarchs Abraham, Isaac and Jacob were the authors of the three daily services. Both *Shaharit* and *Minḥah* correspond to the daily sacrifice (*Tamid*) which was offered in the Temple in the morning and in the afternoon.

One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.
My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
Praise the Lord!

Reader's Kaddish, page 182; Continue Minhah, page 184.

¹ *Psalm 115:18.*

קַבְּלַת שַׁבָּת

The following *Kabbalah Shabbath* service is omitted on festivals which coincide with the Sabbath. The *Ma'ariv* service for festivals begins on page 271

ההלים צה

לְכוּ נִרְנְנָה לַיְי, נִרְיַעַה לְצוּר יִשְׁעָנוּ. נִקְדְּמָה בְּנֵי בְּתוּדָה,
בְּזִמְרוֹת נִרְיַע לוֹ. כִּי אֵל גָּדוֹל יְי, וּמִקְלָה גָּדוֹל עַל כָּל אֱלֹהִים.
אֲשֶׁר בִּידוֹ מַחְקְרֵי אֲרֶץ, וְתוֹשֵׁבוֹת הָרִים לוֹ. אֲשֶׁר לוֹ הַיָּם,
וְהוּא עֹשֶׂהוּ; וּבִבְשֵׁת יָדָיו יַצְרֵנוּ. בָּאוּ נִשְׁתַּחֲוֶה וּנִבְרָעָה, נִבְרָכָה
לִפְנֵי יְי עֲשָׂנוּ. כִּי הוּא אֱלֹהֵינוּ, וְאַנְחֵנוּ עִם מְרַעֲתוֹ וְצֵאן יָרוּ;
הַיּוֹם אִם בְּקוֹלוֹ תִשְׁמָעוּ. אֵל תִּקְשׁוּ לְבַבְכֶּם בְּמִרְיָכָה, כִּיּוֹם
מִסָּה בַּמִּדְבָּר. אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם; בְּחֻנּוּנִי, גַּם רָאוּ פַעְלִי.
Reader אֲרַבְעִים שָׁנָה אֶקוּט בְּדוֹר, וְאֹמַר עִם תַּעֲי לִבִּי הֵם,
וְהֵם לֹא יָדְעוּ דְרָכִי. אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי, אִם יִכְאוֹן אֵל
מִנוּחָתִי.

ההלים צו

שִׁירוֹ לַיְי שִׁיר חֲדָשׁ, שִׁירוֹ לַיְי כָּל הָאָרֶץ. שִׁירוֹ לַיְי, בְּרָבוֹ
שְׁמוֹ, בְּשָׂרוֹ מִיּוֹם לְיּוֹם יִשְׁוּעָתוֹ. סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ, בְּכָל
הָעַמִּים נִפְלְאוֹתָיו. כִּי גָדוֹל יְי וּמְהֻלָּל מְאֹד, נוֹרָא הוּא עַל כָּל
אֱלֹהִים. כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְי שְׁמַיִם עָשָׂה. הוֹד

קבלת שבת, the opening service on Friday evening, was introduced by the Kabbalists of the sixteenth century in Safed, Palestine. The six psalms, symbolizing the six working days of the week, were selected by Rabbi Moses Cordovero, whose brother-in-law Rabbi Solomon Alkabets composed the hymn welcoming the Sabbath bride (לכה דודי). The initial letters of the six psalms (פ, י, מ, י, מ, י) have the numerical value of 430 which equals that of נפש ("soul"). Psalm 29 (Psalm 29) contains the name of God eighteen times, a number corresponding to the eighteen blessings of the *Shemoneh Esreh*.

Psalm 95 is a call to worship the Creator of the world and Guardian of

WELCOMING THE SABBATH

The following Kabbalath Shabbath Service is omitted on festivals which coincide with the Sabbath. The Ma'ariv service for festivals begins on page 272.

Psalm 95

Come, let us sing to the Lord; let us acclaim our saving Stronghold.

Let us approach him with thanksgiving; let us acclaim him with songs of praise.

For the Lord is a great God, a King supreme above all gods. In his hand are the depths of the earth; the mountain-peaks are his.

His is the sea, for he made it; his hands formed the dry land. Come, let us worship and bow down; let us bend the knee before the Lord who made us.

For he is our God, and we are the people he sustains, the flock under his charge; if this day you would only obey his voice! Harden not your heart as at Meribah, as in the day of Massah in the wilderness, when your fathers tried me.

They tested me, although they had seen my work.

For forty years I loathed that generation, and said: "They are a senseless people, who know not my ways."

So I vowed in my anger that they should never enter my land.

Psalm 96

Sing a new song to the Lord; sing to the Lord, all the earth. Sing to the Lord, bless his name; announce his salvation from day to day.

Recount his glory among the nations, his wonders—among the peoples.

For great is the Lord and highly to be praised; he is to be revered above all gods.

For all the gods of the peoples are idols, but the Lord made the heavens.

his people. It contains a warning against disobedience, and alludes to the fate of the rebellious Israelites in the wilderness (Exodus 17:7; Numbers 20:13).

Psalm 96 contrasts God's power and glory with the worthlessness of the heathen idols, and appeals to the nations to acknowledge God and to rejoice in the prospect of his righteous rule on earth.

וְהָדָר לִפְנֵי, עֹז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ. הָבּוּ לִי, מִשְׁפָּחוֹת עַמִּים,
 הָבּוּ לִי כְבוֹד וְעֹז. הָבּוּ לִי כְבוֹד שְׁמוֹ, שֶׁאֵין מִנְהָה וְכֹאֵן
 לְחֻצְרוֹתָיו. הִשְׁתַּחֲוּ לִי בְּהִדְרַת קִדְשִׁי; הִילֹךְ מִפְּנֵי, כָּל
 הָאָרֶץ. אָמְרוּ בְּנוֹת יְיָ מִלֵּד, אֵף תִּבּוֹן תִּבְּל כָּל תַּמּוּט; יָדִין
 עַמִּים בְּמִישָׁרִים. יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ; יִרְעַם הַיָּם
 וּמִלֵּא. יַעֲלֹז שִׁדְּי וְכָל אֲשֶׁר בּוֹ; אֵץ יִרְנֶנּוּ כָּל עַצֵּי יַעַר.
 Reader לִבִּי יְיָ כִּי בָא, כִּי בָא לִשְׁפֹט הָאָרֶץ; וְשִׁפֹּט תִּבְּל
 בְּצִדֶּק, וְעַמִּים בְּאַמּוֹנָתוֹ.

תהלים צ

יְיָ מִלֵּד, תִּגַּל הָאָרֶץ; וְיִשְׁמְחוּ אֵימִם רַבִּים. עֲנֹן וְעָרְפֹל
 סִבִּיבוֹ, צִדֶּק וּמִשְׁפָּט מִבּוֹן כִּסְאוֹ. אֵשׁ לִפְנֵי תַלְדָּה, וְתַלְהֵט
 סִבִּיב צָרָיו. הֵאִירוּ בְּרָקָיו תִּבְּל, רָאָתָה וְתַחֵל הָאָרֶץ. הָרִים
 כְּרוּעֵי נַפְסוֹ מִלִּפְנֵי יְיָ, מִלִּפְנֵי אֲדוֹן כָּל הָאָרֶץ. הִקִּידוּ הַשָּׁמַיִם
 צִדֶּקוֹ, וְרָאוּ כָּל הָעַמִּים כְּבוֹדוֹ. יִבְשׁוּ כָּל עֲבָדֵי פֶסֶל,
 תַּמְתְּהֵלִילִים בְּאֵלִילִים; הִשְׁתַּחֲוּ לוֹ כָּל אֱלֹהִים. שִׁמְעָה
 וְתִשְׁמַח צִיּוֹן, וְתִגְלָנָה בְּנוֹת יְהוּדָה, לִמְעַן מִשְׁפָּטֶיךָ יְיָ. כִּי
 אַתָּה, יְיָ, עָלִיוֹן עַל כָּל הָאָרֶץ; מְאֹד נִעְלִיתָ עַל כָּל אֱלֹהִים.
 אֲהִי יְיָ, שְׁנֵאוֹ רָע; שִׁמֵּר נַפְשׁוֹת חֲסִידָיו, מִיַּד רָשָׁעִים וַצִּילֵם.
 Reader אוֹר זָרַע לְצַדִּיק, וְלִישָׁרֵי לֵב שִׁמְחָה. שִׁמְחוּ צַדִּיקִים
 בִּי, וְהוֹדוּ לְזִכְרִי קִדְשׁוֹ.

Psalm 97 is a mosaic of phrases borrowed from various scriptural passages. It celebrates God's manifestation of his sovereignty and calls his people to hate evil. All, even the gods existing in the minds of their worshipers, must do homage to the only true God. The Septuagint renders *אור ורוח לצדיק* in the sense of *אור לישרים* ... *רוח* (Psalm 112:4): "Light dawns on the upright."

Grandeur and majesty are before him; glory and beauty are in his sanctuary.

Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and majesty.

Ascribe to the Lord the glory due to his name; bring an offering and come into his courts.

Worship the Lord in holy array; tremble before him, all the earth. Say among the nations: "The Lord is King!" The world is so established that it cannot be shaken; he rules the peoples justly.

Let the heavens rejoice, let the earth be glad, let the sea and all its fulness roar praise.

Let the field exult and all that is therein; let all the trees of the forest sing before the Lord, who comes, who comes to rule the earth.

He will rule the world with righteousness, and the peoples— with his truth.

Psalms 97

The Lord is King; let the earth rejoice; let many islands be glad. Clouds and darkness are around him; righteousness and justice are the foundation of his throne.

Fire goes before him, and burns his foes round about. His lightnings illuminate the world; the earth beholds and trembles.

The mountains melt like wax before the Lord, before the Lord of all the earth.

The heavens proclaim his righteousness, and all the peoples witness his glory.

Ashamed be those who serve images, those who take pride in idols; bow down to him, all you gods!

Zion hears and is glad, and the towns of Judah rejoice, because of thy judgments, O Lord.

Thou, O Lord, art indeed supreme over all the earth; thou art exalted high above all gods.

You who love the Lord, hate evil! He preserves the lives of his faithful followers; he rescues them from the hand of the wicked.

Light is sown for the righteous, and joy for the upright in heart. Rejoice in the Lord, you righteous, and give thanks to his holy name.

ההלים צח

מזמור. שירו ליי שיר חדש, כי נפלאות עשה. הושיעה לו
 ימינו וזרוע קדשו. הודיע יי ישיעהו, לעיני העמים וְלֹא צָרָקָתוֹ.
 זכר חסדו וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל; רֹאֵה כָּל אֲפָסֵי אֶרֶץ אֵת
 יְשׁוּעַת אֱלֹהֵינוּ. הִרְעִיו לֵנוּ, כָּל הָאָרֶץ, פִּצְחוּ וְרִנְנוּ וְנִמְרוּ.
 וְזָמְרוּ לֵנוּ בְּבִגְדֵי קָדֹשׁ וְקוֹל וְנִמְרָה. בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר,
 הִרְעִיו לִפְנֵי הַמֶּלֶךְ יי. וְרַעַם הַיָּם וּמִלְאֵהוּ, תִּבְלֵ וְנִשְׁבִּי בָהּ.
 נְהָרוֹת יִמְחָאוּ בָּהּ, יַחַד הַיָּם יִרְגְּנוּ. Reader לִפְנֵי יי כִּי בָּא
 לְשֹׁפֵט הָאָרֶץ; יִשְׁפֹּט תִּבְלֵ בְּצִדְקָה, וְעַמִּים בְּמִישְׁרִים.

ההלים צט

יי מֶלֶךְ, יִרְגְּזוּ עַמִּים; יֵשֶׁב כְּרוּבִים, תִּנּוּט הָאָרֶץ. יי בְּצִיּוֹן
 גְּדוֹלָה, וְרַם הוּא עַל כָּל הָעַמִּים. יוֹדוּ שְׁמֶךָ, גְּדוֹל וְנוֹרָא; קְדוֹשׁ
 הוּא. וְעַז מֶלֶךְ מְשַׁפֵּט אֲהָב, אֶתְהָ בּוֹנֵנֶת מִיִּשְׂרָאֵל; מְשַׁפֵּט
 וְצָדִיקָה בִּיעֲקֹב אֶתְהָ עֲשִׂיתָ. רוֹמְמוּ יי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַדָּם
 בְּגִלְיוֹ, קְדוֹשׁ הוּא. מוֹשֶׁה וְאַהֲרֹן בְּבִחְבּוֹ, וְשִׁמְשׁוֹאֵל בְּקִרְאֵי שְׁמוֹ,
 קִרְאוּ אֵל יי, וְהוּא יַעֲנֵם. בְּעִמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם; שָׁמְרוּ
 עֲדָתוֹ וְחַק נֶתַן לָמוֹ. Reader יי אֱלֹהֵינוּ, אֶתְהָ עֲנִיתָם; אֵל נִשְׂא
 הָיִיתָ לָהֶם, וְנִקָּם עַל עֲלִילוֹתָם. רוֹמְמוּ יי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי
 לְהַר קְדָשׁ, כִּי קְדוֹשׁ יי אֱלֹהֵינוּ.

If a festival occurs on Friday, the evening service begins here.

ההלים כט

מזמור לְדָוִד. הָבוּ לֵנוּ, בְּנֵי אֱלֹהִים, הָבוּ לֵנוּ כְבוֹד וְעֹז;

Psalms 98 is largely made up of quotations, yet it is a stirring song of joyous praise. וְרַעַם הַיָּם וּמִלְאֵהוּ, and the whole description of nature rejoicing at God's coming to rule the world, is identical with Psalm 96:11-13. נְהָרוֹת יִמְחָאוּ is descriptive of the crashing of the waves.

Psalms 99 celebrates God's universal sovereignty. His righteousness and faithfulness are manifested in the history of Israel. הָרוֹם רִגְלֵי refers to the ark (I Chronicles 28:2). קִרְאוּ is pronounced קוֹרִים.

Psalm 98

Sing a new song to the Lord, for he has done wonders; his right hand, his holy arm, has brought him triumph.

The Lord has made known his saving power; he has let the nations see his justice.

He has remembered his kindness and faithfulness to the house of Israel; all the ends of the earth have seen the help of our God.

Shout praise to the Lord, all the earth; break into music, be jubilant and sing.

Praise the Lord with the harp, with the harp and the voice of song.

With trumpets and the sound of the horn, shout praise before the King, the Lord.

Let the sea and all its fulness thunder praise, the world and those living in it.

Let the rivers applaud, let the mountains sing in chorus, before the Lord who comes to rule the earth!

He will rule the world with righteousness, and the peoples with justice.

Psalm 99

The Lord is King; let the peoples tremble. He is enthroned upon the cherubim; let the earth quake.

The Lord is great in Zion; high is he above all the peoples.

Let them praise thy great and revered name; holy it is!

Thou, glorious King who lovest justice, hast established equity; thou hast wrought justice and righteousness in Jacob.

Exalt the Lord our God, and worship at his footstool; holy is he! Moses and Aaron among his priests, and Samuel among those invoking his name, called upon the Lord, and he answered them.

Out of a pillar of cloud he spoke to them; they observed his precepts and the law which he gave them.

Lord our God, thou didst answer them; thou wast a forgiving God to them, though punishing them for their misdeeds.

Exalt the Lord our God, and worship at his holy mountain, for the Lord our God is holy.

If a festival occurs on Friday, the evening service begins here.

Psalm 29

A psalm of David. Give to the Lord, O heavenly beings, give to the Lord honor and glory.

הָבוּ לִי כְבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לִי בַּהֲדַרְת קֹדֶשׁ. קוֹל יי על
 הַמָּקוֹם, אֵל הַכְּבוֹד הַרְעִים, יי על מָקוֹם רַבִּים. קוֹל יי בַּפֶּתַח,
 קוֹל יי בַּהֲדָר. קוֹל יי שֹׁכֵר אֲרָזִים, וַיִּשְׁבֵּר יי אֶת אֲרָזֵי הַלְבָנוֹן.
 וַיִּהְיֶה כְמוֹ עֵגֶל, לְבָנוֹן וְשֶׁרִיזֹן כְּמוֹ בֶּן־רֵאמִים. קוֹל יי חֲצֹב
 לַהֲבוֹת אֵשׁ. קוֹל יי יַחִיל מוֹדָר, יַחִיל יי מוֹדַר קֹדֶשׁ. קוֹל יי
 יַחֲלֹל אֵילוֹת, וַיַּחֲשֹׁף יַעֲרוֹת, וַיַּחֲיִיכֵלּוּ כָּלֹּא אִמֹּר כְּבוֹד.
 Reader יי לַמְּבוֹל יֵשֵׁב, וַיֵּשֶׁב יי מְלֹךְ לְעוֹלָם. יי עַז לְעַמּוֹ יִתָּן;
 יי וַיִּבְרָךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אֲנֵא, בָּכֶם גִּדְּלַת יְמִינֶךָ תַּתִּיר צְרוּרָה.
 קִבֵּל רֵנַת עַמְּךָ, שִׁנְיָנוּ, טַהֲרָנוּ, נוֹרָא.
 נֵא, גִּבּוֹר, דּוֹרְשֵׁי יַחֲוִדָה בְּבִבְת שְׁמִירָם.
 בָּרְכֶם, טַהֲרָם, רַחֲמִים, צִדְקָתְךָ תְּמִיד נִמְלֵם.
 חֲסִין קְדוֹשׁ, בָּרַב טוֹבָה נֶחֱל עֲדָתְךָ.
 יַחֲדִיר יֵאָה, לְעַמְּךָ פִּנֵּה, זֹכְרֵי קִדְשָׁתְךָ.
 שִׁנְיָנוּ קִבֵּל, וְשִׁמְעֵנוּ צַעֲקָתָנוּ, יוֹדֵעַ תַּעֲלָמוֹת.
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Reader and Congregation:

לָכָה רוּרִי לְקִרְאָת בִּלְה, פְּנֵי שַׁבָּת וְקִבְלָה.
 לָכָה רוּרִי לְקִרְאָת בִּלְה, פְּנֵי שַׁבָּת וְקִבְלָה.

אֲנֵא a mystical meditation attributed to Rabbi Nehunya ben ha-Kanah, *tanna* of the second century.

לכָה רוּרִי was written by Rabbi Solomon Alkabets about the middle of the sixteenth century. The name of the author, שלמה הלוי, is signed in the form of an acrostic at the beginning of the stanzas. This poem, "perhaps one of the finest pieces of religious poetry in existence," became a favorite text of synagogal composers; a great number of melodies were set to it. Each stanza consists of four parts, three of which have the same rhyme, while the fourth part ends in the common rhyme לה throughout the poem. There is scarcely a

Give to the Lord the glory due to his name; worship the Lord in holy array.

The voice of the Lord peals across the waters; it is the God of glory thundering! The Lord is over the vast waters.

The voice of the Lord is mighty; the voice of the Lord is majestic. The voice of the Lord breaks the cedars; the Lord shatters the cedars of Lebanon.

He makes Lebanon and Sirion leap like a calf, like a wild ox.

The voice of the Lord strikes flames of fire; the voice of the Lord causes the desert to tremble; the Lord causes the desert of Kadesh to tremble.

The voice of the Lord whirls the oaks, and strips the woods bare; in his palace everything says: "Glory."

The Lord sat enthroned at the flood; the Lord remains King forever.

The Lord will give strength to his people; the Lord will bless his people with peace.

By the great power of thy right hand, O set the captive free.

Revered God, accept thy people's prayer; strengthen us, cleanse us.

Almighty God, guard as the apple of the eye those who seek thee.

Bless them, cleanse them, pity them; ever grant them thy truth.

Mighty, holy God, in thy abundant grace, guide thy people.

Exalted God, turn to thy people who proclaim thy holiness.

Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever.

Reader and Congregation:

Come, my friend, to meet the bride; let us welcome the Sabbath.

phrase in the poem which is not borrowed from the Bible. Combining the language of the Bible into a rare mosaic, the poet utilized phrases from Isaiah 52:2; 51:17; 60:1; Judges 5:12; Isaiah 60:1; 54:4; Psalm 42:12; Isaiah 14:32; Jeremiah 30:18, 16; Isaiah 49:19; 62:5; 54:3; 25:9. The Sabbath is personified here and compared to a bride, in the same sense as Israel is likened to a bride (Jeremiah 2:2). The poem gives expression to the hope of Israel in vivid figures of speech.

If a festival occurs on Sabbath, only the four stanzas marked * are chanted.

*שְׁמוֹר וְזָכוֹר בְּדְבוּר אֶחָד הַשְׁמִיעֵנוּ אֵל הַמִּיָּחָד;
יְיָ אֶחָד וְשִׁמוֹ אֶחָד לְשֵׁם וּלְתַפְאֶרֶת וּלְהַלְלָהּ.

לָכֵה דודי לְקִרְאָת בִּלְהָה, פָּנֵי שַׁבָּת נִמְבָּלָה.

*לְקִרְאָת שַׁבָּת לָבוּ וְנִלְכָּה כִּי הִיא מְקוֹר הַבְּרָכָה;
מֵרֹאשׁ מִקְדָּם נְסוּכָה כֹּהֵל מַעֲשֵׂה בְּמִחְשָׁבָה תַּחֲלֶהּ.

לָכֵה דודי לְקִרְאָת בִּלְהָה, פָּנֵי שַׁבָּת נִמְבָּלָה.

מִקְדָּשׁ מְלֶךְ עִיר מְלֻכָּה קוֹמֵי צֵאִי מִתּוֹךְ הַחֲבֻכָּה;
רַב לָךְ שַׁבָּת בְּעֵמֶק הַבָּא וְהוּא יַחְמֹל עָלֶיךָ הַמְלָהּ.
לָכֵה דודי לְקִרְאָת בִּלְהָה, פָּנֵי שַׁבָּת נִמְבָּלָה.

הַתְּנַעֲרִי מֵעַפָּר קוֹמֵי לְבָשִׁי בְּגָדֵי תַפְאֶרֶתְךָ עִמּוֹ;
עַל יָד בֶּן יִשִּׁי בֵּית הַלְחָמִי קִרְבָּה אֵל נִפְשִׁי נֶאֱלֶה.
לָכֵה דודי לְקִרְאָת בִּלְהָה, פָּנֵי שַׁבָּת נִמְבָּלָה.

הַתְּעוֹדְרִי הַתְּעוֹדְרִי כִּי בָא אֲוֶרֶךְ קוֹמֵי אֲוֶרֶי;
עוֹרֵי עוֹרֵי שִׁיר דְּבָרִי בָּבוֹד יְיָ עָלֶיךָ נִגְלָה.
לָכֵה דודי לְקִרְאָת בִּלְהָה, פָּנֵי שַׁבָּת נִמְבָּלָה.

לֹא תִבָּשִׂי וְלֹא תִפְלָמִי מִה תִּשְׁתַּחֲוֶהֱי וּמִה תִּהְיֶה;
בָּךְ יִיחַסוּ עֲנֵי עִמִּי וְנִבְנְתָה עִיר עַל הַלָּהּ.
לָכֵה דודי לְקִרְאָת בִּלְהָה, פָּנֵי שַׁבָּת נִמְבָּלָה.

וְהָיוּ לְמִשְׁפָּה שְׂאֵטֶיךָ וְנִחְמוּ כָל מִבְלָעֶיךָ;
יִשִּׁישׁ עָלֶיךָ אֶלְהֶיךָ בְּמִשׁוֹשׁ חֶחֶן עַל בִּלְהָה.
לָכֵה דודי לְקִרְאָת בִּלְהָה, פָּנֵי שַׁבָּת נִמְבָּלָה.

*If a festival occurs on Sabbath, only the four stanzas marked * are chanted.*

*"Observe" and "Remember," in a single command, the One God announced to us. The Lord is One, and his name is One, for fame, for glory and for praise.

Come, my friend, to meet the bride; let us welcome the Sabbath.

*Come, let us go to meet the Sabbath, for it is a source of blessing. From the very beginning it was ordained; last in creation, first in God's plan.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Shrine of the King, royal city, arise! Come forth from thy ruins. Long enough have you dwelt in the vale of tears! He will show you abundant mercy.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Shake off your dust, arise! Put on your glorious garments, my people, and pray: "Be near to my soul, and redeem it through the son of Jesse, the Bethlehemite."

Come, my friend, to meet the bride; let us welcome the Sabbath.

Bestir yourself, bestir yourself, for your light has come; arise and shine! Awake, awake, utter a song; the Lord's glory is revealed upon you.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Be not ashamed nor confounded. Why are you downcast? Why do you moan? The afflicted of my people will be sheltered within you; the city shall be rebuilt on its ancient site.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Those who despoiled you shall become a spoil, and all who would devour you shall be far away. Your God will rejoice over you as a bridegroom rejoices over his bride.

Come, my friend, to meet the bride; let us welcome the Sabbath.

¹ שמור וזכור refers to the talmudic explanation of the discrepancy between the two versions of the fourth commandment. In Exodus 20:8 the text reads: "Remember the Sabbath day," and in Deuteronomy 5:12: "Observe the Sabbath day." According to the Talmud (Shebuoth 20b), both words, זכור and שמור, were miraculously pronounced by God simultaneously.

*יָמִין וּשְׂמאל תִּפְרוּצִי וְאֵת יְיָ תַעֲרִיצִי;
עַל נֹד אִישׁ בֶּן פֶּרֶצִי וְנִשְׁמָחָה וְנָנִי לָהּ.
לָכֵה רוּרִי לְקִרְאָת כֶּלֶה, פָּנֵי שַׁבַּת נִקְבְּלָהּ.

Congregation rises and turns toward the door, as if to welcome a guest.
*בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת כְּעֹלָה גַם בְּרִנָּה, בְּשִׂמְחָה וּבְצִחָלָה;
תּוֹךְ אֱמוּנֵי עַם סִנְיָה בּוֹאִי כֶלֶה, בּוֹאִי כֶלֶה.
בּוֹאִי כֶלֶה, שַׁבַּת מְלָכָהּ.
לָכֵה רוּרִי לְקִרְאָת כֶּלֶה, פָּנֵי שַׁבַּת נִקְבְּלָהּ.

There is a custom that mourners, in the first week of their mourning, remain at the entrance of the synagogue until one of the congregation says to them:

הַמָּקוֹם יִנְחָם אֶתְכֶם בְּתוֹךְ שָׁאַר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם.

תהלים צב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת. טוֹב לְהַדוֹת לַיְיָ, וּלְזַמֵּר לְשִׁמְךָ
עֲלֵיוֹן. לְחַגִּיד בַּבֶּקֶר חֲסִידֶךָ, וְאֱמוּנָתְךָ בְּלִירוֹת. עָלֵי עֲשׂוֹר
וְעָלֵי נָבֶל, עָלֵי הַנָּיִן בְּכִנּוֹר. כִּי שִׁמְחָתִנִּי יְיָ בְּפַעֲלֶיךָ; בְּמַעֲשֵׂי
יָדֶיךָ אֲרַנֶּנּוּ. מִזֶּה נִגְדְּלוּ מַעֲשֵׂיךָ, יְיָ; מְאֹד עָמְקוּ מַחֲשַׁבְתֶּיךָ.
אִישׁ בָּעֵר לֹא יָדַע, וּבָסִיר לֹא יָבִין אֵת זֹאת. בִּפְרֹחַ רִשְׁעִים
כָּמוּ עָשָׂב, וַיִּצְיֹצוּ כָל פֶּעֲלֵי אָנוֹן, לְהַשְׁמָדָם עֲדֵי עַד. וְאַתָּה
מָרוֹם לְעֵלָם, יְיָ. כִּי הִנֵּה אִיְבֹיךָ, יְיָ, כִּי הִנֵּה אִיְבֹיךָ יֹאבְדוּ,
יִתְפָּרְדּוּ כָל פֶּעֲלֵי אָנוֹן. וְתִהְיֶה בָרָאִים קִרְנִי; בִּלְחִי בְּשִׁמּוֹן רַעְיוֹן.
וְתִבָּט עֵינֵי בְּשׂוּרֵי, בְּקַמִּים עָלֵי מְרָעִים הַשְׁמַעְנָה אֲזִנִּי. צִדִּיק
בְּחֶמֶד יִפְרַח, בְּאֶרֶז בִּלְבָנוֹן יִשְׁנֶה. שְׁתוּלִים בְּבֵית יְיָ, בְּחַצְרוֹת
אֱלֹהֵינוּ יִפְרִיחוּ. Reader עוֹד יְנוּבִין בְּשִׁיכָה, דְּשִׁנִּים וְרַעְנָנִים
יִהְיוּ. לְחַגִּיד כִּי יֵשֶׁר יְיָ; צוּרִי, וְלֹא עוֹלָתָה בּוֹ.

Psalm 92 was sung by the Levites in the Temple during the Sabbath offering. The psalmist reflects on the meaning of God's works, a meaning which

*You shall extend to the right and to the left, and you shall revere the Lord. Through the advent of a descendant of Perez we shall rejoice and exult.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Congregation rises and turns toward the door, as if to welcome a guest.

*Come in peace, crown of God, come with joy and cheerfulness; amidst the faithful of the chosen people come, O bride; come, O bride.

Come, O bride, O Queen Sabbath.

Come, my friend, to meet the bride; let us welcome the Sabbath.

There is a custom that mourners, in the first week of their mourning, remain at the entrance of the synagogue until one of the congregation says to them:

May God console you among the other mourners for Zion and Jerusalem.

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eye has gazed on my foes; my ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

the foolish fail to perceive. The wicked seem to flourish only that they may be destroyed. The palm and cedar are long-lived and flourish during all seasons. They represent the enduring happiness of the faithful in contrast with the short-lived prosperity of the wicked.

מהלים צ

יְיָ מֶלֶךְ, גִּּאוּת לְבָשׁ; לְבָשׁ יְיָ, עֹז הַתְּאוּרָה; אֶף תִּבּוֹן תִּבְלֶה,
כֹּל תִּמּוּט. נִבּוֹן בִּכְתָב מֵאוֹ, מְעוֹלָם אֶתָּה. נִשְׂאוּ נְהִירוֹת, יְיָ,
נִשְׂאוּ נְהִירוֹת קוֹלָם, יִשְׂאוּ נְהִירוֹת דְּבָרָם. מִקְלֹת מִיָּם רַבִּים,
אֲדִירִים מִשְׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יְיָ. Reader עֲרִיתִיךָ נֶאֱמָנוּ
מֵאֵד, לְבֵיתְךָ נִאֲוָה קִדְשׁ, יְיָ, לְאֶרֶץ יְבוּס.

MOURNERS' KADDISH

יְחִנְדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָה וַיִּקְרַב מוֹשִׁיחָה, בְּחַיִּיכוֹ
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְנוֹן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עֵלְמִיָּא.
יְתִבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעֶגְלָא)
מִזֶּכֶר בְּרַבְתָּא וּשְׂרָתָא, הַשְׁבַּחְתָּא וְנַחֲמַתָּא, וְאִמְרוּן בְּעֶלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Psalms 93 speaks of God's majesty and power. His control of the violent forces of nature represents his power over the mightiest enemies of Israel. God's rule is the security of all moral order in the world.

Psalm 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old; thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

... *טאת לבש* The psalmist speaks of God's attributes as a glorious garment wrapped about him. God's rule reestablishes the moral order of the world.

... *נשא נהרות* God's control of the violent forces of nature is used here to represent his power over the mighty enemies of his people.

עדותך נאמן God's moral laws are firmly established and unchangeable. Zion, his house, shall no longer be desecrated by heathen invaders. Rashi and others interpret this psalm in connection with the Messianic era.

וזהר, תרומה

בְּנוֹנָא דְאִינוּ מִתְנַחֲדִין לְעֵלָא בְּאַחַד, אוֹף חָבִי אִיהִי
 אֲתִינְחַד לְתַתָּא בְּרָזָא דְאַחַד, לְמַחֲוֵי עֲמִהוֹן לְעֵלָא חָד
 לְמַבְרַל חָד. קִדְשָׁא בְּרִידָא הוּא אַחַד, לְעֵלָא לֹא יָהֵב עַל
 בְּרַסָּא דִּיקְרָה עַד דְּאֲתַעֲבִידת אִיהִי בְּרָזָא דְאַחַד, בְּנוֹנָא דִּילָהּ,
 לְמַחֲוֵי אַחַד בְּאַחַד. וְהָא אוֹקִימָנָא רָזָא דְבִי אַחַד וְשְׁמוֹ אַחַד.
 רָזָא דְשַׁבָּת, אִיהִי שַׁבָּת דְּאֲתִינְחַד בְּרָזָא דְאַחַד, לְמַשְׁרִי
 עֲלֵהָ רָזָא דְאַחַד, צְלוֹתָא דְמוֹעֲלֵי שַׁבָּתָא. דְּהָא אֲתִינְחַד
 בְּרַסָּא וְקִירָא קִדְשָׁא בְּרָזָא דְאַחַד, וְאֲתִינְחַד לְמַשְׁרִי עֲלֵהָ
 מִלְכָּא קִדְשָׁא עֲלָאָה. כִּד עֵיל שַׁבָּתָא, אִיהִי אֲתִינְחַד
 וְאֲתַפְרֶשֶׁת מִסְטָרָא אַחְרָא. וְכֹל דִּינִין מִתַּעֲבְרִין מִנָּה, וְאִיהִי
 אֲשַׁתְּאֲרַת בִּיחודָא דְנִהֲרֵי קִדְשָׁא, וְאֲתַעֲבַרַת בְּכַמָּה עֲטָרִין
 לְגַבִּי מִלְכָּא קִדְשָׁא. וְכֹל־שְׁלֹטְנֵי רְגִזִין וּמַאֲרֵי דְדִינָא בְּלָהִי
 עֲרָקִין וְאֲתַעֲבְרִי מִנָּה. וְלִית שְׁלֹטְנָא עֲלָאָה אַחְרָא בְּבִלְחִי
 עֲלָמִין. וְאִנְפָּקָהּ נִהֲרִין בְּנִהֲרֵי עֲלָאָה, וְאֲתַעֲבַרַת לְתַתָּא
 בְּעֵמָא קִדְשָׁא. וְכִלְהוֹן מִתַּעֲבְרִין בְּנִשְׁמֹתִין חֲדָתִין.
 בְּדִין שְׁרוּתָא דְצְלוֹתָא, לְבָרְכָא לָהּ בְּחֻדְוָה בְּנִהֲרֵי דְאַנְפִּין.

כטא is an excerpt from the Zohar, the fundamental work of the mystic teachings of Judaism. The mystic allegorism of the Zohar has tended to stimulate the imagination of the kabbalistically-minded, enabling them to transcend the earthly existence by means of prayer and devotional expression. According to the Zohar, the terrestrial world is the copy of the heavenly ideal world. The connection between the two worlds, the real and the ideal, is brought about by man, whose soul belongs to heaven while his body is earthly. Man connects the two worlds by means of his love for God. The study of Torah means the union of man with divine wisdom. Prayer, too, has a deeper mystical meaning, since it serves to secure blessings for the universe.

According to a midrashic statement, the Sabbath complained to God: "All the days of the week are paired, I alone am without a mate." God replied: "The community of Israel is your mate" (Pesikta Rabhathi 117b). Hence the

Just as they in heaven above unite into Oneness, so the Sabbath on earth below joins the mystery of Oneness, that she may abide with them above face to face. The Holy One, blessed be he, is seated on his glorious throne when she enters the mystery of Oneness, similar to his, and not before, so as to form Oneness within Oneness. Hence, the mystic meaning of the verse: "The Lord is One, and his name is One."¹

The mystery of the Sabbath: The Sabbath is attached to the mystery of Oneness, and the mystery of Oneness descends upon her by reason of the Sabbath-eve prayer. The holy throne of Glory, abiding in the mystery of Oneness, forms the seat of the transcendent Holy King.

When the Sabbath arrives, she is placed by herself, separated from the wrong, unholy side. All manner of strife is kept from her; she remains in close communion with the Holy Light. She is crowned with several crowns in the presence of the Holy King. All wanton tyrannies and lords of affliction flee from her and vanish. There is no other supernal realm in the entire universe. Her countenance is illumined with a supernal light. On earth she is crowned by holy people who are endowed with new souls.

This prayer service is to welcome her with joy and rapture.

theme of the Sabbath bride, enjoying the affection of Israel. Thus we are told: A king built a bridal chamber, plastered, painted and adorned it. Now what was needed to complete it? Why, a bride! So with the world, after the six days of creation, what was needed to finish it? The Sabbath! (Genesis Rabbah 10:9). The Zohar asserts: As soon as the Sabbath begins, all harmful fires are suppressed, including that of the *Gehinnom*.

Medieval writers quote midrashic statements to the effect that upon the arrival of the Sabbath, God said to all created things: "Come and chant a song; a guest, Sabbath, has come. . ." Everything was created in six days except rest, which was created on the Sabbath. Hence the Torah speaks of the completion of creation on the Sabbath (Genesis 2:2). It has been noted that the Sabbath was the first step on the road which led to the abrogation of slavery. According to a talmudic statement, God lends man an extra soul נשמה נתינה on the eve of the Sabbath, and withdraws it at the close of the Sabbath.

¹Zechariah 14:9.

Silent meditation:

יִתְקַדֵּשׁ וְיִשְׁמַח, וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים.
הַקְדוֹשׁ בְּרוּךְ הוּא, שֶׁהָאֵל רָאשׁוֹן וְהוּא
אַחֲרוֹן, וְיִבְלַעְדֵּי אִיז אֱלֹהִים. כְּלוּ

לְרַבֵּב בְּעֲבוּרָת, בְּהֵא שְׁמוֹ, וְעֲלוּ לְפָנָיו; וְשִׁמּוֹ מְרוֹמָם עַל כָּל בְּרָכָה וְתִהְיֶה. בְּרוּךְ
שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יי מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

Reader:

בְּרָכוּ אֶת יי הַמְבָרָךְ.

Congregation and Reader:

בְּרוּךְ יי הַמְבָרָךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ מַעֲרִיב
עֲרֵבִים; בְּחִכְמוֹה פּוֹתֵחַ שְׁעָרִים, וּבְהַבְוִיחַ מִשְׁנַח עֲתִים;
וּמַחְלִיף אֶת הַזְּמַנִּים, וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה, נוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ
מִפְּנֵי אוֹר, וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה, יי צְבָאוֹת שְׁמוֹ. Reader אֵל חַי וְקַיִם, תָּמִיד וּמְלוֹךְ עָלֵינוּ,
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יי, הַמַּעֲרִיב עֲרֵבִים.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמּוֹ אַהֲבָת; תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת; עַל כֵּן, יי אֱלֹהֵינוּ, בְּשִׁבְכֵנוּ
וּבְקוּמָנוּ נִשְׁיֵחַ בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְדֵּי יַמֵּינוּ, וּבָהֶם נִהְיָה יוֹמָם וְלַיְלָה;
Reader נְאֻהֲבָתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה, יי,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

(When praying in private, add: (אֵל מֶלֶךְ נֶאֱמָן

דברים 1, ד-ט

שִׁמְעֵ יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

נְאֻהֲבָת אֶת יי אֱלֹהֶיךָ בְּכָל לִבְכָּךְ וּבְכָל נַפְשְׁךָ וּבְכָל
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם, עַל

EVENING SERVICE FOR SABBATHS AND FESTIVALS

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

Blessed art thou, Lord our God, King of the universe, who at thy word bringest on the evenings. With wisdom thou openest the gates of heaven, and with understanding thou changest the times and causest the seasons to alternate. Thou arranges the stars in their courses in the sky according to thy will. Thou createst day and night; thou rollest away light before darkness, and darkness before light; thou causest the day to pass and the night to come, and makest the distinction between day and night—Lord of hosts is thy name. Eternal God, mayest thou reign over us forever and ever. Blessed art thou, O Lord, who bringest on the evenings.

Thou hast loved the house of Israel with everlasting love; thou hast taught us Torah and precepts, laws and judgments. Therefore, Lord our God, when we lie down and when we rise up we will speak of thy laws, and rejoice in the words of thy Torah and in thy precepts for evermore. Indeed, they are our life and the length of our days; we will meditate on them day and night. Mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

SHIEMA

(When praying in private, add: God is a faithful King).

Deuteronomy 6:4-9.

Hear, O Israel, the Lord is our God, the Lord is one.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall

לְבָבְךָ. וְשִׁנְנָתָם לְבָנִיָּה, וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְבָבְךָ
בְּיָרְדְךָ, וּבִשְׂכָבְךָ וּבְקוּמָךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָרְךָ, וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

דברים יא, יז-כא

וְהָיָה אִם שָׁמַעַתְּ שִׁמְעוּ אֶל מְצֻזֹתַי, אֲשֶׁר אֲנִי מְצַוָּה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל לְבַבְכֶם וּבְכָל
נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ, וְאִסְפָּתָה
דִּגְלָה, וְתִירָשָׁה וְיִצְהָרָה. וְנָתַתִּי עָשָׂב בְּשִׂדְךָ לְבִהְמוֹתָהּ, וְאִכְלָתָהּ
וְשִׂבְעָתָה. הִשְׁמָרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בָּכֶם, וְעָצַר
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר, וְהִאֲדָמָה לֹא תֵתֵן אֶת יְבוּלָהּ;
וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשָׁמַתָּם
אֶת דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם; וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל יְדֵיכֶם, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֵיכֶם. וְלִמַּדְתֶּם אֹתָם אֶת
בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְבָבְךָ בְּיָרְדְךָ, וּבִשְׂכָבְךָ
וּבְקוּמָךָ. וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְיָ לְאַבְרָהָם לָתֵת לָהֶם, בַּיּוֹם הַשְּׁמִינִי עַל הָאָרֶץ.

במדבר טו, לו-סא

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, וְעָשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל
צִיצִית הַכֹּנָף פִּתִּיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִתּוּרוּ אֲחֵרֵי
לְבַבְכֶם וְאֲחֵרֵי עֵינֵיכֶם, אֲשֶׁר אֹתָם זִנִּים אֲחֵרֵיהֶם. לְמַעַן
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֹאֱלֹהֵיכֶם.

teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will provide grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it, you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God.

אני יי אל־היכם, אשר הוצאתי אתכם מארץ מצרים להיות
לכם לאל־הים; אני Reader יי אל־היכם—

אמת ואמונה כל זאת, וקנים עלינו כי הוא יי אל־הינו ואין
זולתו, ונאמנו ישראל עמו. הפורנו מנד מלכים, מלכנו
הגואלנו מבפך כל העריצים; האל הנפרע לנו מצרינו,
והמשלם גמול לכל איבי נפשנו; העשה גדלות עד אין חקר,
ונפלאות עד אין מספר; השם נפשו בחיים, ולא נתן למוט
רגלנו; המדריכנו על במות איבינו, ויגרם קרננו על כל שנאינו;
העשה לנו נסים ונקמה בפרעה, אותות ומופתים בארצות
בני חם; המכה בעברתו כל בכורי מצרים, ויוצא את עמו
ישראל מתוכם לחרות עולם. המעביר בנו בין גזרי ים סוף;
את רודפיהם ואת שונאיהם בתחומות טבע. וראו בנו
גבורתו; שבחו והודו לשמו, ומלכותו ברצון קבלו עליהם.
משה ובני ישראל לך ענו שירה בשמחה רבה, ואמרו
כלם:

מי כמכה באלים, יי; מי כמכה נאדר בקדש, נזרא תהלות,
עשה פלא.

מלכותך ראו בניה, בוקע ים לפני משה; וזה אל־י ענו
ואמרו:

יי ימלך לעלם ועד.
ונאמר: כי פדה יי את יעקב, ונאלו מנד חזק ממנו. ברנך
אתה, יי, נאל ישראל.

השביבנו, יי אל־הינו, לשלום; והעמידנו, מלכנו, לחיים
טובים ולשלום; ופרוש עלינו סבת שלומך, ותקננו בעצה
טובה מלפניך, והושיענו מהרה למען שמך; והגן בעדנו,
והסר מעלינו אויב, דבר וחרב ורעב ויגון; והסר שטן

I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and trustworthy is all this. We are certain that he is the Lord our God, and no one else, and that we Israel are his people. It is he, our King, who redeemed us from the power of despots, delivered us from the grasp of all the tyrants, avenged us upon our oppressors, and requited all our mortal enemies. He did great, incomprehensible acts and countless wonders; he kept us alive, and did not let us slip.¹ He made us tread upon the high places of our enemies, and raised our strength over all our foes. He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites; he smote in his wrath all the first-born of Egypt, and brought his people Israel from their midst to enduring freedom. He made his children pass between the divided parts of the Red Sea, and engulfed their pursuers and their enemies in the depths. His children beheld his might; they gave praise and thanks to his name, and willingly accepted his sovereignty.

Moses and the children of Israel sang a song to thee with great rejoicing; all of them said:

"Who is like thee, O Lord, among the mighty? Who is like thee, glorious in holiness, awe-inspiring in renown, doing wonders?"²

Thy children saw thy majesty as thou didst part the sea before Moses. "This is my God!" they shouted, and they said:

"The Lord shall reign forever and ever."³

And it is said: "Indeed, the Lord has delivered Jacob, and rescued him from a stronger power."⁴ Blessed art thou, O Lord, who hast redeemed Israel.

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to a life of goodness and peace. Spread over us thy shelter of peace and direct us with thy good counsel. Speedily save us for thy name's sake; shield us, and remove from us every enemy and pestilence, sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the

¹ Job 9:10; *Psalm* 66:9. ² *Exodus* 15:11. ³ *Exodus* 15:18. ⁴ *Jeremiah* 31:10.

מִלְכָּנֵינוּ וּמֵאַחֲרֵינוּ, וּבָצַל כְּנֶפֶךְ תַּסְתִּירֵנוּ; כִּי אֵל שׁוֹמְרָנוּ
וּמְצִילָנוּ אַתָּה, כִּי אֵל מְלֶכֶךְ חֲנוּן וְרַחוּם אַתָּה. וְשִׁמּוּר
צִאֲתָנוּ וּבִוֹאָנוּ לְחַיִּים וְלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם; Reader
וּפְרוֹשׁ עָלֵינוּ סֶבֶת רַחֲמִים וְחַיִּים וְשָׁלוֹם. בָּרוּךְ אַתָּה, יְיָ,
הַפּוֹרֵשׁ סֶבֶת שָׁלוֹם עָלֵינוּ, וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלָּיִם.

On Sabbath:

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשָּׁבָת, לַעֲשׂוֹת אֶת הַשָּׁבָת לְדוֹרֹתָם
בְּרִית עוֹלָם. בִּינֵי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעַלְמָם, כִּי טָשַׁת
יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנָּפֶשׁ.

On Festivals:

(וַיְבָרֶךְ מֹשֶׁה אֶת מַעֲדֵי יְיָ אֵל בְּנֵי יִשְׂרָאֵל.)

Reader:

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בָרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָהּ וַיִּקְרַב מְשִׁיחָהּ, בְּחַיִּיבוֹן
וּבְיוֹמִיבוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵנְיָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעַלְמָם וְלְעַלְמֵי עָלְמָיָא.
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדַּר,
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
מִזְכָּר בְּרַבְתָּא וְשִׁירְתָּא, הַשְׁבַּחְתָּא וְנִחְמַתָּא, דְאִמִּירָן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

The Amidah for festivals begins on page 651.

shadow of thy wings; for thou art our protecting and saving God, thou art the gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace, henceforth and forever. O spread over us the shelter of mercy, life and peace. Blessed art thou, O Lord, who spreadest the shelter of peace over us and over all thy people Israel and over Jerusalem.

On Sabbath:

The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.¹

On Festivals:

(Moses announced the festivals of the Lord to the children of Israel.²)

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Amidah for festivals begins on page 652.

שומר עמו ישראל, instead of the weekday ending המורש סבת שלום, is used to express the idea of peace which fills the Jewish home on Sabbath and festivals. This is the second of the two blessings that follow the recital of the *Shema* in the evening.

¹Exodus 31:16-17. ²Leviticus 23:14.

The Amidah is recited in silent devotion while standing, facing east.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמָבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Between Rosh Hashanah and Yom Kippur add:

(וּזְכְּרֵנוּ לְחַיִּים, מִלֶּךְ הַבֵּין בְּחַיִּים,

וּבְתַכְנֵנוּ בְּסִפּוּר חַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.)

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יי, מַגֵּן אַבְרָהָם.

אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between Sukkoth and Pesah:

summer:

מוֹרִיד הַטָּל. מוֹשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְבַרֵּךְ חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ, בַּעַל גְּבוּרֹת, וְכוֹי דּוֹמָה לָךְ, מִלֶּךְ מֵמִית
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur add:

(מִי כְמוֹךָ, אֵב הַרְחֵמִים,

זוֹכֵר וְצוֹרֵךְ לְחַיִּים בְּרַחֲמִים.)

וְנִיאֵמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יי, מְחַיֶּה מֵתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֶלָה,
כִּי אַל מִלֶּךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.* בְּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יי, הַמִּלֶּךְ הַקָּדוֹשׁ.)

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

summer:

Thou causest the dew to fall.

Between Sukkoth and Pesah:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King. *Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

אָפּה קנִדֶּשֶׁת אֶת יוֹם הַשְּׁבִיעִי לְשַׁמֵּה, הַכֹּלִית מַעֲשֵׂה שְׁמוֹם
וְאַרְצֵי, וּבִרְכָתוֹ מִכָּל הַיָּמִים וְקִדְּשָׁתוֹ מִכָּל הַזְּמַנִּים, וְכֵן כְּתוּב
בְּתוֹרָתָהּ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל זָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלָאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלָאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ
אוֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלָאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.
יִשְׁמַחוּ בְּמַלְכוּתָהּ שׁוֹמְרֵי שַׁבָּת וְקוֹדְאֵי עֲנִי, עִם מְקַדְּשֵׁי
שְׁבִיעִי, כֻּלָּם יִשְׁבְּעוּ וַיְהִעֲנֶנּוּ מִטּוֹבָהּ; וְהַשְּׁבִיעִי רָצִיתָ בּוֹ
וְקִדְּשָׁתוֹ, חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ, זָכָר לְמַעֲשֵׂה בְּרָאשִׁית.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה נָא בְּמִנוּחָתָנוּ; קִדְּשָׁנוּ
בְּמִצְוֹתֶיהָ, וְהֵן חֲלָקֵנוּ בְּהוֹרָתָהּ; שִׁבְעֵנוּ מִטּוֹבָהּ, וְשִׂמַּח נַפְשָׁנוּ
בִּישׁוּעָתָהּ; וְשֹׁהַר לִבֵּנוּ לַעֲבֹדָהּ בְּאַמֶּת; וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשָׁהּ, וְנִגְוָחוּ בָּהּ כָּל יִשְׂרָאֵל מְקַדְּשֵׁי
שְׁמָהּ. בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמָּהּ יִשְׂרָאֵל וּלְחַפְּלָתָם שְׁעָה; וְהַשֵּׁב
אֶת הָעֲבוּדָה לְרִבִּיר בֵּיתָהּ, וְאֲשֵׁי יִשְׂרָאֵל וְתַפְלָתָם מִהֲרָה
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל
עַמָּהּ.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וַיָּגִיעַ וַיִּרְאֶה, וַיִּרְצֶה
וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר, זְכוּרֵנוּ וּפְקֻדּוֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מְשִׁיחַ בֶּן־דָּוִד עֲבָדָהּ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְּשָׁהּ,

Thou hast sanctified to thyself the seventh day, marking the end of the creation of heaven and earth; thou hast blessed it above all days, and hallowed it above all festivals, as it is written in thy Torah:

Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.¹

(Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.)

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance; purify our heart to serve thee in truth; and, in thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage, and that Israel who sanctifies thy name may rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and H'ol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel,

¹ אלה קדש appears in the ninth century *Siddur* of Amram Gaon and in Maimonides' text with slight variations.

¹ *Genesis* 2:1-3.

וְחָבְרוֹן כָּל עַמּוּךְ בֵּית יִשְׂרָאֵל לְפָנֶיהָ, לְכַלֵּיטָהּ וּלְטוֹבָהּ, לָחֵן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth
חג הסוכות

Pesah
חג המצות

Rosh Hodesh
ראש החדש

הַזֶּה. וְכָרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָהּ, וּפָקְדְנוּ בּוֹ לְכַבְרָתָהּ,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים. וּבְכָבֶד יִשְׁוּעָה וְרַחֲמִים חוּס וְחֶנֶּה,
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן
(וְרַחוּם אֲתָה).

וְהַחֲזִינָה עֵינֵינוּ בְּשׂוֹבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׂבִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנִיחֵנוּ לָךְ, שְׂאֲתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָגֵן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב וְכָקֵר וְצִהָרִים. הַטּוֹב
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ הַסְּדִיחַ, כִּי
מַעֲוֹלָם קָרִינוּ לָךְ.

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנִּבְרֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמִּלְחָמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בְּיָמֵם הָהֵם בְּזֶמֶן הַזֶּה.
בְּיָמֵי מַתִּתְיָהוּ בֶן יוֹחָנָן פְּהֵן גָּדוֹל, חֲשָׁמוֹנִי וְכָנִי, בְּשַׁעֲמֻדָּה
מְלָכוֹת יָנוּ הִרְשָׁעָה עַל עַמּוּךְ יִשְׂרָאֵל לְהַשְׁבִּיחָם תּוֹרַתְךָ,
וּלְהַעֲבִירָם מִחֲקֵי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בְּעֵת צָרָתָם, רַבֵּת אֶת רִיבָם, דָּגַת אֶת דִּינָם, נִקְמַת אֶת נִקְמָתָם;
מִסְרַת גְּבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וְשָׂמַאִים בְּיַד
טְהוּרִים, וְרִשְׁעִים בְּיַד צַדִּיקִים, וְנָדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.

ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

| <i>Rosh Hodesh</i> | <i>Pesah</i> | <i>Sukkoth</i> |
|--------------------|--------------------------------|---------------------------|
| the New Moon. | the Feast of Unleavened Bread. | the Feast of Tabernacles. |

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands

וְיָדָהּ עֲשִׂיתָ שָׁם גְּדוֹלַת וְקִדְּוֶה בְּעוֹלָמְךָ, וְלַעֲמֻקּוֹת יִשְׂרָאֵל עֲשִׂיתָ
תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן בְּחַיִּים הַזֶּה. וְאַחֵר בֵּן בָּאָה בְּנִיָּה לְדַבֵּיר
בֵּיתָךְ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטִהְרּוּ אֶת מִקְדָּשְׁךָ, וְחִדְּקִינֵי גִּירוֹת
בְּחִצְרוֹת קִדְשְׁךָ, וְקִבְּעוּ שְׁמוֹנֵת יָמֵי הַנִּזְכָּר אֵלָיו לְהוֹדוֹת וּלְהַלְלֵה
לְשִׁמְךָ הַגָּדוֹל.

וְעַל כָּלֵם וְתַבְרִיד וְהִרְוּמִם וְהַנִּשְׁאָ שְׁמֶךָ, מַלְכֵנוּ, תִּמְוִיד
לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur add:

(וּבְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל חַמִּיּוֹם יוֹדִיךָ סִלָּה, וְיַחֲלִצֵנוּ וְיַבְרִכֵנוּ אֶת שְׁמֶךָ הַגָּדוֹל
בְּאַמְתָּה, לְעוֹלָם כִּי טוֹב. הָאֵל, יִשְׁעֵהֲנֵנוּ וְיַזְרִיקֵנוּ סִלָּה, הָאֵל
הַטוֹב. בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ, וְיָדָהּ נָא לְהוֹדוֹת.

שְׁלֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מֶלֶךְ אֲדוֹן לְכָל הַשְׁלֹם, וְטוֹב יִהְיֶה בְּעֵינֶיךָ לְכַרְבְּנוּ וּלְבִרְרָה
אֶת כָּל עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשָׁלוֹמְךָ. * בָּרוּךְ
אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלֹם.

** Between Rosh Hashanah and Yom Kippur say:*

(בְּסִפּוֹר חַיִּים, בְּרִכָּה וְשְׁלֹם וּפְרִיָּסָה טוֹבָה, וְגִירוֹת טוֹבוֹת,
יִשְׁעוֹת וְנִחְמוֹת, נִזְכָּר וְנִכְתָּב לְכַנִּיָּה, אֲנַחֲנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְשְׁלֹם. בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלֹם.)

After the Amidah add the following meditation:

אֵלֹהֵי, נִצֵּר לְשׁוֹנֵי מָרַע, וְשִׁפְתֵי מַדְבֵּר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תוֹדוֹם, וְנַפְשֵׁי בָּעֵפֶר לְכָל תַּחֲוִיָּה. פָּתַח לִבִּי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל חַחוּשִׁים עָלֵי רַעָה, מִתְּהַרָה
הִפֵּר עֲצָתָם וּקְלָקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן

of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these aets, may thy name, our King, be blessed, extolled and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of peace. May it please thee to bless us and to bless all thy people Israel with thy peace at all times and at all hours. *Blessed art thou, O Lord, who blessest thy people Israel with peace.

**Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy

ימינה, עשה למען קרשקה, עשה למען תורתה. למען יחלצון ידידה, חשיעה ימינה וענני. יהיו לרצון אמרי פי והגיון לבי לפניה, יי, צורי וגואלי. עשה שלום במרומו, הוא עשה שלום עלינו ועל כל ישראל, ואמרו אמן.

יהי רצון מלפניה, יי אלהינו ואלהי אבותינו, שיבנה בית המקדש במהרה בימינו, ותן חלקנו בתורתה. ושם נעבדה ביראה, בימי עולם ובשנים קדמוניות. וערבה ליי מנחת יהודה וירושלים, בימי עולם ובשנים קדמוניות.

Reader and Congregation:

יברכו השמים והארץ וכל צבאם. יברך אלהים ביום השביעי מלאכתו אשר עשה, וישבת ביום השביעי מכל מלאכתו אשר עשה. ויברך אלהים את יום השביעי וינקדש אתו, כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות.

Reader:

ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם, אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל עליון, קונה שמים וארץ.

The following paragraph is omitted on the first night of Pesah.

Congregation:

מן אבות בדרו, מנחה מתים במאמרו, האל (יהמלך) הקדוש שאין כמותו, המניח לעמו ביום שבת קדשו, כי כם רצה להניח להם; לפניו נעבד ביראה ופחד, ונודה לשמו בכל יום תמיד מעין הברכות. אל ההודאות, אדון

*Between Rosh Hashanah and Yom Kippur substitute המלך for האל.

power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

Reader and Congregation:

Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, supreme God, Master of heaven and earth.

The following paragraph is omitted on the first night of Pesah.

Congregation:

He with his word was a shield to our fathers, and by his bidding he will revive the dead. He is the holy God,* like whom there is none. He gives rest to his people on his holy Sabbath day, for he is pleased to grant them rest. Him we will serve with reverence and awe, and to his name we will give thanks every day, constantly, in the fitting form of blessings. He is the God to whom thanks

*Between Rosh Hashanah and Yom Kippur substitute: "holy King."

השלוש, מקדש השבת ומקדש שביעי, ומניח בקדשה לעם
מך שני ענג, זכר למעשה בראשית.

Reader:

אלהינו ואלהי אבותינו, רצה נא במנוחתנו; קדשנו
במצותיך, ותן חלקנו בתורתך; שבענו משובך, ושמת נפשנו
בישיעתך; וטהר לבנו לעבדך באמת; וסניח לנו, יי אלהינו,
באהבה וברחון שבת קדשך, ויגדלו בך כל ישראל מקדשי
שמןך. ברוך אתה, יי, מקדש השבת.

Reader:

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעוהו;
ונמליך מלכותה, ונצמח פרקנה ויקרב משיחה, בסיכון
וביומיו ובחגי דכל בית ישראל, בעגלא ובזמן קריב,
ואמרו אמן.

יהא שמה רבא מקדש לעלם ולעלמי עלמא.
יתברך וישתבח, ויתפאר ויתרומם, ויתעשר ויתחדר,
ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא (לעלא)
מן כל ברבא ושירא, תשבתא ונחמא, דאמרו בעלמא,
ואמרו אמן.

תתקבל צלותהון ובעותהון דכל בית ישראל קדם אבותהון
די בשמא, ואמרו אמן.

יהא שלמא רבא מן שמא, וחיים טובים, עלינו ועל כל
ישראל, ואמרו אמן.

עשה שלום במרומו, הוא יעשה שלום עלינו ועל כל
ישראל, ואמרו אמן.

are due, the Lord of peace, who hallows the Sabbath and blesses the seventh day, who gives sanctified rest to a joyful people—in remembrance of the creation.

Reader:

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance; purify our heart to serve thee in truth; and, in thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage, and that Israel who sanctifies thy name may rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

The Kaddish, like קדוּשָׁת ה' ("acknowledgment of divine justice"), recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

The following chapter is omitted on festivals.

מסנה שבת, פרק ב

א. בַּמָּה מְדַלִּיקִין וּבַמָּה אֵין מְדַלִּיקִין. אֵין מְדַלִּיקִין לֹא בְלֶכֶשׁ וְלֹא בְחֶסֶן וְלֹא בְבִלְדָּה, וְלֹא בַּתְּחִילַת הָאֵידֶן וְלֹא בַּתְּחִילַת הַמִּדְבָּר וְלֹא בִירוּקָה שֶׁעַל פְּנֵי הַמָּיִם; וְלֹא בַּזֹּפֶת וְלֹא בַשֶּׁעֵנָה וְלֹא בַשָּׁמֶן קִיק, וְלֹא בַשָּׁמֶן שֶׁרָפָה וְלֹא בְאַלְיָה וְלֹא בַחֲלָב. נְחוּם הַמְדִי אוֹמֵר: מְדַלִּיקִין בַּחֲלָב מִבָּשֶׁל. וְחֻכָּמִים אוֹמְרִים: אֶחָד מִבָּשֶׁל וְאֶחָד שֶׁאֵינוֹ מִבָּשֶׁל אֵין מְדַלִּיקִין בוֹ.

ב. אֵין מְדַלִּיקִין בַּשָּׁמֶן שֶׁרָפָה בְּיוֹם טוֹב. רַבִּי יִשְׁמַעֲלֵאל אוֹמֵר: אֵין מְדַלִּיקִין בַּעֲטָרֹן מִפְּנֵי כְבוֹד הַשַּׁבָּת. וְחֻכָּמִים מַתִּירִין בְּכָל הַשָּׁמָנִים: בַּשָּׁמֶן שֶׁמֶשְׁמִיּוֹ, בַּשָּׁמֶן אֲזוּזִים, בַּשָּׁמֶן צִנּוּנוֹת, בַּשָּׁמֶן דָּגִים, בַּשָּׁמֶן פִּקְעוֹת, בַּעֲטָרֹן, וּבְגִפְטָה. רַבִּי טַרְפוֹן אוֹמֵר: אֵין מְדַלִּיקִין אֶלֶּא בַשָּׁמֶן זֵית בִּלְבָד.

ג. כָּל הַיּוֹצֵא מִן הָעֵץ אֵין מְדַלִּיקִין בוֹ אֶלֶּא פֶשֶׁתָּן. וְכָל הַיּוֹצֵא מִן הָעֵץ אֵינוֹ מְטַמֵּא טַמְאָת אֹהֲלִים אֶלֶּא פֶשֶׁתָּן. פְּתִילַת הַבֶּגֶד שֶׁקִּפְלָה וְלֹא הִבְהֵבָה, רַבִּי אֱלִיעֶזֶר אוֹמֵר: טַמְאָה הִיא, וְאֵין מְדַלִּיקִין בָּהּ. רַבִּי עֲמִיבָא אוֹמֵר: טְהוֹרָה הִיא, וּמְדַלִּיקִין בָּהּ.

ד. לֹא יִקּוּב אָדָם יִשְׁפּוֹפֶרֶת שֶׁל בִּיצָה וְיִמְלֶאנָה שָׁמֶן וְיִתְנַנֶּה

was inserted during the geonic period. Various reasons are given for the recital of this chapter from the Mishnah, which deals with the oils and wicks appropriate for the Sabbath lights. Rashi in his *Siddur* (page 243) says that this chapter is recited after the Sabbath eve service so as to enable the late-comers to complete their prayers and leave the synagogue together with the rest of the congregation. Accordingly, this chapter is omitted on festival occasions when late-coming is not likely to happen. Rabbi Isaiah Horowitz and Rabbi Jacob Emden, in their respective editions of the *Siddur*, are of the opinion that *Bammeh Madlikin* is to be recited before *Kabbalah Shabbath*.

The following chapter is omitted on festivals.

Mishnah Shabbath, Chapter 2

1. With what may we light the Sabbath lamp, and with what may we not light it? We may not light it with a wick made of cedar-bast, uncombed flax, floss-silk, or with a wick of willow-fiber, desert weed, or duck-weed [since such wicks burn unevenly]. It may not be lighted with pitch, liquid wax, castor oil, nor with oil that must be burned and destroyed, nor with tail fat, nor with tallow. Nahum of Media says: We may use melted tallow. The sages, however, say: It is immaterial whether or not it is melted, it must not be used for the Sabbath lamp.

2. Oil that must be burned and destroyed may not be used for lighting on a festival. Rabbi Ishmael says: One must not, out of respect for the Sabbath, use [ill-smelling] resin. The sages allow all kinds of oil: sesame-oil, nut-oil, radish-oil, fish-oil, gourd-oil, resin, and naphtha. Rabbi Tarfon says: We may use only olive-oil for lighting the Sabbath lamp.

3. Nothing that comes from a tree may be used as a wick for the Sabbath lamp except flax; nor can any part of a tree contract uncleanness by overshadowing a dead body except flax. A wick made of a piece of cloth which one has twisted but not yet singed, Rabbi Eliezer says that [it is still considered a part of a garment and] it is subject to the law of uncleanness; it must not be used for lighting the Sabbath lamp. Rabbi Akiba declares that it remains clean and may be used for lighting [for as soon as it was twisted it no longer was part of a garment subject to the law of pollution].

4. One may not pierce an eggshell, fill it with oil, and place

לכס, חסן, כלך and the other unfamiliar terms are discussed and explained in the *Gemara* (Shabbath 20b).

שמן שרפה oil of consecrated *terumah* that has been defiled. It is called "oil for burning" because of one's duty to burn and destroy defiled *terumah*. כבן must not be used for the Sabbath lights, for fear that one may tilt the lamp to accelerate the burning of the oil.

תנור is classed among trees in Joshua 2:6 (פסתי העץ). It contracts ritual uncleanness, though the other materials originating from trees do not.

... לא יקרב for fear that one may draw oil from the eggshell and thus cause the light to go out sooner. The same rule applies even to a shell made of clay, though the oil it contains becomes loathsome and useless as food.

על פי הנגר, בשביל שתהא מנטקת, ואפילו היא של חרס; ורבי יהודה מתיר. אבל אם חברה היוצר מתחלה, מתיר, מפני שהוא בלי אחר. לא ימלא אדם קערה שמן, ויתננה בצד הנגר, ויתן לאש הפתילה בתוכה בשביל שתהא שואבת; ורבי יהודה מתיר.

ה. המכבה את הנגר מפני שהוא מתקרא מפני גוים, מפני לסטים, מפני רוח רעה, או בשביל החולצה שיושן, פטור; בקח על הנגר, בקח על השמן, בקח על הפתילה, חוב. רבי יוסי פוטר בקבלן, חוץ מן הפתילה, מפני שהוא עושה פתח. ו. על שלש עברות נשים מזהות בשעת לדתן: על שאינן זורות בנדה, בחלה, ובסדלקת הנגר.

ז. שלשה דברים צריך אדם לומר בתוך ביתו ערב שבת עם חשכה: עשרתם, ערבתם, הדליקו את הנגר. ספק חשכה, ספק אינה חשכה, אין מעשרין את הנדל, ואין מטבילין את הכלים, ואין מדליקין את הנרות; אבל מעשרין את הדמן, ומערבין את החמין.

סוכת ברכות סד, א

אמר רבי אלעזר אמר רבי חנינא: תלמודי חכמים מרבים שלום בעולם, שנאמר: וכל בניה למודי יי, ורב שלום בניה.

ים refers to idolaters, like the Persians, who permitted no lights to burn on certain nights except in their temples (Rashi).

ססור is used here in the sense of מותר, that is, one is allowed to do so.

ערוב, which renders permissible the carrying of objects on the Sabbath from one household to another, consists of food placed in a room accessible to all inhabitants of a court or a town. Since each of the householders contributes his share to it, the *eruv* ("mixture") symbolically turns all of them into one household.

כלים, the act of purifying utensils from their defilement, renders them fit for use; hence it is forbidden work on Friday at twilight.

רמאי, produce concerning which there is a doubt as to whether the rules

it so that the oil will drip from it into the opening of the Sabbath lamp; it is forbidden even if it was made of earthenware; but Rabbi Judah permits it. If, however, the potter had originally joined it with the lamp, it is allowed, because it is one utensil. A person may not fill a dish with oil, place it beside a Sabbath lamp, and put the end of the wick into it so that it may draw the oil to the flame; but Rabbi Judah permits it.

5. If one puts out a light on the Sabbath because he is afraid of heathen, robbers, or an evil spirit, or for the sake of enabling a sick person to sleep, he is not guilty of violating the Sabbath law; but if he did it with the intention of sparing the lamp or the oil or the wick, he is guilty. Rabbi Yosé exempts him in every case, except in that of sparing the wick, since he thereby forms charcoal [and prepares a wick with a singed end for easier lighting].

6. For three transgressions do women die in childbirth: for being careless in the observance of the laws of menstruation, for not separating *ḥallah*, and for not lighting the Sabbath lamp.

7. One is required to say three things in his house on the eve of Sabbath just before it gets dark: "Have you separated the tithe [of the food we are to eat on the Sabbath]? Have you prepared the *eruv*? Light the lamp!" If it is doubtful whether or not it is already dark, we may not tithe grain which is untithed, or immerse utensils for cleansing, or light the Sabbath lamps; but we may still tithe that concerning which there is doubt whether or not it has been tithed, and prepare an *eruv*, and store away hot food [for the Sabbath].

Talmud Berakhoth 64a

Rabbi Elazar said in the name of Rabbi Ḥanina: Scholars increase peace throughout the world, for it is said: "All your children shall be taught of the Lord, and great shall be the peace of your children."¹ Read not here *banayikh* [your children], but

relating to the priestly and Levitical dues were strictly observed, may be tithed at twilight, because the probability is that the tithes have already been set apart, so that this tithing does not really make it fit for use.

אל תקרא is not intended to indicate a variant in the text. בניך-בניך is a mere play on words, designed to attract the attention to the great significance of peace.

¹ *Isaiah 54:13.*

אל תקרא בגיף, אלא בגיף. שלום רב לאהבי תורתך.
 ואין למו מכשול. יהי שלום בחילך, שלנה בארמנותיך.
 Reader למען אחי ורעי, אדברה נא שלום בך. למען בית יי
 אלהינו, אבקשה טוב לך. יי עז לעמו יתן, יי יברך את עמו
 בשלום.

בריש הרבן

Mourners:

יתגדל ויתקדש שמה רבא בעלמא די ברא כרעותה;
 וימליך מלכותה, וינצח פקנה ויקרב משיחה, בטיבון
 ובימיבון ויבחי דכל בית ישראל, בעללא ובזמן קריב,
 ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.
 יתברך וישתבח, ויתפאר ויתרום, ויתעשר ויתעדר,
 ויתעלה ויתעלה שמה דקדשא, בריך הוא, לעלא (לעלא)
 מן כל ברבא ושירא, תשבחתא ונחמא, דאמירן בעלמא,
 ואמרו אמן.

על ישראל ועל רבנן, ועל תלמידיהון ועל כל תלמידי
 תלמידיהון, ועל כל מן דעסקין באורייתא, די באחרא חרן
 ודי בכל אחר נאחר, יהא להון ולבון שלמא רבא, חנא
 וחסדא ורחמיו, וסיון אריביו, ומזוני ריחיו, ופרקנא מן קדם
 אבוהון דבשמא וארעא, ואמרו אמן.

יהא שלמא רבא מן שמא, וסיון טובים, עלינו ועל כל
 ישראל, ואמרו אמן.

bonayikh [your builders—scholars are the true builders of the ideal of peace].

Abundant peace have they who love thy Torah, and there is no stumbling for them. Peace be within your walls, and security within your palaces. In behalf of my brethren and friends, let me pronounce peace for you. For the sake of the house of the Lord our God, I will seek your good. The Lord will give strength to his people; the Lord will bless his people with peace.¹

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a happy life, for us and for all Israel; and say, Amen.

נחמה ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

¹ *Psalms* 119:165; 122:7-9; 29:10.

עשה שלום במרומוי, הוא ברחמינו בעשה שלום עלינו ועל כל ישראל, ואמרו אמן.

חילים כנ

מזמור לדוד. יי רעי, לא אחסר. בנאות דשא ירביצני, על מי מנחות ינחלני. נפשי ישובב, ינחני במעוללי צדק למען שמו. גם כי אלה בגיא צלמנות לא אירא רע, כי אתה עמדי; שבטך ומשענתך, המה ינחמני. תערוך לפני שדדך נגד צדרי; תשגת בשמן ראשי, בוכי רינה. אף טוב וחסד ירדפוני כל ימי חיי; ושבתי בבית יי לארץ ימים.

Reader:

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעויותה; ונמליך מלכותה, ונצמח פרקנה ויקרב משיחה, בתיכון וביומיו ובחיי דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא. יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתעדר, ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא (לעלא) מן כל ברבתי ושירחא, תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן.

Reader:

ברכו את יי המברך.

Congregation and Reader:

ברוך יי המברך לעולם ועד.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

Psalm 23

A psalm of David. The Lord is my shepherd; I am not in want. He makes me lie down in green meadows; he leads me beside refreshing streams. He restores my life; he guides me by righteous paths for his own sake. Even though I walk through the darkest valley, I fear no harm; for thou art with me. Thy rod and thy staff—they comfort me. Thou spreadest a feast for me in the presence of my enemies. Thou hast perfumed my head with oil; my cup overflows. Only goodness and kindness shall follow me all the days of my life; I shall dwell in the house of the Lord forever.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed forever and ever.

לעלא לעלא מכל is said between *Rosh Hashanah* and *Yom Kippur*; otherwise לעלא מן כל is said. In some places לעלא was repeated throughout the year. לעלא לעלא is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43). Hence, according to *Kitzur Shulhan Arukh*, 129:1, one should say לעלא לעלא without a *vav*.

The Reader recites the following Kiddush over wine.

סְבָרִי מִרְנָן וְרִבּוּתֵי.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְנִרְצָה בָּנוּ, וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, וּפְרוֹן
 לְמַעֲשֵׂה בְּרָאשִׁית; כִּי הוּא יוֹם הַהִלָּלָה לְמִקְרָאֵי קִדְּשׁ, זָכָר
 לְיִצְיַאת מִצְרָיִם. כִּי בָנוּ בְּהִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
 וְשִׁבַּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ. בְּרוּךְ אַתָּה, יי,
 מְקַדְּשׁ הַשַּׁבָּת.

The counting of the עֵיבָר between Pesah and Shavuoth is on page 707.

עֲלִינוּ לְשִׁבְחָם לְאֶדוֹן הַבַּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
 שֶׁלֹּא עָשָׂנוּ בְּגוּוֹי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ בְּמוֹשְׁפָחוֹת הָאֲדָמָה;
 שֶׁלֹּא שָׁם חִלָּקְנוּ בָּהֶם, וְנִרְלָנוּ כָּכָל הַמּוֹנֵם. וְאִנְחָנוּ בּוֹרְעִים
 וּמִשְׁתַּחֲוִים וּמוֹדִים לְבָנֵי מְלֶכֶד הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ
 הוּא, שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָר בְּשָׁמַיִם
 מְפַעֵל, וְשׁוֹכֵנֵת עָזוֹ בְּנִבְחֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אִין עוֹד;
 אֲמַת מַלְכָּנוּ, אֶפֶס זִילָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָּ הַיּוֹם
 וַחֲשִׁבְתָּ אֵל לְבָבְךָ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מְפַעֵל וְעַל
 הָאֶרֶץ מִתְּהַלֵּל, אִין עוֹד.

וְעַל כּוֹ נִמְנָה לָךְ, יי אֱלֹהֵינוּ, לְרִאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ,
 לְהַעֲבִיר גְּדוּלָּתִים מִן הָאֶרֶץ, וְהָאֱלִילִים כְּרוֹת וּכְרִיתוֹ; לְתַת
 עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בָּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת
 אֱלֹהֶיךָ כָּל רִשְׁעֵי אֶרֶץ. וּכְיִרְוֹ וַיִּדְעוּ כָּל יוֹשְׁבֵי תִבֵּל, כִּי לָךְ

The Reader recites the following Kiddush over wine.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments and hast been pleased with us; thou hast graciously given us thy holy Sabbath as a heritage, in remembrance of the creation. The Sabbath is the first among the holy festivals which recall the exodus from Egypt. Indeed, thou hast chosen us and hallowed us above all nations, and hast graciously given us thy holy Sabbath as a heritage. Blessed art thou, O Lord, who hallowest the Sabbath.

The counting of the Omer between Pesah and Shavuoth is on page 708.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee

קידוש recited by the Reader in the synagogue has its origin in the period when strangers were given their Sabbath meal in a room adjoining the synagogue. Abudarham, writing in Spain early in the fourteenth century, says: "As our predecessors have set up the rule, though for a reason which no longer exists: the rule remains unshaken."

תכרע כל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יי אֱלֹהֵינוּ, וּבְרָעוּ
וּיִפְּלוּ, וְלִכְבוֹד שְׁמֶךָ יִקָּר וְיִתְנוּ, וַיִּקְבְּלוּ כָלֶם אֶת עַל מַלְכוּתְךָ,
וְתִמְלֹךְ עַל־יָהִם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד, בְּתוֹכָהּ, יי וַיִּמְלֹךְ
לְעוֹלָם וָעֶד. Reader וַיֵּאמֶר: וְהָיָה יי לְמֹלֶךְ עַל כָּל הָאָרֶץ;
כִּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשֶׁכוֹן אֶחָד.

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֶךָ רַבָּא בְּעָלְמָא דִּי כָּרָא כְּרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרֻקְנָהּ וַיִּקְרַב מְשִׁיחָהּ, בְּתוֹכָהּ
וּבְיוֹמֵיכֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵנְיָא וּבְזִמְנוֹ קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֶךָ רַבָּא מְבָרַךְ לְעוֹלָם וְלְעוֹלָמֵי עָלְמָיָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיְהַרְוֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֶךָ דְּקִדְשָׁא, בְּרִיךְ הוּא, לְעוֹלָא (לְעוֹלָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וַיִּתְקַמְתָּא, דְּאִמְרֵן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמֶיךָ, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

אַל תִּירָא מִפְּחַד פְּחָאִם, וּמִשְׂאֵת רָשָׁעִים כִּי תָבֹא. עֲצוּ
עֲצֵה וְתַפֵּר, דְּבִרְוֹ דְּבָר וְלֹא יָקוּם, כִּי עָמְנוּ אֵל. וְעַד זְקֻנָּה
אֵינִי הוּא, וְעַד שִׁיבָה אֵינִי אֶסְבֵּל; אֵינִי עֲשִׂיתִי וְאֵינִי אֶשָּׂא, וְאֵינִי
אֶסְבֵּל וְאֶמְלֵט.

רוּחַ שְׁלוֹם, which repeats in Hebrew the thought expressed in the pre-
ceding Aramaic paragraph, seems to have been added from the meditation

every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever." And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.

recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen," added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

סַעֲדַת לַיֵּל שַׁבָּת

Upon returning from synagogue:

שָׁלוֹם עֲלֵיכֶם, מִלְּאֲבֵי הַשָּׂרֵת, מִלְּאֲבֵי עֲלִיוֹן, מִמֶּלֶךְ מִלְּכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מִלְּאֲבֵי הַשָּׁלוֹם, מִלְּאֲבֵי עֲלִיוֹן, מִמֶּלֶךְ
מִלְּכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

בְּרָכּוֹנִי לְשָׁלוֹם, מִלְּאֲבֵי הַשָּׁלוֹם, מִלְּאֲבֵי עֲלִיוֹן, מִמֶּלֶךְ
מִלְּכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

צֹאתְכֶם לְשָׁלוֹם, מִלְּאֲבֵי הַשָּׁלוֹם, מִלְּאֲבֵי עֲלִיוֹן, מִמֶּלֶךְ
מִלְּכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

כִּי מִלְּאֲכֵי יֵצֵאָה לָךְ, לְשִׁמּוֹךְ בְּכֹל דְּרָכֶיךָ. יי וְיִשְׁמְרֶךָ
צֹאתְךָ וּבּוֹאֲךָ, מֵעַתָּה וְעַד עוֹלָם.

Meditation

רְבוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנִּשְׁמוֹת, אֲדוֹן הַשָּׁלוֹם, מֶלֶךְ
אֲבִיר, מֶלֶךְ בְּרוּךְ, מֶלֶךְ גָּדוֹל, מֶלֶךְ דּוֹבֵר שְׁלוֹם, מֶלֶךְ הַדּוּר,
מֶלֶךְ נְתִיקָה, מֶלֶךְ זֶה, מֶלֶךְ חַי הָעוֹלָמִים, מֶלֶךְ טוֹב וּמַטִּיב,
מֶלֶךְ יָחִיד וּמְיֻחָד, מֶלֶךְ כְּבִיר, מֶלֶךְ לּוֹבֵשׁ רַחֲמִים, מֶלֶךְ
מַלְכֵי הַמְּלָכִים, מֶלֶךְ נִשְׁגָּב, מֶלֶךְ סוֹמֵךְ נּוֹפְלִים, מֶלֶךְ עוֹשֶׂה
מַעֲשֵׂה בְּרֵאשִׁית, מֶלֶךְ פּוֹדֶה וּמַצִּיל, מֶלֶךְ צַח וְאֲדוֹם, מֶלֶךְ
קָדוֹשׁ, מֶלֶךְ רַם וְנִשְׂא, מֶלֶךְ שׂוֹמֵעַ תְּפִלָּה, מֶלֶךְ תָּמִים וְרַבּוֹ.

was introduced by the Kahhalists some three hundred years ago. This song of peace is based on the talmudic passage concerning a good

SABBATH EVE MEAL

Upon returning from synagogue:

Peace be with you, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

May your coming be in peace, messengers of peace, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

Bless me with peace, messengers of peace, angels of the Most High, the supreme King of kings, the holy One, blessed be he.

May your departure be in peace, messengers of peace, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

He will give his angels charge over you, to guard you in all your ways. The Lord will guard you as you come and go, henceforth and forever.¹

Meditation

Sovereign of all worlds, Master of all souls, Lord of peace, thou art the life of the universe, the Only One, the beneficent and merciful King of kings, who supportest all who fall; thou art the Creator, the holy and most exalted King, who hearest prayer, redcest and deliverest; thou art the King whose way is perfect.

angel and an evil angel accompanying every man home from the synagogue on Friday evening. If they find the house in good order, the good angel says: "May the next Sabbath be as this one." If, on the other hand, they find the house neglected, the evil angel says: "May the next Sabbath be as this one." The reading מלך, instead of ממלך, is preferred by Rabbi Jacob Emden and others.

רכון כל העולמים is attributed to Rabbi Joseph of Rashkow, Posen, who lived towards the end of the eighteenth century. The adjectives in the first paragraph are in alphabetic order.

¹ *Psalm* 91:11; 121:8.

מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, עַל כָּל הַחֲסָד
אֲשֶׁר עָשִׂיתָ עִמָּדִי, וְאֲשֶׁר אָתָּה עָתִיד לַעֲשׂוֹת עִמִּי וְעִם כָּל בְּנֵי
בֵּיתִי וְעִם כָּל בְּרִיּוֹתֶיךָ, בְּנֵי בְרִיתִי; וּבְרוּכִים הֵם מְלָאכֶיךָ
הַקְדוּשִׁים וְהַטְהוּרִים שְׁעוֹשִׂים רְצוֹנְךָ. אֲדוֹן הַשָּׁלוֹם, מְלֶכֶה
שֶׁהַשָּׁלוֹם שְׁלוֹ, בְּרַבְּנֵי בְּשָׁלוֹם, וְהַתְּפִקָּה אוֹתִי וְאֶת כָּל בְּנֵי בֵּיתִי,
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. מְלֶכֶה עֲלִיוֹן
עַל כָּל צָבָא מְרוֹם, יוֹצֵרנוּ, יוֹצֵר בְּרָאשִׁית, אֲחֵלָה פָּנֶיךָ
הַמְּאִירִים, שֶׁתּוֹנֶכֶה אוֹתִי וְאֶת כָּל בְּנֵי בֵּיתִי לְמוֹצָא חַן וְשֶׁכֶל
טוֹב בְּעֵינֶיךָ וּבְעֵינֵי כָּל בְּנֵי אָדָם, וּבְעֵינֵי כָּל רוֹאֵינוּ,
לַעֲבוֹדְתְּךָ. וְנִבְנוּ לְקַבֵּל שְׁכָחוֹת מִתּוֹךְ רַב־שִׁמְחָה, וּמִתּוֹךְ עֲשׂוֹר
וְכַבּוֹד, וּמִתּוֹךְ מַעֲוֵט עֲנוּת; וְהִסֵּר מִמֶּנִּי וּמִכָּל בְּנֵי בֵּיתִי, וּמִכָּל
עַמְּךָ בֵּית יִשְׂרָאֵל, כָּל מִיּוֹנֵי חָלִי וְכָל מִיּוֹנֵי מַדּוּנָה, וְכָל מִיּוֹנֵי
דְּלוּת וְעֲנִיּוּת וְאֲבִיוֻנוּת; וְהוֹרֶגְנוּ יֵצֵר טוֹב לַעֲבֹדְךָ בְּאַמְתָּ
וּבִירְאָה וּבְאַהֲבָה. וְנִתְּנָה מִכְּכֶדִים בְּעֵינֶיךָ וּבְעֵינֵי כָּל רוֹאֵינוּ,
כִּי אָתָּה הוּא מְלֶכֶה הַכְּבוֹד, כִּי לֶךְ נָאָה, כִּי לֶךְ יָאָה. אָנָּה
מְלֶכֶה מַלְכֵי הַמַּלְכִּים, צִנָּה לְמִלְאכֶיךָ, מְלָאכֵי הַשָּׁרָת, מְשַׁרְתֵּי
עֲלִיוֹן, שִׁיפְקֹדֵנִי בְּרַחֲמִים, וַיְבָרְכֵנִי בְּבוֹאֵם לְבֵיתִי בְּיוֹם
קִדְשֶׁנוּ; כִּי הִדְלַקְתִּי גִרוּתִי, וְהַצַּעַתִּי מִטְּתִי, וְהַחֲלַפְתִּי שְׂמִלּוֹתִי
לְכַבּוֹד יוֹם הַשַּׁבָּת, וּבָאֵתִי לְבֵיתְךָ לְהַפִּיל תְּהַנֵּתִי לְפָנֶיךָ
שֶׁתַּעֲבִיר אֲנִיחִתִּי, וְאֶעִיד אֲשֶׁר בָּרָאתָ בְּשִׁשָּׁה יָמִים כָּל הַבְּצוּר;
וְאֲשַׁנָּה וְאֲשַׁלֵּשׁ עוֹד לְהַעֲדֵר עַל בּוֹסֵי בְּתוֹךְ שְׂמִיחָתִי, וְכַאֲשֶׁר
צִוִּיתִנִּי לְזָכְרוֹ וּלְהַתְּעַנֵּג בְּנִתָּר נִשְׁמָתִי אֲשֶׁר נָתַתָּ בִּי. בּוֹ אֲשַׁבֵּת
בְּאֲשֶׁר צִוִּיתִנִּי לְשַׁרְתְּךָ, וְכֵן אֶגִּיד גְּדֻלַּתְךָ בְּרָנָה. וְשׁוֹתִי יְיָ
לְקִרְאָתִי, שֶׁתַּרְחֲמֵנִי עוֹד בְּגִלּוּתִי לְגִנְאָלְנִי וּלְעוֹרֵר לְבִי

I render thanks to thee, Lord my God and God of my fathers, for all the kindness that thou hast shown me and art ready to show me and my family and my friends, thy creatures. Blessed be thy holy angels who perform thy will. Lord of peace, bless me with peace. Remember me and my family, and all thy people—the house of Israel, for a happy and peaceful life. Supreme King, our Creator and Creator of the universe, grant that I and my family find favor in thy sight and in the sight of the people we meet. Enable us to welcome the Sabbaths amid wealth, honor and sinlessness. O remove all sickness and suffering and poverty from me and my family and all thy people, the house of Israel. Inspire us to serve thee sincerely, reverently and eagerly. May we be distinguished in thy sight and in the sight of the people we meet. Thou art indeed the King of glory, for all glory is thine.

· Supreme King of kings, command the heavenly angels to visit my house in mercy and to bless me on our holy day. I kindled my lights, arranged my bed and changed my garments in honor of the Sabbath, and I entered thy house to petition thee to remove my sighing. I affirmed that thou didst create the universe in six days; twice again will I affirm this over my cup while I celebrate, as thou didst command me to remember the Sabbath and to enjoy it with all my soul, which thou hast placed within me. I will rest on the Sabbath, as thou didst command me, and I will sing thy greatness. I am mindful of thy presence, O Lord; have mercy on me while I am still in captivity; set me free, and stir my heart to

לְאַהֲבָתָהּ, וְאִזְ אֲשֶׁמֶר פִּקְדֶיהָ וְחֻקֶיהָ בְּלִי עֶצֶב, וְאַתָּה פֶלֶל
בְּדָתָהּ, בְּרָאוּי וּבְנֻכּוֹן. מִלְּאֲכֵי הַשְּׁלוֹם, בּוֹאֲכֶם לְשָׁלוֹם, בְּרֻכּוֹנִי
לְשָׁלוֹם, וְאֶמְרוּ בְּרוּךְ לְשִׁלְחָנִי הָעֶרּוּף, וְצֵאתְכֶם לְשָׁלוֹם,
מִעֲשֵׂתָהּ וְעַד עוֹלָם, אָמֵן סָלָה.

כשלי לא, י-לא

| | |
|-------------------------------|--------------------------------------|
| אֵשֶׁת חַיִּל מִי יִמָּצָא | וְרָחֵק מִפְּנִינִים מִבְּרָה. |
| בָּטַח בָּהּ לֵב בַּעֲלָהּ | וְשָׁלָל לֹא יַחֲסֹר. |
| גְּמֻלָתָהּ טוֹב וְלֹא רָע | כֹּל יָמֶי חַיֶּיהָ. |
| דִּרְשָׁה צָמֵר וּפְשָׁתִים | וְתַעֲשֶׂה בְּחֻקֶּינָהּ בִּפְנִיהָ. |
| הִיטָה פְּאֻגִּיּוֹת סוֹחֵר | מִמֶּרְחֵק תִּבְיֹא לַחֲמוּהָ. |
| וְתֻקָּם בְּעוֹד לַיִלָּה | וְתַתֵּן טָרֶף לְבֵיתָהּ |
| | וְחֵק לְנַעֲרֹתֶיהָ. |
| זִמְמָה שָׂדֶה וְתִקְחָהּ | מִפְּרִי בִפְנֵי נִטְעָה בָּרֵם. |
| חֲנֻכָּה בַּעֲזוֹ מְתַנֶּה | וְתִאֲמֹן זְרוּעֹתֶיהָ. |
| טָעָמָה כִּי טוֹב סִחְרָה | לֹא יִכְבֶּה בְּלִילָה נֶרָה. |
| יָדֶיהָ שְׁלָחָה בְּבִישׁוֹר | וּבִפְנֵי תַמְכוּ בָּלָהּ. |
| כַּפָּה פָּרָשָׁה לְעֵנִי | וַיִּדְּיָהּ שְׁלָחָה לְאַבְיוֹן. |
| לֹא תִירָא לְבֵיתָהּ מִשְׁלָג | כִּי כָל בֵּיתָהּ לְבֶשׂ שָׁנִים. |
| מַרְבִּידִים עֲשֵׂתָהּ לָהּ | שֵׁשׁ וְאַרְצֶמֶן לְבוּשָׁהּ. |
| נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ | בְּשִׁבְתָּהּ עִם זִקְנֵי אֶרֶץ. |
| סָדִין עֲשֵׂתָהּ וְתַמְכֹּר | וְחִנּוּר נַחְנָה לְפִנְעָנִי. |
| עַז וְהָדָר לְבוּשָׁהּ | וְתִשְׁחַק לְיוֹם אַחֲרוֹן. |

אֵשֶׁת חַיִּל is an acrostic poem in which the verses begin with the letters of the alphabet in regular order. It describes the perfect housewife, trusted by her husband, obeyed by her servants, and admired by the people. She is kind to the poor and gentle to all; she is self-respecting and dignified. Husband and children praise her as the source of their happiness.

love thee. Without discomfort will I then keep thy ordinances and thy laws, and worship thee properly and correctly.

Angels of peace, may your coming be in peace; bless me with peace, and bless my prepared table. May your departure be in peace, henceforth and forever. Amen.

Proverbs 31:10-31

A good wife who can find?
She is worth far more than rubies.
Her husband trusts in her,
And he never lacks gain.
She brings him good and not harm,
All the days of her life.
She seeks out wool and flax,
And works with her willing hands.
She is like the merchant ships—
She brings her food from afar.
She rises while it is yet night,
And gives food to her household,
And rations to her maids.
She considers a field and buys it;
With her earnings she plants a vineyard.
She girds herself with strength,
And braces her arms for work.
She finds that her trade is profitable;
Her lamp goes not out at night.
She sets her hands to the distaff;
Her fingers hold the spindle.
She stretches out her hand to the poor;
She reaches out her arms to the needy.
She is not afraid of the snow for her household,
For all her household is clad in scarlet wool.
She makes her own tapestries;
Her clothing is fine linen and purple.
Her husband is known at the gates,
As he sits among the elders of the land.
She makes linen cloth and sells it;
She supplies the merchants with girdles.
Dignity and honor are her garb;
She smiles looking at the future.

פִּיהָ פִּתְחָה בְּחֶכְמָה וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ.
 צוּפֶיהָ הִלִּיכוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל.
 קָמוּ בָנֶיהָ וַיֵּאֱשְׁרוּהָ בַּעֲלָהּ וַיַּהֲלֶלְהָ.
 רַבּוֹת בָּנוֹת עָשׂוּ חֵיִל וְאַתָּה עָלִית עַל בָּלָנָה.
 שָׁקַר חֲסוֹן וְהִבֵּל הִיפִי אֲשֶׁה וַיֵּרָאֵת יְיָ הִיא תִתְהַלָּל.
 תָּנוּ לָהּ מִפְּרֵי יָדֶיהָ וַיַּהֲלִלוּהָ בִּשְׁעָרִים מְעֻשִׂיהָ.

קדוש

Recited before the Sabbath meal.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר
 יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל זָבָאָם. וַיְכַל אֱלֹהִים
 בַּיּוֹם הַשְּׁבִיעִי מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
 מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ
 אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלֹאכֶתוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.
 סְבְּרֵי מִרְּנוֹ וּרְבוּחֵי.
 בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.
 בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וַיְרַצֶּה בָּנוּ, וְשָׁבַת קִדְּשׁוֹ בְּאַהֲבָה וּבְרַצּוֹן הִנְחִילָנוּ, וּפְרוֹן
 לְמַעֲשֵׂה בְּרָאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זָכָר
 לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
 וְשָׁבַת קִדְּשָׁךְ בְּאַהֲבָה וּבְרַצּוֹן הִנְחִלְתָּנוּ. בְּרוּךְ אַתָּה, יְיָ,
 מְקַדֵּשׁ הַשָּׁבָת.

קידוש recited at home over wine, the symbol of joy, is attributed to the men of the Great Assembly who flourished during the early period of the Second Temple. It is referred to as קידוש היום, "the sanctification of the day"

She opens her mouth with wisdom,
 And kindly counsel is on her tongue.
 She looks after her household;
 She never eats the bread of idleness.
 Her children rise and bless her,
 And her husband praises her, saying:
 "Many women do worthily,
 But you excel them all."
 Charm is deceptive, and beauty is vain;
 Only a God-fearing woman shall be praised.
 Give her due credit for her achievement;
 Let her own works praise her at the gates.

KIDDUSH

Recited before the Sabbath meal.

There was evening and there was morning—
 The sixth day. Thus the heavens and the earth were finished,
 and all their host. By the seventh day God had completed his
 work which he had made, and he rested on the seventh day from
 all his work in which he had been engaged. Then God blessed the
 seventh day and hallowed it, because on it he rested from all his
 work which he had created.¹

Blessed art thou, Lord our God, King of the universe, who
 createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who
 hast sanctified us with thy commandments and hast been pleased
 with us; thou hast graciously given us thy holy Sabbath as a heri-
 tage, in remembrance of the creation. The Sabbath is the first
 among the holy festivals which recall the exodus from Egypt. In-
 deed, thou hast chosen us and hallowed us above all nations, and
 hast graciously given us thy holy Sabbath as a heritage. Blessed
 art thou, O Lord, who hallowest the Sabbath.

(Pesachim 105a). When wine is not available, the *Kiddush* is pronounced over
 two loaves of bread which are in memory of the double portion of manna that
 was gathered on Fridays.

¹ *Genesis* 1:31; 2:1-3.

The following is chanted during the Sabbath-eve meal.

אַתְּקִינוּ סַעֲדָתָא דְּמַהֲיָמְנוּתָא, שְׁלִימָתָא חֲדוּתָא דְּמַלְכָּא
קַדִּישָׁא; אַתְּקִינוּ סַעֲדָתָא דְּמַלְכָּא. דָּא הוּא סַעֲדָתָא כַּחֲקֵל
תַּפּוּחִין קַדִּישִׁין, וְזַעִיר אַנְפִּין וְעַתִּיקָא קַדִּישָׁא אַתְּנוּ לְסַעֲדָא
בְּתַרְתָּא.

א וְזַמַּר בְּשַׁבָּתִין לְמֵיעַל גּוּ פְתַחִין
דְּכַחֲקֵל תַּפּוּחִין דְּאַנּוּן קַדִּישִׁין.
ב וְזַמַּן לָהּ הַשְׁתָּא בְּפִתּוּרָא חֲדוּתָא
וּבְמַנְרֵתָא טַבָּתָא דְּנִהָרָא עַל רִישִׁין.
ג מִינָא וּשְׁמָא לָא וּבִינְיָהּ כֶּלֶה
בְּקִשּׁוּטִין אַזְלָא וּמְאֲנִין וְלְבוּשִׁין.
ד חֲבֵק לָהּ בַּעֲלָהּ וּבִיסּוּדָא דִּילָהּ
דְּעָבֵד נִיחָא לָהּ יְהֵא פְתִישׁ פְּתִישִׁין.
ה אַ נְחִין אַף עַקְתִּין בְּטָלִין וּשְׁבִיתִין
בְּרַם אַנְפִּין חֲדָתִין וְרוּחִין עִם נַפְשִׁין.
ו חֲדוּ סִי יִתִּי וְעַל חֲדָא תִּרְתִּי
נְהוּרָא לָהּ יִמְטִי וּבְרַכָּאן דְּנִפְשִׁין.
ז ק רִיבּוּ שׁוֹשְׁבֵינִין עֲבִידוּ תַקּוּנִין
לְאַפְשָׁא זִינִין וְנוּנִין עִם כַּחֲשִׁין.
ח לְמַעַבֵּד נִשְׁמָתִין וְרוּחִין חֲדָתִין
בְּתַרְתִּין וּבְתַלְתִּין וּבְתַלְתָּא שְׁבִישִׁין.
ט וְעַטּוּרִין שְׁבָעִין לָהּ וּמַלְכָּא דְּלַעֲלָא
דִּיתַעֲטָר כֶּלֶא בְּקַדִּישׁ קַדִּישִׁין.
י דְּשִׁמּוֹן וּסְתִימּוֹן בְּגוּ כָּל עֲלָמִין
בְּרַם עַתִּיק יוֹמִין חֲלָא בְּטִישׁ בְּטִישִׁין.

וְהָא רַעְוָא בְּמִתָּה דְיִשְׁרֵי עַל עֲמָה
 דִּיתְעַנְג לְשִׁמְה בְּמִתִּיקוֹן וְדִבְשִׁין.
 א סִדֵּר לְדִרְוּמָא מְנַרְתָּא דְסִתִּיקָא
 וְשִׁלְחָן עִם נְהֻמָּא בְּצִפּוֹנָא אַרְשִׁין.
 ב חֲמִרָא גוֹ כֶּפֶא וּמְדַאגִי אָסָא
 לְאַרוֹס וְאַרוֹסָה לְהַתְקַפָּא חֲלָשִׁין.
 ג עֶבֶד לְהוֹן בְּתֵרִין בְּמִלִּין גִּירִין
 בְּשִׁבְעִין עֶשְׂרִין דְּעַל גְּבִי חֲמֻשִׁין.
 ד שְׂכִינְתָּא תַּתְּעֻטָּר בְּשִׂית נְהֻמִי לְסֻטָּר
 בְּנוֹן תַּתְּקֻטָּר וְזִינִין דְּכִנְיִשִׁין.
 ה שְׂכִינְתִּין וְשִׁבְיָקִין מְסַאֲבִין דְּרַחֲמִין
 חֲבִילִין דְּמַעֲיָקִין וְכָל זִינִי חֲבוּשִׁין.

וְהָא רַעְוָא מִן קָדָם עֲתִיקָא קִדִּישָׁא דְכָל קִדִּישִׁין טְמִירָא
 דְכָל טְמִירִין סִתִּיקָא דְכֶלְא, דִּיתְמַשְׁד טֵלָא עֲלָאָה מְנָה,
 לְמִלָּא רִישָׁה דְזַעִיר אֲנָפִין, וְלַהֲטִיל לְחַקֵּל תַּפּוּחִין קִדִּישִׁין,
 בְּנִהִירוֹ דְאֲנָפִין, בְּרַעְוָא וְחִדְוֹתָא דְכֶלְא, וְיִתְמַשְׁד מִן קָדָם
 עֲתִיקָא קִדִּישָׁא דְכָל קִדִּישִׁין, טְמִירָא דְכָל טְמִירִין, סִתִּיקָא
 דְכֶלְא, רַעְוֹתָא וְנַחֲמִי, חָנָא וְחִסְדָּא, בְּנִהִירוֹ עֲלָאָה,
 בְּרַעְוֹתָא וְחִדְוָה, עָלִי וְעַל כָּל בְּנֵי בֵּיתִי, וְעַל כָּל תַּנְלִיִּים
 עָלִי, וְעַל כָּל בְּנֵי יִשְׂרָאֵל עֲמָה, וְיַפְרָקִינוּ מִכָּל עֲקָתִין בִּישִׁין
 דִּיִּתְחוּן לְעֵלְמָא, וְזִימִין וְיִתְנַחֵב לָנָא מְזֻנָּא וּפְרָנְסָתָא טְבִיחָא,
 בְּלִי צָרָה וְעִקָּתָא, מִמְּזֻלָּא דְכָל מְזֻנִי בֵּיה תִּלָּא, וְיִשְׁוּבִינוּ
 מַעֲיָנָא בִּישָׁא וּמַחֲרָבָא דְמִלְּאָד תַּמְנוּת, וּמַדִּינָה שֶׁל גִּיהֶנֶם,
 וְיִתִּי לָנָא וּלְכָל נַפְשִׁתָנָא חָנָא וְחִסְדָּא, וְחַי אֲרִיכִי וּמְזֻנִי
 רִיחִי, וְנַחֲמִי מִן קָדָמָה. אָמֵן, בּוֹ יְהִי רָצוֹן, אָמֵן וְאָמֵן.

ומירות לליל שבת

Chanted at the table.

כל מְקַדֵּשׁ שְׁבִיעֵי כְּרָאוּי לוֹ, כָּל שׁוֹמֵר שֶׁבֶת בְּדַת מַחֲלָלוֹ,
שָׁקְרוּ הִרְבֵּה מְאֹד עַל פִּי פָּעָלוֹ, אִישׁ עַל מַתְּנָהוּ וְאִישׁ עַל
דִּגְלוֹ.

אוֹהֲבֵי יְיָ הַמְּחַפִּים לְבָנֵינוּ אֲרִיאֵל, בְּיוֹם הַשֶּׁבֶת עָשִׂנוּ תְּשׁוּחָהוּ
בְּמַקְבְּלֵי מִטָּה וְנִחְלִיאֵל, גַּם שָׂאוּ יְדֵכֶם קֹדֶשׁ וְאָמְרוּ לְאֵל,
כָּרוּךְ יְיָ אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל.

דוֹרְשֵׁי יְיָ זָרַע אֲבָרְקֵם אוֹהֲבֵי, הַמְּאֲתָרִים לָצֵאת מִן הַשֶּׁבֶת
וּמִמְּתָרִים לָבֹא, וּשְׂמִיחִים לְשִׁמְרוֹ וּלְעֶרֶב עֲרֹבֹו, זֶה הַיּוֹם
עָשָׂה יְיָ נִיגִילָה וְנִשְׂמָחָה בּוֹ.

זָכְרוּ תּוֹרַת מֹשֶׁה בְּמִצְוֹת שֶׁבֶת גְּרוּסָה, חֲרוּתָה לַיּוֹם
הַשְּׁבִיעִי כְּכֹלָה בֵּין רַעוּתֶיהָ מְשֻׁבָּצָה, טְהוֹרִים יִירָשׁוּהָ
וַיִּקְדְּשׁוּהָ בְּמִאֲמַר כָּל אֲשֶׁר עָשָׂה, וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה.

יוֹם קְדוֹשׁ הוּא מְבוֹאֵז וְעַד צֵאתוֹ, כָּל זָרַע יַעֲקֹב יִכְבְּדוּהוּ
כְּדָבָר הַמִּלֵּךְ וְדָתוֹ, לָנוּחַ בּוֹ וְלִשְׁמֹחַ בְּתַעֲנוּג אָכּוֹל וְשָׂתוֹ,
כָּל עַדַת יִשְׂרָאֵל יַעֲשׂוּ אוֹתוֹ.

ומירות became particularly popular during the sixteenth century through kabbalistic influence. These songs, composed at a much earlier date, are not a mere glorification of food and drink, but an appreciation of God's continual vigilance. They sum up the very essence of holy joyousness which has been the keynote of Judaism. The love for song gave rise to many Hebrew poets; whose hymns were frequently collected and published by various congre-

SABBATH EVE HYMNS

Chanted at the table.

Whoever duly observes the Sabbath,
 Whoever keeps the Sabbath unprofaned,
 Shall be greatly rewarded for his deed,
 Each in his own camp, each in his own home.

Friends of the Lord, you who yearn for the Temple,
 Enjoy the Sabbath, welcome the Torah's gift;
 Lift up your hands to the shrine and praise God,
 Who has granted rest to his people Israel.

You who seek the Lord, children of Abraham;
 Late to end Sabbath, early to welcome it,
 Glad to protect it and form its *eruv*,
 This is the Lord's day, let us rejoice in it!

Heed the Sabbath law in Moses' Torah,
 Arrayed like a bride amid her maids;
 The pure keep it holy while proclaiming:
 On the seventh day God finished his work.

A holy day from sunset to sunset,
 Let all Jacob's seed honor God's command
 By resting and feasting on the Sabbath;
 All the people of Israel must keep it!

gations. Only a small number of the hundreds of *Zemirot* by many medieval poets may be found in the current editions of the *Siddur*.

כל מקדש was probably composed by Rahhi Moses ben Kalonymus who lived in Mayence towards the end of the tenth century. His name **משה** is given as an acrostic in the first stanza, and is formed from the initial letters of the words **מקדש**, **שמר** and **הרבה**. Each stanza of the poem **כל מקדש** consists of four verses, the last of which being a quotation from the Bible. The quotations are taken from Numbers 1:52; I Kings 8:56; Psalm 118:24; Genesis 2:2; Exodus 12:47; Psalm 36:9; I Samuel 14:41. Beginning with the second stanza; the poem is alphabetically arranged. The last stanza, which completes the

מִשׁוּךְ חֲסִדָּה לִידְעִיה אֵל קִנּוּא וְנוֹקֵם, נוֹטְרֵי יוֹם הַשְּׁבִיעִי
זְכוּר וְשִׁמּוֹר לְהֶקֶם, שְׁמַחֲם בְּבִנְיָן שָׁלֵם וּבְאוֹר פִּגְיָה תִּבְחִיָּקֵם,
יְרִנּוּ מִדְּשֵׁן בֵּיתָה וְנַחַל עֲרֻנָּה תִשָּׁקֵם.

עֲזוֹר לְשׁוֹבְתִים בְּשִׁבְעֵי בְּחֵרִישׁ וּבְקִצִּיר לְעוֹלָמִים,
פּוֹסְעִים בּוֹ פְּסִיעָה קִטְנָה סוֹעֲדִים בּוֹ לְבָרָה שְׁלֹשׁ פְּעָמִים,
צִדְקָתָם תִּפְתָּהֵר בְּאוֹר שִׁבְעַת הַיָּמִים, יי אֱלֹהֵי יִשְׂרָאֵל הִבֵּה
תָּמִים.

מְנוּחָה וְשִׁמְחָה אוֹר לְיְהוּדִים, יוֹם שְׁבַתוֹן יוֹם מַחְמָדִים, שׁוֹמְרֵי
וְזוֹכְרֵי הַקָּדוֹשׁ מְעִידִים, כִּי לְשִׁשָּׁה כָּל בְּרוּאִים וְעוֹמְדִים.

שְׁמֵי שָׁמַיִם אֶרֶץ וַיָּמִים, כָּל צָבָא מְרוֹם גְּבוּהִים וְרָמִים, שֶׁנִּין
וְאָדָם וְחַיִּת רְאֵמִים, כִּי בִיָּה יי צוֹר עוֹלָמִים.

הוּא אֲשֶׁר רָבַד לָעַם סִגְלוֹתוֹ, שְׁמּוֹר לְקִדְשׁוֹ מִבֵּא וְעַד צֵאתוֹ,
שְׁבַת קִדְשׁ יוֹם חֲמֻדָּתוֹ, כִּי בּוֹ שְׁבַת מְכָל מְלָאכָתוֹ.

בְּמִצְוֹת שְׁבַת אֵל יִחְלִיצֶהָ, קוֹם קְרָא אֱלֹוֹ יָחוּשׁ לְאַמְצָהָ,
נִשְׁמַת כָּל חַי וְגַם נַעֲרִיצָהָ, אֲכַל בְּשִׁמְחָה כִּי בְּכָר רָצָהָ

בְּמִשְׁנֶה לָחֵם וְקִדּוּשׁ רַבָּה, בְּרַב מִטְעָמִים וְרוּחַ נְדִיבָהָ, יִזְכּוּ
לְרַב טוֹב מִתַּעֲנוּגִים בָּהָ, בְּבִיאַת גּוֹאֵל לְעוֹלָם הַבָּא.

alphabet, may be supplied from Mahzor Vitry (page 147) where the entire poem is cited. The last stanza, according to Mahzor Vitry, reads:

קִדְשֵׁם בְּמִצְוֹתֶיה וְטַהֲרֵם בְּעֲצָם הַשָּׁמַיִם לְטַהֵר
רוּחָה וְתִינַחְמוּ בְּבִתְּמָה תִּדְרַד בְּבִקְעָה מִן הַהָר
שְׁבַתָּם חֲשִׁכִּים בְּנִחְלַת הַסִּפֵּה
בְּנִחְלִים נָטִיו עֲלֵי נֶהָר (Numbers 24:6).

מנוחה ושמה is an acrostic, the initial letters of the first three stanzas forming the author's name, משה. The unidentified poet speaks of the Sabbath as a

Grant thy love to those who know thee, O God,
Those who keep the laws of the seventh day;
Cheer them, show them thy grace, rebuild Zion,
Let them eat and drink of thy land's delights.

Ever help those who rest on the Sabbath,
Taking small strides and saying grace thrice;
May their goodness shine sevenfold strong!
O Lord, God of Israel, declare the right.

Repose and gladness, a light to the Jews,
The day of Sabbath is a day of bliss;
Those who observe it give testimony
That in six days all things were created:

The highest heavens, the land and the seas,
All the celestial hosts, lofty and great,
Sea-monster as well as man and wild beast;
Indeed, God is Creator of all worlds.

He it is who bade his chosen people:
Keep it holy from sunset to sunset;
The holy Sabbath is his beloved day,
For on it he rested from all his work.

By the Sabbath command God makes you strong;
Arise, call upon him; soon will he strengthen you;
Read the prayers, *Nishmath* and *Kedushah*,
Then eat with joy, for he is pleased with you.

Recite the day's *Kiddush* over twin loaves;
Be generous with abundant dainties;
All who enjoy the Sabbath shall merit
The future world when the redeemer comes.

day of rest and joy to those who recite the *Kiddush*, proclaiming that God created the universe in six days. He concludes with a wish for a speedy deliverance of those who observe the Sabbath properly.

יָהּ רַבּוֹן עָלַם וְעֶלְמַיָּא, אַנְתָּ הוּא מַלְכָּא מְלִיךְ מַלְכְּיָא, עוֹבֵד
גְּבוּרְתָּךְ וְתַמְהִיָּא, שְׁפֹר קַדְמִי לְהַחְיֶיךָ.

יָהּ רַבּוֹן עָלַם וְעֶלְמַיָּא, אַנְתָּ הוּא מַלְכָּא מְלִיךְ מַלְכְּיָא.

שְׁבַחְתִּין אֲסֹדֶר צִפְרָא וְנִמְשָׂא, לֵךְ אֱלֹהָא קַדִּישָׁא דִּי בְרָא כָל
נִפְשָׂא, עִירִין קַדִּישִׁין וּבְנֵי אֲנָשָׂא, חֵינֵת בְּרָא וְעוֹפֵי שְׁמַיָּא.

יָהּ רַבּוֹן עָלַם וְעֶלְמַיָּא, אַנְתָּ הוּא מַלְכָּא מְלִיךְ מַלְכְּיָא.

בְּרַבְרִין עוֹבְדֵיךְ וְתַקִּיפִין, מְכַד רַמַּיָּא וְנִמְדָּא בְּפִיפִין, לוֹ וְחַיָּא
גְּבֵר שְׁנִין אֲלָפִין, לֹא יַעַל גְּבוּרְתָּךְ בְּחַשְׁבִּנְיָא.

יָהּ רַבּוֹן עָלַם וְעֶלְמַיָּא, אַנְתָּ הוּא מַלְכָּא מְלִיךְ מַלְכְּיָא.

אֱלֹהָא דִּי לֹה יִקְר וְרַבּוּתָא, פִּרְק יֵה עֲנָד מַפֵּס אַרְיוּתָא, וְאַפֵּק
יֵת עַמָּךְ מִגּוֹ גְּלוּתָא, עַמָּךְ דִּי בְּחֶרֶת מִכָּל אַמְיָא.

יָהּ רַבּוֹן עָלַם וְעֶלְמַיָּא, אַנְתָּ הוּא מַלְכָּא מְלִיךְ מַלְכְּיָא.

לְמַקְדָּשְׁךָ תוֹב וּלְקִלְעֶשׁ קַדִּישִׁין, אֲתֵר דִּי בֵּה יִחְדִּין רוּחִין וְנִפְשִׁין,
וְיִזְמְרוּן לֵךְ שִׁירִין וְרַחֲשִׁין, בִּירוּשָׁלַם קַרְתָּא דְּשַׁפְרֵיָּא.

יָהּ רַבּוֹן עָלַם וְעֶלְמַיָּא, אַנְתָּ הוּא מַלְכָּא מְלִיךְ מַלְכְּיָא.

יָהּ רַבּוֹן was written in Aramaic by Rahhi Israel Najara, one of the most prolific Hebrew writers of the sixteenth century. His signature is seen in the initials of the five stanzas of this beautiful poem. At the end of the sixteenth century, he published a second and enlarged edition of his *Zemiroth Yisrael*, comprising three hundred and forty-six poems, which soon became the most popular songbook among the Jewish communities in the Orient. He was familiar with several languages, and was inspired by the kabbalistic school of Rahhi Isaac Luria at Safed, Palestine. His song *Yah Ribbon*, which

Lord, eternal Master of worlds,
Thou art the supreme King of kings.
Thy mighty acts and wondrous deeds
It is my pleasure to declare.

Lord, eternal Master. . .

Morning and evening I praise thee,
Holy God, who didst form all life:
Saered spirits, human beings,
Beasts of the field, birds of the sky.

Lord, eternal Master. . .

Great and mighty are thy deeds,
Humbling the proud, raising the meek
Were man to live a thousand years,
Yet he could not recount thy might:

Lord, eternal Master. . .

O God of glory and greatness,
Save thy flock from the lions' jaws;
Free thy people from captivity,
Thy people chosen from all nations:

Lord, eternal Master. . .

Return to thy most holy shrine,
The place where all souls will rejoice
And sing melodie hymns of praise—
Jerusalem, city of beauty.

Lord, eternal Master. . .

contains no allusion to the Sabbath, is chanted on Friday evenings all over the world. After describing the wonders of God's creation, the poet concludes with a prayer that God may redeem Israel and restore Jerusalem, the city of beauty. שמר קרמי להחיה and other phrases are borrowed from Daniel 3:32-33.

צור מִשְׁלֹ אֶבְלָנוּ בָּרְכוּ אֱמוּנִי, שְׂבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
 הֵן אֶת עוֹלָמוֹ, רוֹעֵנוּ אֲבִינוּ, אֶבְלָנוּ אֶת לַחֲמוֹ, וְיֵנוּ שְׁתֵּנוּ,
 עַל כֵּן נִזְדָּה לְשִׁמּוֹ, וְנִהְלָלוּ בְּפִינוּ, אֶבְרָנוּ וְשִׁנֵּנוּ, אִין קְדוֹשׁ בְּיִי.
 צור מִשְׁלֹ אֶבְלָנוּ בָּרְכוּ אֱמוּנִי, שְׂבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.

בְּשִׁיר וְקוֹל תוֹדָה, נִבְרַךְ לֵאלֹהֵינוּ, עַל אֶרֶץ חֲמֻדָּה,
 שֶׁהִנְחִיל לְאֲבוֹתֵינוּ, מִזֶּהוּ וְנִזְדָּה הַשְׂבִּיעַ לְנַפְשֵׁנוּ, חֲסִידוֹ נִבְרַ
 עֲלֵינוּ, וְאַמֶּת יי.

צור מִשְׁלֹ אֶבְלָנוּ בָּרְכוּ אֱמוּנִי, שְׂבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.

רַחֵם בְּחֲסִידָה, עַל עַמּוֹ צוּרֵנוּ, עַל צִיּוֹן מִשְׁכַּן כְּבוֹדָה,
 זְבוּל בֵּית תַּפְאֲרֹתֵינוּ בְּיָדֶיךָ עֲבָדָה, יְבֹא וְיִנְאַלְנוּ, רוּחַ אֲפִינוּ,
 מְשִׁיחַ יי.

צור מִשְׁלֹ אֶבְלָנוּ בָּרְכוּ אֱמוּנִי, שְׂבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.

יִבְנֶה חֲמֻקְדֵּשׁ, עִיר צִיּוֹן תְּמִלָּא, וְשֵׁם נָשִׂיר שִׁיר חֲדָשׁ,
 וּבִרְנִינָה נִעְלָה, הִרְחֵמוּן חֲמֻקְדֵּשׁ, וְתִבְרַךְ וְיִתְעַלָּה, עַל כּוֹס יֵין
 מְלָא, בְּבִרְכַּת יי.

צור מִשְׁלֹ אֶבְלָנוּ בָּרְכוּ אֱמוּנִי, שְׂבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.

צור is of unknown authorship. This poem is an introduction to the grace recited after the meal. Its four stanzas contain the substance of that prayer. The first stanza is based on the first paragraph of the grace; the second stanza relates to the second paragraph of the grace (וְזֵדָה); the third stanza corresponds to the third paragraph of the grace (וְעַל יִרְשָׁלַיִם); and the fourth stanza has reference to the grace recited over a cup of wine. This poem, though it has no bearing on the Sabbath, is not used on the busy weekdays.

My comrades, bless the Lord whose food we ate!
We ate and have some left, as God has said.

He feeds his world—our Shepherd, our Father;
His was the bread we ate, his the wine we drank;
Hence, let us thank and praise him with our lips,
Chanting: There is none holy like the Lord!

My comrades, bless the Lord : : :

We praise our God with song and thanksgiving
For the good land he gave to our fathers
And for the ample sustenance he grants us,
Great is his love to us; the Lord is true.

My comrades, bless the Lord . . .

Our God, O have mercy on thy people,
On Zion thy shrine and our splendid home;
May David's scion come to redeem us,
The Lord's anointed, the breath of our life:

My comrades, bless the Lord . . .

Let the shrine be restored, Zion refilled,
That we may come up singing a new song;
Blessed be the Merciful, Holy One,
Over the brimful eup of wine, God's gift.

My comrades, bless the Lord . . .

ברכו אמת corresponds to the introductory phrase רבותי וברך, inviting the table companions to recite the grace. אמת my faithful friends. 'כבר ה' refers to II Kings 4:43 (אכל ורחמי). Other biblical references are: I Samuel 2:2; Jeremiah 3:19; 33:15; Lamentations 4:20; Isaiah 63:15; 33:5. ובר עליו חסדו, ואמת ה' לעולם is Psalm 117:2 transposed, which reads: ובר עליו חסדו, ואמת ה' לעולם.

שחרית לשבת ויום טוב

The preliminary morning service (pages 11-51) is read as on weekdays.

דברי הימים א טו, ח-לו

הודו לַיְי, קראו בשמו, הודיעו בעמים עלילותיו. שירו לו, זמרו לו, שִׁיחוּ בְכֵל נִפְלְאוֹתָיו. הִתְהַלְלוּ בַשֵּׁם קִדְשׁוֹ; יִשְׁמַח לֵב מְבַקְשֵׁי יְיָ. דִּרְשׁוּ יְיָ וְעֹזוֹ, בִּקְשׁוּ כִנּוּי תְּמוּדָה. זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְתּוֹ וּמִשְׁפָּטֵי כִּיחוֹ. זָרַע יִשְׂרָאֵל עֲבָדוֹ, בְּנֵי יַעֲקֹב בַּחֲדָרָיו. הוּא יְיָ אֱלֹהֵינוּ, בְּכֵל הָאָרֶץ מִשְׁפָּטָיו. זָכְרוּ לַעֲוֹלָם בְּרִיתוֹ, דְּבַר צִוְּהָ לְאַלְפֵי דוֹר. אֲשֶׁר בָּרַת אֶת אֲבֹתָהֶם, וּשְׁבוּעָתוֹ לְיִצְחָק. וַיַּעֲמִידָהּ לַיַּעֲקֹב לְחֵק, לְיִשְׂרָאֵל בְּרִית עוֹלָם. לֵאמֹר, לָךְ אֶתֵּן אֶרֶץ כְּנָעַן, חֶבְל נִחְלָתְכֶם. בַּהֲיוֹתְכֶם מִתִּי מִסָּפֶר, כְּמַעֲט וְגָרִים בָּהּ. וַיִּתְּנֵלְכוּ כְּגוֹי אֶל גּוֹי, וּמִמְמַלְכָּה אֶל עַם אֲחֵר. לֹא הָיִיתָ לְאִישׁ לַעֲשָׂקְכֶם, וַיִּזְכֹּכְתָּ עֲלֵיהֶם מְלָכִים. אֵל תִּנְעֻז בְּמִשְׁיחִי, וּבִגְבִיאִי אֵל תִּקְרֻעוּ. שִׁירוּ לַיְי כָּל הָאָרֶץ, בְּשִׁירוֹ מִיּוֹם אֵל יוֹם יִשְׁוּעָתוֹ. סִפְרוּ בְּגוֹיִם אֶת כְּבוֹדוֹ, בְּכֵל הָעַמִּים נִפְלְאוֹתָיו. כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל כָּל אֱלֹהִים. כִּי כָל אֱלֹהֵי הָעַמִּים אֱלֹהִיִּים, וַיִּשְׁמְיֵם עָשָׂה. הוֹד וְהָדָר לְפָנָיו, עֹז וַחֲדָוָה בְּמִקְוָמוֹ. הָבוּ לַיְי מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיְי כְּבוֹד וְעֹז. הָבוּ לַיְי כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבָאוּ לְפָנָיו, הִשְׁתַּחֲווּ לַיְי בַּהֲדָרַת קִדְשׁוֹ. חִילֹו מִלְּפָנָיו כָּל הָאָרֶץ, אֵף תִּכּוֹן תִּבְל כָּל תְּמוּנָה. יִשְׁמַחוּ הַשָּׁמַיִם וְתִגְלֵי הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יְיָ מְלֹךְ. יִרְעֵם הַיָּם וּמִלְּאוּ, יַעֲרֵץ הַשָּׂדֶה וְכָל אֲשֶׁר בּוֹ. אֲזִי יִרְנְנוּ עַצִּי הַיַּעַר, מִלְּפָנָיו יְיָ, כִּי בָא לְשִׁפּוֹט אֶת הָאָרֶץ. הוֹדוּ לַיְי כִּי טוֹב, כִּי לַעֲוֹלָם חֲסִדוֹ. וַיֹּאמְרוּ, הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו, וְקַבְּלֵנוּ וְתַצִּילֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קִדְשְׁךָ, לְהִשְׁתַּבַּח בְּתוֹהֲלֶיךָ.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

The preliminary morning service (pages 12-52) is read as on weekdays.

I Chronicles 16:8-36

Give thanks to the Lord, call upon his name; make known his deeds among the peoples. Sing to him, sing praises to him; speak of all his wonders. Take pride in his holy name; let the heart of those who seek the Lord rejoice. Inquire of the Lord and his might; seek his presence continually. Remember the wonders he has done, his marvels, and the judgments of his mouth, O descendants of Israel his servant, children of Jacob, his chosen. He is the Lord our God; his judgments are over all the earth. Remember his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant, saying: "To you I give the land of Canaan as the portion of your possession." While they were but a few men, very few, and strangers in it; when they went about from nation to nation and from realm to realm, he permitted no man to oppress them, and warned kings concerning them: "Touch not my anointed, and do my prophets no harm!" Sing to the Lord, all the earth; proclaim his salvation day after day. Recount his glory among the nations, and his wonders among all the peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the peoples are mere idols, but the Lord made the heavens. Majesty and beauty are in his presence; strength and joy are in his sanctuary. Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and strength. Give to the Lord the honor due to his name; bring an offering and come before him; worship the Lord in holy array. Tremble before him, all the earth; indeed, the world is firm that it cannot be shaken. Let the heavens rejoice, let the earth exult, and let them say among the nations: "The Lord is King!" Let the sea and its fulness roar; let the field and all that is therein rejoice. Then let the trees of the forest sing before the Lord, for he comes to rule the world. Praise the Lord, for he is good; for his kindness endures forever. And say: "Save us, O God of our salvation, gather us and deliver us from the nations, to give thanks to thy holy name, to

ברוך יי אלהי ישראל מן העולם ועד העולם; ויאמרו כל
העם אמן והלל ליי.

רוֹמְמוּ יי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַדָּם בְּגִלּוֹי, קְדוֹשׁ הוּא.
רוֹמְמוּ יי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַר קְדִשׁוֹ, בִּי קְדוֹשׁ יי אֱלֹהֵינוּ.
וְהוּא רַחוּם, יִכְפֹּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהַשִּׁיב אָפוֹ,
וְלֹא יַעִיר כָּל חַמּוֹתָיו. אַתָּה, יי, לֹא תִכְלֹא בַחֲמִיךָ מוֹמָעִי, חֲסִידְךָ
נֶאֱמַתָּה תִּמְוִיד יִצְרָאֵל. זָכֹר בַּחֲמִיךָ יי, בַּחֲסִידְךָ, בִּי מֵעוֹלָם
הַמָּה. הִנּוּ עוֹ לֹאֱלֹהִים, עַל יִשְׂרָאֵל נִאֲוָתוֹ, וְעוֹ בַּשְּׁחָקִים. נוֹרָא
אֱלֹהִים מִמֶּקְדָּשְׁךָ; אֵל יִשְׂרָאֵל, הוּא נוֹתֵן עוֹ וְתַעֲצָמוֹת לְעַם;
בָּרוּךְ אֱלֹהִים. אֵל נִקְמּוֹת, יי, אֵל נִקְמּוֹת, הוֹפִיעַ. הַנְּשֹׂא, שִׁפְט
הָאָרֶץ, הַשֵּׁב גָּמוּל עַל גָּאִים. לִי הוֹשִׁיעָה, עַל עַמְּךָ בְּרַבְתָּךְ
סֶלָה. יי צְבָאוֹת עֲמָנִי, מִשְׁבֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה. יי צְבָאוֹת,
אֲשֶׁרִי אָדָם בָּטַח בְּךָ. יי, הוֹשִׁיעָה; הַמִּלְחָה יַעֲנֵנִי בְיוֹם קְרָאֵנִי.
ו הוֹשִׁיעָה אֶת עַמְּךָ, וּבְרַךְ אֶת נַחֲלֹתְךָ, וְרַעַם וְנִשְׂאֵם עַד
הָעוֹלָם. נִפְשָׁנוּ חִבָּתָה לִי, עֲזָרְנוּ וּמִנְּנָנוּ הוּא. בִּי בּוֹ יִשְׁמַח
לִבֵּנוּ, בִּי בָשָׂם קְדִשׁוֹ בְּטָהֲנוּ. יְהִי חֲסִידְךָ יי עֲלֵינוּ, בְּאֲשֶׁר יִתְלַנֵּן
לָךְ. הִרְאֵנוּ יי חֲסִידְךָ, וְיִשְׁעָה תִתֵּן-לָנוּ. קוֹמָה עֲזָרְתָה לָנוּ,
וּפָדְנוּ לְמַעַן חֲסִידְךָ. אֲנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶה מֵאֲרָץ מִצְרַיִם,
הַרְחֹב-פִּיךָ נֶאֱמַלְאָהוּ. אֲשֶׁרִי הָעַם שִׁבְכָה לוֹ, אֲשֶׁרִי הָעַם שִׁנִּי
אֱלֹהִיו. Reader נֶאֱנִי בַּחֲסִידְךָ בְּטָהֲתִי; יָגֵל לִבִּי בִּישׁוּעָתְךָ;
אֲשִׁירָה לִי, בִּי גָמַל עָלִי.

ההלים ל

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד. אַרְוֹמְמָה, יי, בִּי רְלִיתָנִי,
וְלֹא שְׁמַחַת אִיבֵי לִי. יי אֱלֹהֵי, שׁוּעָתִי אֱלֹהֵי וְתַרְפָּאֵנִי. יי,
הַעֲלִיתָ מִן שְׂאוֹל נַפְשִׁי, חַיִּיתָנִי מִיָּרֵד בּוֹר. זָמְרוּ לִי חֲסִידֶיךָ,

glory in thy praise." Blessed be the Lord, the God of Israel, from eternity to eternity. Then all the people said "Amen" and praised the Lord.

Exalt the Lord our God, and worship at his footstool—holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. Thou, O Lord, wilt not hold back thy mercy from me; thy kindness and thy faithfulness will always protect me. Remember thy mercy, O Lord, and thy kindness, for they have been since eternity. Give honor to God, whose majesty is over Israel, whose glory is in the skies. Feared art thou, O Lord, from thy sanctuary; the God of Israel gives strength and power to his people. Blessed be God! God of vengeance, O Lord, God of vengeance, appear! Arise, O Ruler of the world, and render to the arrogant what they deserve. Salvation belongs to the Lord; thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. Save thy people and bless thy heritage; tend them and sustain them forever. Our soul waits for the Lord; he is our help and our shield. Indeed, our heart rejoices in him, for in his holy name we trust. May thy kindness, O Lord, rest on us, as our hope rests in thee. Show us thy kindness, O Lord, and grant us thy salvation. Arise for our help, and set us free for thy goodness' sake. I am the Lord your God, who brought you up from the land of Egypt; open your mouth and I will fill it. Happy the people that is so situated; happy the people whose God is the Lord. I have trusted in thy kindness; may my heart rejoice in thy salvation. I will sing to the Lord, because he has treated me kindly.¹

Psalm 30

A psalm, a song for the dedication of the house; by David.

I extol thee, O Lord, for thou hast lifted me up, and hast not let my foes rejoice over me. Lord my God, I cried to thee, and thou didst heal me. O Lord, thou hast lifted me up from the grave; thou hast let me live, that I should not go down to the grave. Sing

¹ *Psalms* 99:5, 9; 78:38; 40:12; 25:6; 68:35-36; 94:1-2; 3:9; 46:8; 84:13; 20:10; 28:9; 33:20-22; 85:8; 44:27; 81:11; 144:15; 13:6

והודו לְזָכָר קָדְשׁוֹ. כִּי רָנַע בְּאַפּוֹ, חַיִּים בְּרָצוֹנוֹ; בְּעָרֵב יָלִין
בְּכִי, וּלְבָקָר רָנָה. וְאַנִּי אֲמַרְתִּי בְשִׁלּוּי, בַּל אֲמוֹשׁ לְעוֹלָם. יי,
בְּרָצוֹנָה הַעֲמַדְתָּה לְהַרְרִי עוֹ; הַסְתַּרְתָּ בְּנִיָּה, הָיִיתִי נִבְהָל.
אֵלֶיךָ יי אֶקְרָא, וְאֵל אֲדַנִּי אֶתְחַנֵּן. מַה בָּצַע בְּדַמִּי, בְּרַדְתִּי
אֵל שָׁחַת; הַיּוֹדֵךְ עָפָר, הַנִּגִּיד אֶמְתָּךְ. שָׁמַע יי וַחֲנִנִי; יי, הִנֵּה
עֹזֵר לִי. הַפִּכְתָּ מִסִּפְדִּי לְמַחֲוֹל לִי; פִּתְחֹתַי שָׁקִי וַתִּתְּנֵנִי
שְׂמִיחָה. לְמַעַן יִזְמְרֶךָ בְּבוֹד, וְלֹא יִדָּם; יי אֱלֹהֵי, לְעוֹלָם אֲוִדָּךְ.

יי מַלְאֲךְ, יי מַלְאֲךְ, יי יְמַלְאֲךָ לְעוֹלָם וָעֶד.

יי מַלְאֲךְ, יי מַלְאֲךְ, יי יְמַלְאֲךָ לְעוֹלָם וָעֶד.

וְהָיָה יי לְמַלְאֲךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
וְשִׁמוֹ אֶחָד.

הוֹשִׁיעֵנו, יי אֱלֹהֵינוּ, וְנִבְצְנוּ מִיַּד-הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם
קָדְשְׁךָ, לְהִשְׁתַּבַּח בְּתִהְלָתְךָ. בְּרוּךְ יי אֱלֹהֵי יִשְׂרָאֵל, מִן
הָעוֹלָם וְעַד הָעוֹלָם; וְאָמַר כָּל הָעָם אָמֵן, הַלְלוּיָהּ. כָּל
הַנִּשְׁמָה תִּתְהַלֵּל יָהּ; הַלְלוּיָהּ.

תהלים יט

לְמִנְצָתָם, מִזְמוֹר לְדָוִד. הַשָּׁמַיִם מְסַפְּרִים בְּבוֹד אֵל, וּמַעֲשֵׂה
יָדָיו מַגִּיד הַתְּקִיעַ. יוֹם לַיּוֹם נִבְיַע אֱמֶר, וְלַיְלָה לְלִילָה יִתְּנָה
דָּעַת. אֵין אֱמֶר וְאֵין דְּבָרִים, בְּלִי נִשְׁמָע קוֹלָם. בְּכָל הָאָרֶץ
יֵצֵא קוֹם, וּבִקְצֵה תִבֵּל מְלִיָּהֶם; לְשִׁמְשׁ שָׁם אֶהֱל בָּהֶם. וְהוּא
בְּחֶתֶן יֵצֵא מִחֻפָּתוֹ, וְיִשֵּׁשׁ בְּגִבּוֹר לְרוּץ אֶרֶץ. מִקְצֵה הַשָּׁמַיִם
מוֹצֵא, וְתִקְוַתוֹ עַל קְצוֹתָם, וְאֵין נִסְתָּר מִחֻפָּתוֹ. תוֹרַת יי
תְּמִימָה, מְשִׁיבַת נֶפֶשׁ; עֲדוֹת יי נֶאֱמָנָה, מַחְבִּימַת פֶּתִי. פִּקּוּדֵי
יי יִשְׁרָיִם, מְשִׁמְחֵי לֵב; מִצְּוֹת יי בְּרָה, מְאִירַת עֵינָיִם. יִרְאֵת יי
מְהוֹרָה, עוֹמְדַת לְעַד; מְשַׁפְּטֵי יי אֶמֶת, צָדִיקוֹ יִתְּדוּ. הַנִּחְמָדִים

to the Lord, you who are godly, and give thanks to his holy name. For his anger only lasts a moment, but his favor lasts a lifetime; weeping may lodge with us at evening, but in the morning there are shouts of joy. I thought in my security I never would be shaken. O Lord, by thy favor thou hadst established my mountain as a stronghold; but when thy favor was withdrawn, I was dismayed. To thee, O Lord, I called; I appealed to my God: "What profit would my death be, if I went down to the grave? Will the dust praise thee? Will it declare thy faithfulness? Hear, O Lord, and be gracious to me; Lord, be thou my helper." Thou hast changed my mourning into dancing; thou hast stripped my sackcloth and girded me with joy; so that my soul may praise thee, and not be silent. Lord my God, I will thank thee forever.

The Lord is King, was King, and shall forever be King.

"The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."¹

Save us, Lord our God; gather us from the nations, to give thanks to thy holy name, to triumph in thy praise. Blessed be the Lord God of Israel from eternity to eternity! All the people said *Amen* and praised the Lord.

Let everthing that has breath praise the Lord. Halleluyah, praise the Lord.²

Psalm 19

For the Choirmaster; a psalm of David. The heavens proclaim the glory of God; the sky declares his handiwork. Day unto day pours forth speech, and night unto night reveals knowledge. There is no speech, there are no words; unheard is their voice. Yet their message extends through all the earth, and their words reach the end of the world. In the heavens he has pitched a tent for the sun, which is like a bridegroom coming out of his chamber, like an athlete rejoicing to run the course. It sets out from one end of the heaven, and round it passes to the other end, and there is nothing hidden from its heat. The Lord's Torah is perfect, refreshing the soul; the Lord's testimony is trustworthy, teaching the simple man wisdom. The Lord's precepts are right, gladdening the heart; the Lord's commandment is clear, enlightening the eyes. The Lord's faith is pure, enduring forever; the Lord's judgments are true, they are altogether just. They are more desirable than gold, than much rare gold; sweeter are they than honey, than

¹*Zechariah 14:9. 2**1 Chronicles 16:35-36; Psalms 150:6.*

מִזֶּהָב וּמִפֶּזֶז רָב, וּמִחוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים. גַּם עֲבָדֶיךָ נִזְהָר
בָּהֶם, בְּשִׁמְרָם עֲקֹב רָב. שְׁנֵי־אֹזֹת מִי יָבִין; מִנְסֻתָרוֹת נִקְנִי. גַּם
מִזֹּדִים חֲשָׁד עֲבָדֶיךָ, אֵל יִמְשְׁלוּ בִי; אֲזִי אֵיחָם, וְנִקִּיתִי מִפֶּשַׁע
רָב. Reader יִהְיוּ לְרִצּוֹן אֱמֹרֵי פִי וְחֲגִיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי
וְגֹאֲלִי.

ההלים לו

רִנְנוּ צְדִיקִים בְּיְיָ, לִישָׁרִים נֶאֱמָה תְהִלָּה. הוֹדוּ לַיְיָ בְּכִנּוֹר,
בְּנֶגֶל עֲשׂוֹר וּמְרוּ לוֹ. שִׁירוּ לוֹ שִׁיר הַקֹּדֶשׁ, הִיטִיבוּ נֶגֶן בְּתִרְעוּתָה.
כִּי יֵשֶׁר דְּבַר יְיָ, וְכָל מַעֲשָׂהוּ בְּאֱמוּנָה. אֱהָב צִדְקָה וּמִשְׁפָּט,
חֶסֶד יְיָ מְלֵאכָה הָאָרֶץ. בִּדְבַר יְיָ שָׁמַיִם נַעֲשׂוּ, וּבְרִיחַ בְּיוֹ כָּל
צָבָאִם. כִּי־ס בְּגֵד מִי הַיָּם, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת. יִירָאוּ מִי
כָּל הָאָרֶץ, מִמּוֹנֵי יְגֻרוֹ כָּל יֹשְׁבֵי תֵבֶל. כִּי הוּא אָמַר וַיְהִי, הוּא
צִוָּה וַיַּעֲמֹד. יְיָ הַפִּיר עֲצַת נָוִים, הִנִּיא מִחֻשְׁבוֹת עַמִּים. עֲצַת
יְיָ לְעוֹלָם תַּעֲמֹד, מִחֻשְׁבוֹת לִבּוֹ לְדֹר וָדֹר. אֲשֶׁר־יִהְיֶה אֲשֶׁר
יְיָ אֱלֹהֵינוּ, הָעַם בָּחַר לְנִחְלָה לוֹ. מִשְׁמֵי־הַיָּם יְיָ, רָאָה אֶת
כָּל בְּנֵי הָאָדָם. מִמִּכּוֹן שְׁבִתוֹ הַשְׁגִּיחַ, אֵל כָּל יֹשְׁבֵי הָאָרֶץ.
הַיָּצַר יָחַד לָבָם, הַמִּבִּין אֵל כָּל מַעֲשֵׂיהֶם. אֵין הַמִּלְחָה נוֹשֵׁעַ
בְּרֶב־חַיִל, נִבּוֹר לֹא יִנָּצַל בְּרֶב־כֹּחַ. שֶׁקֶר חֶסֶס לְהַשְׁוִיעַ,
וּבְרֶב חַיִל לֹא יִמְלֹט. הִנֵּה עֵין יְיָ אֵל יִרְאִיו, לְמִנְחָלִים
לְחַסְדּוֹ. לְהַצִּיל מִמּוֹת נִפְשָׁם, וּלְחַיּוֹתָם בְּרַעֲב. נִפְשָׁנו חֲבֵתָה
לַיְיָ, עֲזָרְנוּ וּמִגֻּנָּנוּ הוּא. Reader כִּי בּוֹ יִשְׁמַח לִבְנוֹ, כִּי בְשֵׁם
קִדְשׁוֹ בְּטַחָנוּ. יְהִי חֶסֶדֶךָ יְיָ עָלֵינוּ, בְּאֲשֶׁר יִחְלָנוּ לָךְ.

Psalm 33 is a hymn of praise called forth by some national deliverance. The opening call to praise is followed by a description of God's righteous rule and creative omnipotence. He is to be praised for his choice and care of Israel; whose protection does not depend on military power but on God.

honey from the honeycomb. Thy servant is indeed careful with them; in keeping them there is great reward. Yet who discerns his own errors? Of unconfessed faults hold me guiltless. Restrain thy servant also from wilful sins; let them not have dominion over me; then shall I be blameless, and I shall be clear of great transgression. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Psalm 33

Rejoice in the Lord, you righteous; it is fitting for the upright to give praise. Give thanks to the Lord with the harp; sing to him with the ten-stringed lute. Sing a new song to him; play skillfully amid shouts of joy. The word of the Lord is right; all his work is done with faithfulness. He loves righteousness and justice; the earth is full of the Lord's kindness. By the word of the Lord the heavens were made, and all their host by the breath of his mouth. He gathers the waters of the sea as a heap; he places the deeps in storehouses. Let all the earth revere the Lord; let all the inhabitants of the world stand in awe of him. For he spoke, and the world came into being; he commanded, and it stood firm. The Lord annuls the counsel of nations; he foils the plans of peoples. But the Lord's purpose stands forever; his plans are through all generations. Happy is the nation whose God is the Lord, the people he has chosen for his possession. From heaven the Lord looks down; he sees all of mankind. From his abode he looks carefully on all the inhabitants of the earth. It is he who fashions the hearts of them all, he who notes all their deeds. A king is not saved by the size of an army; a warrior is not rescued by sheer strength. Vain is the horse for victory; nor does it afford escape by its great strength. The eye of the Lord rests on those who revere him, those who hope for his kindness, to save them from death and to keep them alive in famine. Our soul waits for the Lord; he is our help and our shield. In him our heart rejoices; in his holy name we trust. May thy kindness, O Lord, rest on us, even as our hope rests in thee.

תהלים לד

לְדָוִד, בְּשָׁנוֹתָיו אֶת טַעַמוֹ לָפָנַי אֲבִימֶלֶךְ, וַיִּנְגַּשְׁהוּ בַיָּדָהּ.
 אֲבָרְכָה אֶת יי בְּכָל עֵת; תִּמְדִּיר תִּהְיֶה בְּפִי.
 בִּי תִתְהַלֵּל נַפְשִׁי; יִשְׁמְעוּ עָנָוִים וַיִּשְׁמְחוּ.
 נִדְּלוּ לִי אֹתִי, וַיְרוֹמְמָה שְׁמוֹ יִתְדוּ.
 דָּרַשְׁתִּי אֶת יי וַעֲנֵנִי, וּמָכַל מְנוּרוֹנִי הִצִּילָנִי.
 הִבִּיטוּ אֵלָיו וַיִּנְהָרוּ, וּפְנֵיהֶם אֵל יִהְיֶה.
 זֶה עָנִי קָרָא וַיִּי שָׁמַע, וּמָכַל צָרוֹתָיו הוֹשִׁיעוּ.
 חָנָה מִלֵּאָה יי סָבִיב לִירְאָיו וַיִּתְלַצֵּם.
 טַעַמוֹ וַרְאוּ כִּי טוֹב יי; אֲשֶׁרִי תִגְבֵּר יִחְסֶה בּוֹ.
 יִרְאוּ אֶת יי, קִדְּשׁוּ, כִּי אֵין מַחְסוֹר לִירְאָיו.
 בְּפִירִים רָשׁוּ וַרְעִבוּ, וְדָרְשׁוּ יי לֹא יִחְסְרוּ כָּל טוֹב.
 לְבוּ בָנִים, שָׁמְעוּ לִי, יִרְאֵת יי אֶל מִדְּבָרָם.
 מִי הָאִישׁ הַתַּפִּיץ חַיִּים, אֲהַב יָמִים לְרֵאוֹת טוֹב.
 נִצַּר לְשׁוֹנֶה מָרַע, וּשְׁפָתָיו מִדְּבַר מִרְמָה.
 סוּר מָרַע וַעֲשֵׂה טוֹב, בִּקֵּשׁ שְׁלוֹם וַרְדִּפְהוּ.
 עֵינֵי יי אֵל צְדִיקִים, וְאָזְנוֹ אֵל שׁוֹעֲתֵם.
 פָּנֵי יי בְּעֵשִׂי רָע, לְהַכְרִית מֵאֶרֶץ זָכָרִם.
 צַעֲקוּ וַיִּי שָׁמַע, וּמָכַל צָרוֹתָם הִצִּילָם.
 קָרוֹב יי לְנִשְׁבָּרֵי לֵב, וְאֶת דְּבָאֵי רוּחַ יוֹשִׁיעַ.
 רַבּוֹת רַעוֹת צְדִיק, וּמָכַלִם יִצִּילֵנוּ יי.

Psalm 34 refers to the incident related in I Samuel 21:11-16 where the Philistine king, to whom David fled for refuge, is called Achish. Finding himself recognized as the slayer of Goliath, David feigned madness, and so escaped vengeance. The psalm is arranged alphabetically, except that the verse beginning with the letter ו is omitted and there is an additional verse at the end. יראו is pronounced ירי.

Psalm 34

A song of David, when he feigned madness before Abimelech,
who drove him out and he departed.

I bless the Lord at all times;
His praise is ever in my mouth.
My soul glories in the Lord;
The humble hear it and are glad.
Exalt the Lord with me,
And let us extol his name together.
I sought the Lord and he answered me,
And delivered me from all my fears.
Those who look to him are jubilant,
And they are never abashed.
This poor man cried, and the Lord heard him;
He saved him from all his troubles.
The angel of the Lord encamps
Around those who revere him, and rescues them:
Consider and see that the Lord is good;
Happy is the man who takes shelter with him.
Revere the Lord, you his holy people;
For those who revere him suffer no want.
Young lions may suffer want and hunger,
But those who seek the Lord shall lack nothing.
Come, children, listen to me;
I will teach you how to revere the Lord.
Who is the man that desires life,
And loves a long life of happiness?
Keep your tongue from evil,
And your lips from speaking falsehood.
Shun evil and do good;
Seek peace and pursue it.
The eyes of the Lord are toward the righteous;
And his ears are open to their cry.
The Lord's anger is set against evildoers,
To cut off their name from the earth.
When they cry, the Lord listens,
And delivers them from all their troubles.
The Lord is near to the broken-hearted,
And saves those who are crushed in spirit.
A good man may have many ills,
But the Lord delivers him from them all.

שומר כל עצמותיו, אחת מהנה לא נשברה.
 תמותה רשע רעה, ושנאי צדיק יאשמו.
 Reader פודה יי נפש עבדיו, ולא יאשמו כל החסידים בו.

תהלים צ

תפלה למשה, איש האלהים. ארני, מעון אתה היית לנו
 בדר נדר. בטחם הרים ילדו, ותחולל ארץ ויהל, ומעולם
 עד עולם אתה אל. תשב אנשי עד רבא, ותאמר שובו בני
 אדם. בי אלף שנים בעיניך ביום אתמול כי יעבד, ואשמורה
 בלילה. ורמחם, שנה יהיו; בבקר תחציר ויחלף. בבקר יציץ
 ויחלף, לערב ימולל ויבש. בי כלני באפה, ובחמתי נבדלנו.
 שם עונתינו לנגדה, עלמנו למאור פניך. בי כל ימינו פנו
 בעברתה, בלינו שנינו כמו הנה. ימי שנתינו בהם שבעים
 שנה, ואם בגבורת שמונים שנה, ורהבם עמל ואנו, בי גז חיש
 ונעפה. מי יודע עז אפה, וכידאפה עברתה. למנות ימינו בן
 הודע, ונבא לבב חכמה. שובה יי, עד מתי, והנחם על
 עבדיך. שבענו בבקר חסדה, ונרננה ונשמחה בכל ימינו.
 שמחנו בימות עניתנו, שנות ראינו רעה. Reader יראה אל
 עבדיך פעלה, ותחדה על בניהם. ויהי נעם ארני אלקינו
 עלינו, ומעשה ידנו בוננה עלינו, ומעשה ידנו בוננהו.

תהלים צא

ישב בסתר עליון, בצל שדי יתלונן. אמר לי, מחסי
 ומצודתי, אלהי אבטח בו. בי הוא יצילה מפח יקוש, מדבר

Psalm 90 contrasts the eternity of God with the brevity of human life, and ends with a prayer for God's forgiveness and favor.

He protects all his limbs,
 So that not one of them is broken.
 Evil destroys the wicked,
 And those who hate the righteous are doomed.
 The Lord saves the life of his servants;
 All who take shelter with him are never desolate.

Psalm 90

A prayer of Moses, the man of God. O Lord, thou hast been our shelter in every generation. Before the mountains were brought forth, before earth and world were formed—from eternity to eternity thou art God. Thou turnest man back to dust, and sayest: "Return, you children of man." Indeed, a thousand years in thy sight are like a day that passes, like a watch in the night. Thou sweepest men away and they sleep; they are like grass that grows in the morning. It flourishes and grows in the morning; in the evening it fades and withers. For we are consumed by thy anger; by thy wrath we are hurried away. Thou settest our iniquities before thee, and our guilty secrets are exposed in the light of thy presence. Indeed, all our days decline under thy displeasure; we spend our years like a fleeting sound. The length of our life is seventy years, or, by reason of strength, eighty years; their pride is only toil and futility, for it is speedily gone, and we fly away. Who knows the power of thy anger, to fear thee in proportion to thy displeasure? Teach us how to number our days, that we may attain a heart of wisdom. Relent, O Lord; how long? Relent as to thy servants. Satisfy us in the morning with thy kindness, that we may sing and rejoice throughout our days. Gladden us in proportion to the days wherein thou hast afflicted us, the years wherein we have seen evil. Let thy work be revealed to thy servants, and thy glory upon their children. May thy favor, Lord our God, rest on us; establish for us the work of our hands; the work of our hands establish thou.

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I say of the Lord: "He is my refuge and my fortress, my God, in whom I trust." Indeed, he will save you from the snare of the fowler, and from the destructive

Psalm 91 is termed שִׁיר שֶׁל פְּסָעִים, "a song against evil occurrences" (Shebuth 15b). It describes the safety of those who trust in God amid the perils of their journey through life. אֶרֶךְ יָמִים is repeated so that the number of verses of this psalm reaches a total of seventeen, the numerical value of טוֹב.

הוות. באֲבָרְתוֹ יִסֵּף לָךְ, וְתַחַת כְּנָפָיו תִּחְסֶה; צָנָה וְסִתְרָה
אִמָּתוֹ. לֹא תִירָא מִפֶּחַד לַיְלָה, מִחֵץ יַעֲוֹף יוֹמָם. מִדְּבַר בָּאֵפֶל
יִהְיֶה, מִקֶּטֶב יִשְׁוֹר צִהָרִים. יִפֹּל מִצִּדְּךָ אֵלֶיךָ, וּרְבִבָה מִיְּמִינֶךָ;
אֱלֹהֶיךָ לֹא יִנָּשׁ. רַק בְּעִינֶיךָ תִּבְיט, וְשִׁלְמַת רָשָׁעִים תִּרְאֶה. בִּי
אִתָּה, יְיָ, מִחֲסִי; עֲלִיּוֹן שָׁמַת מְעוֹנֶךָ. לֹא תֵאָנֶה אֱלֹהֶיךָ רָעָה,
וְנָנֶע לֹא יִקְרַב בְּאַחֲלֶךָ. בִּי מִלֵּאכָיו יִצְוֶה לָךְ, לְשִׁמְרֶךָ בְּכָל
דְּרָכֶיךָ. עַל בָּפִים יִשְׁאִינָה, בֶּן תִּגֹּף בְּאֶבֶן רִגְלָהּ. עַל שֹׁחַל
וְפִתָּן תִּדְרֹךְ, תִּרְמַס בְּפִיר וְתִנּוֹן. בִּי בִי הִשֵּׁק וְאַבְלֻטָּהוּ;
אֲשַׁבְּכֶהוּ בִי יַדַּע שְׁמוֹ. Reader יִקְרָאֵנִי וְאַעֲנֶהוּ, עֲמוֹ אֲנֹכִי
בְּצָרָה, אֲחַלְצָהוּ וְאַבְבְּרֶהוּ. אֲרֹךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאַרְאֶהוּ
בִּישׁוּעָתִי. אֲרֹךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאַרְאֶהוּ בִּישׁוּעָתִי.

תהלים צח

מִזְמוֹר. שִׁירוֹ לַיְי שִׁיר חֲדָשׁ, בִּי נִפְלְאוֹת עָשָׂה. הוֹשִׁיעָה לּוֹ
יְמִינוֹ וְזָרוּעַ קָדְשׁוֹ. הוֹדִיעַ יְיָ יִשׁוּעָתוֹ, לְעֵינֵי חַגּוּזִים וְלֵה צִדְקָתוֹ.
זָכַר חֲסִדּוֹ וְאַמּוֹנָתוֹ לְבֵית יִשְׂרָאֵל; רָאוּ כָל אֲפֹסֵי אֶרֶץ אֵת
יִשׁוּעַת אֱלֹהֵינוּ. הִרְיֵעוּ לַיְי, כָּל הָאֶרֶץ, בְּצָחוֹ וּרְנֵנוֹ תִּמְרוּ.
זָמְרוּ לַיְי בְּבִנּוֹר, בְּבִנּוֹר וְקוֹל זְמִירָה. בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר,
הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יְיָ. יִרְעַם הַיָּם וּמִלֵּאוֹ, תִּבֵּל וְיִשְׁבִּי בָהֶ.
נְהַרּוֹת יִמְחֲאוּ בָּהֶ, יַחַד הַיָּרִים וּרְנֵנוּ. Reader לִפְנֵי יְיָ כִּי בָא
לְשַׁפֵּט הָאֶרֶץ; יִשְׁפֹּט תִּבֵּל בְּצִדֶּק, וַעֲמִים בְּמִישָׁרִים.

תהלים קכא

שִׁיר לַמַּעֲלוֹת. אֲשָׁא עֵינֵי אֶל הַהָרִים, מֵאֵין יָבוֹא עֲזָרִי.
עֲזָרִי מֵעַם יְיָ, עָשָׂה שָׁמַיִם וָאֶרֶץ. אֵל יִתֵּן לַמוֹט רִגְלָהּ, אֵל יָנוּם

Psalm 98 is largely made up of quotations, yet it is a stirring song of joyous praise. Psalm 121 has been on the lips of countless people when they felt the need of help beyond that which mortals can offer.

pestilence. With his pinions he will cover you, and under his wings you will find refuge; his faithfulness is a shield and buckler. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come near you. Only with your eyes will you gaze, and see the reward of evil men. Thou, O Lord art my refuge! When you have made the Most High your shelter, no disaster shall befall you, no calamity shall come near your tent. For he will give his angels charge over you, to guard you in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You can tread on lion and asp; you can trample young lion and serpent. "He elings to me, so I deliver him; I set him safe, because he loves me. When he calls upon me, I will answer him; I will be with him in trouble; I will rescue him and bring him to honor. With long life will I satisfy him, and let him see my saving power."

Psalm 98

Sing a new song to the Lord, for he has done wonders; his right hand, his holy arm, has brought him triumph.

The Lord has made known his saving power; he has let the nations see his justice.

He has remembered his kindness and faithfulness to the house of Israel; all the ends of the earth have seen the saving power of our God.

Shout praise to the Lord, all the earth; break into music, be jubilant and sing.

Praise the Lord with the harp, with the harp and the voice of song. With trumpets and the sound of the horn, shout praise before the King, the Lord.

Let the sea and all its fulness thunder praise, the world and those living in it.

Let the rivers applaud, let the mountains sing in chorus, before the Lord who comes to rule the earth!

He will rule the world with righteousness, and the peoples with justice.

Psalm 121

A Pilgrim Song. I lift my eyes to the hills; whence will my help come? My help comes from the Lord who made heaven and earth. He will not let your foot slip; he who guards you will not slumber.

שִׁמְרָה. הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל. יְיָ שִׁמְרָה, יְיָ
צִלָּה, עַל יַד יְמִינָה. יוֹמָם הִשְׁמֹשׁ לֹא נִכְבְּהָ, וַיְהִי בַלְיִלָהּ. יְיָ
יִשְׁמְרָה מִכָּל רָע, יִשְׁמֹר אֶת נַפְשָׁהּ. יְיָ יִשְׁמַר-צִאֲתָהּ וּבֹאֲתָהּ,
וְיַמְעִתָּה וְעַד עוֹלָם. ~

תהלים קכב

שִׁיר הַמַּעֲלוֹת לְדָוִד. שָׁמַחְתִּי בְּאִמְרֵים לִי, בֵּית יְיָ גִּלָּה.
עֲמֻדוֹת הָיוּ רִגְלֵינִי בִּשְׁעָרֶיהָ, יְרוּשָׁלַם. יְרוּשָׁלַם הַבְּנוּיָה בְּעִיר
שְׂחִבְרָה-לָהּ נִחְדָּו. שָׁשָׂם עָלָיו שְׂבָטִים, שְׂבָטֵי יְהוָה, עֲרוֹת
לְיִשְׂרָאֵל, לְהַדּוֹת לְשֵׁם יְיָ. כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט,
כִּסְאוֹת לְבֵית דִּין. שָׁאֲלוּ שְׁלוֹם יְרוּשָׁלַם; וַיִּשְׁלְחוּ אֲהֻבָּהּ. יְהוָה
שְׁלוֹם בְּחִילָהּ, שְׁלָחָה בְּאַרְמְנוֹתֶיהָ. לְמַעַן אֲחִי וְרַעִי, אֲדַבְּרָה
נָא שְׁלוֹם בָּךְ. לְמַעַן בֵּית יְיָ אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ.

תהלים קכב

שִׁיר הַמַּעֲלוֹת. אֵלֶיךָ נִשְׁאַתִּי אֶת עֵינִי, הִישָׁבִי בְּשָׁמַיִם. הִנֵּה
כְּעֵינִי עֹבְדִים אֶל יַד אֲדוֹנֵיהֶם, כְּעֵינִי שִׁפְחָה אֶל יַד גִּבְרָתָהּ,
כִּן עֵינֵינוּ אֶל יְיָ אֱלֹהֵינוּ, עַד שִׁיִּהְיֶנּוּ. חָנְנוּ יְיָ חָנְנוּ, כִּי רַב שִׁבְעֵנו
בוֹז. רַבַּת שְׂבָעָה לָהּ נִפְשָׁנוּ הִלְעָג הַשְּׂאֲנָנִים, הַבּוֹז לְגֵאֵרִיוֹנִים.

תהלים קכד

שִׁיר הַמַּעֲלוֹת לְדָוִד. לֹאֲלִי יְיָ שִׁהְיָה לָנוּ, יֹאמַר נָא יִשְׂרָאֵל.
לֹאֲלִי יְיָ שִׁהְיָה לָנוּ, בְּקוֹם עָלֵינוּ אָדָם. אֲזִי חַיִּים בְּלָעוּנוּ, בְּחֵרוֹת
אָפֶם בָּנוּ. אֲזִי חַמּוֹם שִׁטְפוּנוּ, נִחַלָה עֹבֵר עַל נַפְשָׁנוּ. אֲזִי עֹבֵר
עַל נַפְשָׁנוּ חַמּוֹם תַּזִּידוֹנִים. בְּרוּךְ יְיָ, שֶׁלֹּא נִתְּנָנוּ טָרֶף לְשֹׂנְאֵיהֶם.
נִפְשָׁנוּ בְּצַפּוֹר נִמְלֹטָה מִפֶּת יוֹקְשִׁים; הִפַּח נִשְׁפָּר, וַאֲנַחְנוּ
נִמְלֻטָנוּ. עֲזָרְנוּ בְּשֵׁם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

Psalm 122 is a pilgrim's recollection of a visit to Jerusalem and the many sacred memories associated with that magnificent city.

Psalm 123 begins in the singular and continues in the plural. It is a hymn of faith composed in a time of distress, contemptuous scorn and mockery.

Behold, the guardian of Israel neither slumbers nor sleeps. The Lord is your guardian; the Lord is your shelter upon your right hand. The sun shall never hurt you in the day, nor the moon by night. The Lord will guard you from all evil; the Lord will guard your life. The Lord will guard you as you come and go, henceforth and forever.

Psalm 122

A Pilgrim Song by David. I was glad when they said to me: "Let us go to the house of the Lord." Our feet are standing within your gates, O Jerusalem; Jerusalem that is rebuilt like a city that is compact altogether; whither the tribes went on pilgrimage, the tribes of the Lord, as a testimony of Israel, to offer praise to the name of the Lord. There, indeed, were set the seats of justice, the thrones of the house of David. Pray for the welfare of Jerusalem; they will prosper who love you. May all go well within your walls, within your palaces. For the sake of my brethren and friends I pray: "May all be well with you!" For the sake of the house of the Lord our God I seek your good.

Psalm 123

A Pilgrim Song. To thee I lift my eyes, O thou who dwellest in heaven. Lo, as the eyes of servants look to the hand of their master, and as a maid's eyes to the hand of her mistress, so our eyes look to the Lord our God, till he take pity on us. Have pity on us, O Lord, have pity on us, for we are full sated with contempt. We are full sated with the sneering of those who live at ease, with the contempt of the arrogant.

Psalm 124

A Pilgrim Song by David. "Had not the Lord been on our side," let Israel say, "had not the Lord been on our side when men rose up against us, they would have swallowed us alive when their anger blazed forth against us; the floods would have swept us away, the torrent would have surged over us, the impetuous waters would have gone over us." Blessed be the Lord, who did not give us as a prey to their teeth. We are like a bird escaped from a fowler's snare; the snare is broken and we have escaped. Our help is in the name of the Lord, who made heaven and earth.

Psalm 124 commemorates an escape from some imminent danger.

ההלים קלה

הַלְלוּהָ, הַלְלוּ אֶת שֵׁם יְיָ; הַלְלוּ, עַבְדֵי יְיָ. שְׁעָמְרִים
 בְּבֵית יְיָ, בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ. הַלְלוּהָ, כִּי טוֹב יְיָ; וּמְרו
 לְשִׁמּוֹ, כִּי נָעִים. כִּי יַעֲקֹב בָּחַר לֹו יְהוָה, יִשְׂרָאֵל לְסִגְלוֹ. כִּי
 אָנִי יָדַעְתִּי כִּי גָדוֹל יְיָ, וְאֵדֻנֵּנוּ מִכָּל אֱלֹהִים. כֹּל אֲשֶׁר חָפֵץ
 יְיָ עָשָׂה, בְּשָׁמַיִם וּבָאָרֶץ, בַּיָּמִים וּבְלַיְלָהּ. מַעֲלָה נְשָׂאִים
 מִקְצֵה הָאָרֶץ, בְּרָקִים לְמִטָּה עָשָׂה; מוֹצֵא רוּחַ מְאוּזְרוֹתָיו.
 שֹׁהֶבָה בְּכוֹרֵי מִצְרַיִם, מֵאֲדָם עַד בְּהֵמָה. שָׁלַח אוֹתוֹת וּמִפְתִּים
 בְּתוֹכָכִי מִצְרַיִם, בְּפָרְעָה וּבְכָל עַבְדָּיו. שֹׁהֶבָה גּוֹיִם רַבִּים,
 וְהִרְגַּ מְלָכִים עֲצוּמִים. לְסִיחֹן מֶלֶךְ הָאֱמֹרִי, וְלַעֲוֹג מֶלֶךְ
 הַכּוּשִׁי, וְלִכְלֹל מִמְּלָכוֹת כְּנָעַן. וְנָתַן אֶרֶץ נַחֲלָה, נַחֲלָה
 לְיִשְׂרָאֵל עַמּוֹ. יְיָ, שִׁמְךָ לְעוֹלָם; יְיָ, זִכְרְךָ לְדֹר וָדֹר. כִּי יָדִין
 יְיָ עַמּוֹ, וְעַל עַבְדָּיו יִהְיֶה. עֲצַבֵּי הַגּוֹיִם כֶּסֶף וְזָהָב, מַעֲשֵׂה
 יָדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יֵרְאוּ. אֲזֵנִים
 לָהֶם וְלֹא יִשְׁמְעוּ, אֵף אֵין יִשְׁרֹון בִּפְיָהֶם. כְּמוֹתָם יִהְיוּ
 עֹשִׂיהֶם, כֹּל אֲשֶׁר בִּטֶּחַ בָּהֶם. ^{Reader} בֵּית יִשְׂרָאֵל, בָּרְכוּ אֶת
 יְיָ; בֵּית אֶהְרֹן, בָּרְכוּ אֶת יְיָ. בֵּית חֲלֹוִי, בָּרְכוּ אֶת יְיָ; וְרֵאֵי יְיָ,
 בָּרְכוּ אֶת יְיָ. בָּרוּךְ יְיָ מְצִיּוֹן, שֶׁכֵּן יְרוּשָׁלַיִם; הַלְלוּהָ.

ההלים קלו

| | |
|------------------------|----------------|
| הודו לי' כי טוב | כי לעולם חסדו. |
| הודו לאלהי האלהים | כי לעולם חסדו. |
| הודו לארצי הארזים | כי לעולם חסדו. |
| לעשה נפלאות גדלות לבדו | כי לעולם חסדו. |

Psalms 135 is a hymn of praise particularly suitable for public worship; for it begins and ends with the liturgical *Halleluyah*. It is a mosaic of fragments from various biblical passages illustrating God's greatness. The first verse,

Psalm 135

Praise the Lord! Praise the name of the Lord; give praise, you servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God. Praise the Lord, for the Lord is good; sing praise to his name, for it is pleasant. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. I know that the Lord is great; our Lord is above all gods. The Lord does whatever he pleases, in heaven and earth, in the seas and all the depths. He makes clouds rise from the ends of the earth; he makes lightning for the rain, and brings forth the wind from his storehouses. It was he who smote the first-born of Egypt, both of man and beast. He sent signs and wonders into the midst of Egypt, on Pharaoh and on all his servants. It was he who struek down many nations, and slew mighty kings: Sihon, the king of the Amorites, Og, the king of Bashan, and all the kingdoms of Canaan. He gave their land as a heritage, a possession of his people Israel. O Lord, thy name is forever; O Lord, thy fame is for all generations. The Lord will do justice for his people; he will have compassion on his servants. Pagan gods are mere silver and gold, the work of men's hands. They have a mouth, but cannot speak; eyes have they, but cannot see; they have ears, but cannot hear; neither, indeed, is there any breath in their mouth. Those who make them will become like them—everyone who trusts in them. House of Israel, bless the Lord; house of Aaron, bless the Lord; house of Levi, bless the Lord; you who revere the Lord, bless the Lord. Blessed from Zion be the Lord, who dwells in Jerusalem. Praise the Lord!

Psalm 136

Give thanks to the Lord, for he is good,
His merey endures forever;
Give thanks to the supreme God,
His merey endures forever;
Give thanks to the Lord of lords,
His merey endures forever;
To him who alone does great wonders,
His merey endures forever;

for example, is identical with Psalm 113:1, except that the clauses are transposed.

Psalm 136 is called in the Talmud *Hallel ha-Gadol*, "the Great Hallel"

To him who made the heavens with wisdom,
His merey endures forever;
To him who spread the earth over waters,
His merey endures forever;
To him who made the great lights,
His merey endures forever;
The sun to rule by day,
His merey endures forever;
The moon and stars to rule by night;
His merey endures forever;
To him who smote Egypt's first-born,
His mercy endures forever;
And brought out Israel from among them;
His merey endures forever;
With strong hand and with outstretched arm;
His merey endures forever;
To him who divided the Red Sea,
His merey endures forever;
And brought Israel through it,
His merey endures forever;
And drowned Pharaoh and his host in the Red Sea,
His merey endures forever;
To him who led his people through the wilderness,
His merey endures forever;
To him who struck down great kings,
His merey endures forever;
And slew mighty kings,
His merey endures forever;
Sihon, king of the Amorites,
His merey endures forever;
And Og, king of Bashan,
His merey endures forever;
And gave their land as a heritage,
His merey endures forever;
A heritage to Israel his servant,
His merey endures forever;
Who remembered us when we were downeast;
His merey endures forever;
And delivered us from our foes,
His merey endures forever;

כִּי לְעוֹלָם חֲסִדוֹ.

כִּי לְעוֹלָם חֲסִדוֹ.

לְחַי עוֹלָמִים.

לְחַי עוֹלָמִים.

לְחַי עוֹלָמִים.

לְחַי עוֹלָמִים.

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לְחַי עוֹלָמִים.

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לְחַי עוֹלָמִים.

לְחַי עוֹלָמִים.

לְחַי עוֹלָמִים.

נָתַן לָהֶם לֶכֶּל בְּשָׁר

הוֹדוּ לֵאלֹהֵי הַשָּׁמַיִם

הַאֲדָרֶת וְהָאֱמוּנָה

הַבִּינָה וְהַבְּרָכָה

הַנֶּאֱמָה וְהַנֶּדְלָה

הַנִּדְעָה וְהַדְּבוּר

הַהוֹד וְהַהֲדָר

הַנֶּעֱד וְהַנִּתְקַו

הַזֶּדֶק וְהַזִּכָּר

הַחֵיל וְהַחֲסֹן

הַטָּכָס וְהַטָּהֵר

הַיְחוּד וְהִירָאָה

הַכְּתֹר וְהַכְּבוֹד

הַקְּלָח וְהַלְבוּב

הַמְּלוּכָה וְהַמְּשָׁלָה

הַנוֹי וְהַנֶּצֶחַ

הַסְּגוּי וְהַשִּׁנּוּב

הַעֲזָה וְהַעֲנָה

הַפְּדוּת וְהַפָּאֵר

הַצְּבִי וְהַצֶּדֶק

הַקְּרִיאָה וְהַקְּדוּשָׁה

הַלֵּן וְהַרְוּמוֹת

הַשִּׁיר וְהַשִּׁבְחָה

הַתְּהַלָּה וְהַתְּפָאֶרֶת

Who gives food to all creatures,
 His merey endures forever;
 Give thanks to the God of heaven,
 His mercy endures forever;

Steadfast glory to the Eternal One.
 Blessed insight to the Eternal One.
 Great majesty to the Eternal One.
 Knowledge and speech to the Eternal One.
 Sublime grandeur to the Eternal One.
 True constancy to the Eternal One.
 Serene radiance to the Eternal One.
 Mighty valor to the Eternal One.
 Stainless beauty to the Eternal One.
 Oneness and awe to the Eternal One.
 Crown and renown to the Eternal One.
 Law and Torah to the Eternal One.
 Kingship and rule to the Eternal One.
 Perfect splendor to the Eternal One.
 Glorious triumph to the Eternal One.
 Might and meekness to the Eternal One.
 Freedom and bliss to the Eternal One.
 Beauty and right to the Eternal One.
 Holy acclaim to the Eternal One.
 All songs and hymns to the Eternal One.
 Praise and glory to the Eternal One.

האמנה is found with some variations in the mystic work of the early geonic period (sixth century), which exercised a profound influence on the development of liturgical poetry. Rabbi Elazar ha-Kallir is believed to have used this hook in the composition of several *piyyutim*. The hymn *האמנה* is arranged as a double alphabetical acrostic in our version as well as in the *היכלות רבתי* where the following variants are noted:

הזכות והזכרון, המן והמסד, המהרה והטוב, הקדש והשועה, הסוד והשכל, העז והעטרה, הפאר והפלא, המצדקה והמחלה, הקלס והקדשה, הרעו והרחמים.

הריני מזמן את פי להודות, להלל ולשבח את בוראי.
לשם יחיד קדשא בריך הוא ושבנתה על ידי ההוא טמיר
ונעלם בשם כל ישראל.

ברוך שאמר ויהי העולם, ברוך הוא. ברוך אומר
ועושה, ברוך גוזר ומקיים, ברוך עושה בראשית, ברוך
מרחם על הארץ, ברוך מרחם על הקריות, ברוך משלם
שכר טוב ליראיו, ברוך חי לעד וקיים לנצח, ברוך פודה
ומציל, ברוך שמו. ברוך אמת, יי אלהינו, מלך העולם,
האל, האב הרחמן, המהלל בפי עמו, משבח ומפאר בלשון
חסידיו ועבדיו. ובשרי דוד עבדך נהללך, יי אלהינו,
בשבחות ובזמרות, ונגדלך ונשבחך ונפאריך ונזכיר, ונזכיר
שמה, מלכנו, אלהינו. Reader יחיד, חי העולמים, מלך משבח
ומפאר, עדי עד שמו תגדול. ברוך אמת, יי, מלך מהלל
בהשבחות.

מהלים צב

מזמור שיר ליום השבת. טוב להודות ליי, ולזמר לשמה
עליון. להגיד בבקר חסדך, ואמונתך בלילות. עלי עשור
ועלי נבל, עלי הנצון בכנור. כי שמחתני יי בפעלה, במעשי
ידי ארגו. מה גדלו מעשיו, יי; מאד עמקו מחשבתך. איש

Psalm 92 is composed of eighty-seven words, a number suggesting the numerical value of טו ("refined gold"). This hymn introduces the biblical selections entitled מוסקי דוברא ("verses of praise"). It is included in the ninth century *Siddur* of Amram Gaon.

Psalm 92 was chanted by the Levites in the Temple during the Sahhath service. It tells of the joy in worshipping morning and evening with both vocal and instrumental music. The psalmist reflects on the meaning of the divine works and designs, a meaning which the foolish fail to perceive. The wicked are permitted to flourish only to their eventual destruction. Their

I am setting my mouth to thank and praise my Creator. In the name of the Holy One and his divine presence, concealed and invisible, and in the name of all Israel:

Blessed be he who spoke, and the world came into being; blessed be he. Blessed be he who says and performs. Blessed be he who decrees and fulfills. Blessed be he who created the universe. Blessed be he who has mercy on the world. Blessed be he who has mercy on all creatures. Blessed be he who grants a goodly reward to those who revere him. Blessed be he who lives forever and exists eternally. Blessed be he who redeems and saves; blessed be his name. Blessed art thou, Lord our God, King of the universe, O God, merciful Father, who art praised by the mouth of thy people, lauded and glorified by the tongue of thy faithful servants. With the songs, hymns and psalms, of thy servant David will we praise thee, Lord our God; we will exalt, extol, glorify, and proclaim thee King; we will call upon thy name, our King, our God. Thou who art One, the life of the universe, O King, praised and glorified be thy great name forever and ever. Blessed art thou, O Lord, King extolled with hymns of praise.

Psalms 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High.

To proclaim thy goodness in the morning, thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp.

For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done.

How great are thy works, O Lord! How very deep are thy designs!

prosperity is but transient. They will perish in full view of the righteous, who will be exalted in their stead. The upright will flourish like the palm and cedar, even to old age. The long-lived palm and cedar, flourishing during all seasons, represent the enduring happiness of the faithful in contrast with the short-lived prosperity of the ungodly.

בַּעַר לֹא יָדַע, וּכְסִיל לֹא יָבִין אֶת זֹאת. בִּפְתָח רָשָׁעִים כְּמוֹ
עֶשֶׂב, וַיֵּצִיאוּ כָּל פֶּעַלִי אֹנוּ, לְהַשְׁמָדָם עֲדֵי עַד. וְאַתָּה מְרוֹם
לְעֶלְמָם, יְיָ. כִּי חָנָה אִיבֻדָּה, יְיָ, כִּי חָנָה אִיבֻדָּה יֶאֱבֹדוּ, וַיִּתְּפָדוּ
כָּל פֶּעַלִי אֹנוּ. וַתֵּרֶם בְּרָאִים מְרֹנֵי, בִּלְתִּי בְשִׁמּוֹן רַעְיוֹן. וַתִּבְטַח
עֵינֵי בְּשׂוּרִי, בְּקַמִּים עָלֵי מְרַעִים תִּשְׁמַעְנָה אֲזֵנִי. צְדִיק בַּתְּקוֹר
יִפְרָח, בְּאֶרֶץ בִּלְבָנוֹן יִשְׁנֶה. שְׂתוּלִים בְּבֵית יְיָ, בַּחֲצֵרוֹת אֱלֹהֵינוּ
יִפְרִיחוּ. Reader עוד ינובון בְּשִׁיבָה, דְּשָׁנִים וַרְעָנִים יִהְיוּ.
לְתַגִּיד כִּי יֵשֶׁר יְיָ; צוּרִי, וְלֹא עוֹלָתָהּ בּוֹ.

תהלים צ

יְיָ מְלֹךְ, גִּאוּת לְבָשׁ; לְבַשׁ יְיָ, עַז הַתְּאֵזֶר; אֵף תִּבּוֹן תִּבְלֵ,
כָּל תַּמּוּט. נָכוֹן כִּסְאָךָ מֵאֵז, מַעוֹלָם אֶתָּה. נִשְׂאוּ נְהָרוֹת, יְיָ,
נִשְׂאוּ נְהָרוֹת קוֹלָם, וְנִשְׂאוּ נְהָרוֹת דְּבָרָם. מַקְלוֹת מַיִם רַבִּים,
אֲדִירִים מִשְׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יְיָ. Reader עֲדַתְךָ נֶאֱמָנוּ
מֵאֵד, לְבֵיתְךָ נֶאֱזָה קֹדֶשׁ, יְיָ, לְאַרְבַּע יָמִים.

יְהִי כְבוֹד יְיָ לְעוֹלָם; וְשִׂמְחָה יְיָ בְּמַעֲשָׁיו. יְהִי שֵׁם יְיָ מְבָרָךְ,
מִעַתָּה וְעַד עוֹלָם. מִמְּזֶרַח שֶׁמֶשׁ עַד מְבֹאוֹ, מְהֻלָּל שֵׁם יְיָ. רָם
עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ. יְיָ, שִׁמְךָ לְעֶלְמָם; יְיָ, זִכְרְךָ

"my eye has gazed on my foes") is repeated for emphasis. ("thy enemies") איבך
has gazed on my foes"), the gaze of a victor seeing his panic-stricken foes
fleeing from the battle-field.

Psalms 93 speaks of God's majesty and power. His control of the violent
forces of nature represents his power over the mightiest enemies of Israel.
God's rule is the security of all moral order in the world.

... לבש The psalmist speaks of God's attributes as a glorious garment
wrapped about him. God's rule reestablishes the moral order of the world.

... נשאו נהרות God's control of the violent forces of nature is used here to
represent his power over the mighty enemies of his people.

A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever.

But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed.

But thou hast exalted my power exceedingly; I am anointed with fresh oil.

My eye has gazed on my foes; my ears hear my enemies' doom.

The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon.

Planted in the house of the Lord, they shall flourish in the courts of our God.

They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just!

He is my stronghold, and there is no wrong in him.

Psalms 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old, thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. From the rising of the sun to its setting let the Lord's name be praised. High above all nations is the Lord; above the heavens

עוֹדֵתֶךָ נֶאֱמַר God's moral laws are firmly established and unchangeable. Zion, his house, shall no longer be desecrated by heathen invaders. Rashi and others interpret this psalm in connection with the Messianic era.

יְהִי כְבוֹד is a mosaic of eighteen biblical verses containing similar ideas and phrases. Each verse repeats a word or idea mentioned in the preceding verse.

לְדָר וְדָר. יְיָ בַשָּׁמַיִם הִכִּין כִּסְאוֹ, וּמִלְכוּתוֹ בְּכָל מַשְׁלָה.
 יִשְׁמְחוּ הַשָּׁמַיִם וְהַגֹּל הָאָרֶץ, וְיֵאמְרוּ בְּגוֹיִם יְיָ מְלֹךְ. יְיָ מְלֹךְ,
 יְיָ מְלֹךְ, יְיָ יְמִלֵךְ לְעֹלָם וָעֶד. יְיָ מְלֹךְ עוֹלָם וָעֶד, אֲבָדוֹ גּוֹיִם
 מֵאֲרָצוֹ. יְיָ הַפִּיר עֲצַת גּוֹיִם, הֵנִיא מִחֲשָׁבוֹת עַמִּים. רַבּוֹת
 מִחֲשָׁבוֹת בְּלִב־אִישׁ, וַעֲצַת יְיָ הִיא הַקּוֹם. עֲצַת יְיָ לְעֹלָם
 תַּעֲמֹד, מִחֲשָׁבוֹת לִבּוֹ לְדָר וְדָר. כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה
 וַיַּעֲמֹד. כִּי בָהָר יְיָ בָּצִיז, אֵיזָה לְמוֹשָׁב לּוֹ. כִּי יַעֲקֹב בָּהָר לּוֹ
 יָהּ, וְיִשְׂרָאֵל לְסִגְלָתוֹ. כִּי לֹא יִשָּׁשׁ יְיָ עַמּוֹ, וַיִּנְחָלְתוּ לֹא יַעֲזֹב.
 Reader וְהוּא רַחוּם, וְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב
 אָפּוֹ, וְלֹא יַעֲדִיר כָּל חַמְתּוֹ. יְיָ, הוֹשִׁיעָה; הַמְלִיךְ יַעֲנֵנוּ כִּיּוֹם
 קִרְאָנוּ.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ; עוֹד יִהְיֶה לְךָ סֵלָה.
 אֲשֶׁרִי הָעַם שֶׁכָּבַח לּוֹ; אֲשֶׁרִי הָעַם שֶׁיְיָ אֱלֹהָיו.

תהלים קטו

תהלה לַדָּוִד

אֲרוֹמָמָה, אֱלֹהֵי הַמְּלֹכָה, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
 בְּכָל יוֹם אֲבָרְכֶךָ, וְאַחֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
 גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר.
 דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וְגִבּוֹרֶיךָ יִגְדְּלוּ.
 חֲדָר כְּבוֹד הוֹדָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
 וַעֲזֹז נוֹרְאוֹתֶיךָ יֵאמְרוּ, וַיְגַדְּלֶיךָ אֶסְפְּרָנָה.

אשרי The first two verses, which are taken from Psalms 84:5 and 144:15 and prefixed to Psalm 145, contain the word אשרי three times. Ashre is recited twice in the morning service and once in the afternoon service. The Talmud asserts that "whoever recites this psalm three times a day is assured of his share in the world to come" (Berakhoth 4b). This noble hymn of praise, calling upon all mankind to glorify God's greatness, celebrates his providential care for all his creation.

is his glory. O Lord, thy name is forever; O Lord, thy fame is through all generations. The Lord has set up his throne in the heavens, and his kingdom rules over all. Let the heavens rejoice, let the earth exult, and let them say among the nations, "The Lord is King!" The Lord is King, the Lord was King, the Lord shall be King forever and ever. The Lord is King for evermore; the heathen have vanished from his land. The Lord annuls the counsel of nations; he foils the plans of peoples. Many are the plans in a man's heart, but it is the Lord's purpose that shall stand. The Lord's purpose stands forever; his plans are through all generations. For he spoke, and the world came into being; he commanded, and it stood firm. Surely, the Lord has chosen Zion; he has desired it for his habitation. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. Surely, the Lord will not abandon his people, nor forsake his heritage. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.²

Psalm 145

A hymn of praise by David:

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty aets.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.

¹ *Psalms* 104:31; 113:2-4; 135:13; 103:19; *I Chronicles* 16:31; *Psalms* 10:16; 33:10; *Proverbs* 19:21; *Psalms* 33:11, 9; 132:13; 135:4; 94:14; 78:38; 20:10. ² *Psalms* 84:5; 144:15.

זָכַר רַב טוֹבָהּ יִבְיָעוּ, וְצִדְקָתָהּ יִרְנְנוּ.
 חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אִפְּסִים וְנֶגְדַל-חֶסֶד.
 טוֹב יְיָ לִפְלֹ, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
 יוֹדוּהָ יְיָ כָּל מַעֲשָׂיהָ, וְחִסְדֶּיהָ יִבְרַכּוּכָהּ.
 כְּבוֹד מַלְכוּתָהּ יֵאמְרוּ, וְגִבוּרָתָהּ יִדְבְּרוּ.
 לְהוֹדִיעַ לִבֵּי הָאָדָם גִּבוּרָתוֹ, וְכְבוֹד הָדָר מַלְכוּתוֹ.
 מַלְכוּתָהּ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתָּהּ בְּכָל דּוֹר וָדָר.
 סוֹמֵךְ יְיָ לְכָל חַנּוּפִלִּים, וְזוֹקֵף לְכָל הַכּוֹפִים.
 עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאִתָּהּ נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַדָּהּ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.
 צִדִּיק יְיָ בְּכָל דֶּרֶכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.
 קְרוֹב יְיָ לְכָל קִרְאוֹ, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת.
 רִצּוֹן יִרְאוּ יַעֲשֶׂה, וְאֵת שְׁוַעְתָּם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יְיָ אֶת כָּל אֱהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
 תַּהֲלֵל יְיָ יִדְבָּר-פִּי; וַיִּבְרַךְ כָּל בֶּשֶׁר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
 Reader וְאֵנְחָנוּ נִבְרַךְ יְהִי מַעֲשֶׂה וָעֶד עוֹלָם; הַלְלוּיָהּ.

תהלים קמו

הַלְלוּיָהּ; הַלְלִי נַפְשִׁי אֶת יְיָ. אֶהְלֶלָה יְיָ בְּחַיִּי, אֲזַמְרֶה
 לֵאלֹהֵי בְעוֹרִי. אֵל תִּבְטְחוּ בְּגִדִּיבִים, בְּבִגְדֵי-אֲדָם שְׂאִין לוֹ
 תְּשׁוּעָה. תִּצַּא רוּחוֹ יֵשֵׁב לְאַרְמָתוֹ, בַּיּוֹם הַהוּא אֲבָדוּ עֲשֻׁתֵּנָתוֹ.
 אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל יְיָ אֱלֹהָיו. עֲשֶׂה שְׁמַיִם
 וָאָרֶץ, אֵת הַיָּם, וְאֵת כָּל אֲשֶׁר בָּם; הַשְׁמַר אֵמֶת לְעוֹלָם. עֲשֶׂה
 מִשְׁפָּט לַעֲשׂוּקִים, נָתַן לָחֶם לָרַעֲבִים; יְיָ מִתִּיר אֲסוּרִים. יְיָ

is added from Psalm 115:18 so that אשרי, like the five subsequent psalms, may end with Halleluyah.

They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.
My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
Praise the Lord!

Psalms 146

Praise the Lord! Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing to my God as long as I exist. Put no trust in princes, in mortal man who can give no help. When his breath goes, he returns to the dust, and on that very day his designs perish. Happy is he who has the God of Jacob as his help, whose hope rests upon the Lord his God, Maker of heaven and earth and sea and all that is therein; who keeps faith forever, renders justice to the oppressed, and feeds those who are hungry. The Lord sets the captives free. The Lord opens the eyes of the

¹ *Psalms* 115:18.

פקח עוֹרִים, יי זָקַף כְּפופִים, יי אָהַב צְדִיקִים. יי שָׁמַר אֶת גֵּרִים; יתום וְאַלְמָנָה יַעֲזֹדֵד, וְדָרַךְ רְשָׁעִים יַעֲזוּת. Reader יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; תְּלִלֵינוּהָ.

ההלים קסז

תְּלִלֵינוּהָ; כִּי טוֹב זִמְרָה אֱלֹהֵינוּ, כִּי נָעִים, נֶאֱמָה תְּחִלָּה. בּוֹנֵה יְרוּשָׁלַיִם יי; נִדְחֵי יִשְׂרָאֵל יִבְנֶם. הָרוּפָא לְשִׁבּוּרֵי לֵב, וּמַחֲבֵשׁ לְעִצְבוֹתָם. מוֹנֵה מִסְפָּר לְבוֹכָבִים, לְכֹלֵם שְׁמוֹת יִקְרָא. גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְהַבְּנֵנוּ אֵין מִסְפָּר. מַעֲזֹדֵד עֲנִיִּים יי, מַשְׁפִּיל רְשָׁעִים עַדִּי אֶרֶץ. עָנֵנוּ לִי בְּתוֹדָה, וְזָמְרוּ לֵאלֹהֵינוּ בְּכִנּוֹר. הַמְּכַסֶּה שָׁמַיִם בְּעָבִים, הַמְּכִיֵּן לָאָרֶץ מָטָר, הַמַּצְמִיחַ הָרִים חֲצִיר. נוֹתֵן לְבַהֲמָה לְחֵמָה, לְבָנֵי עָרֶב אֲשֶׁר יִקְרָאוּ. לֹא בְּגִבּוֹרֶת חֲסִיד יִחַפֵּיז, לֹא בְּשׁוֹקֵי הָאִישׁ יִרְצֶה. רוֹצֶה יי אֶת יִרְאָיו, אֶת הַמְּנַתְלִים לְחֶסֶד. שְׂבָחֵי יְרוּשָׁלַיִם, אֶת יי; תְּלִלֵי אֱלֹהֵינוּ, צִיּוֹן. כִּי חֹזֵק בְּרִיחֵי שְׁעָרֵינוּ, בְּרַךְ בְּנֵינוּ בְּמִרְבֵּה. הַשֶּׁם גְּבוּלָה שְׁלוֹם, תְּלִלֵי הַטִּים יִשְׁבִּיעֵהָ. תְּשַׁלַּח אֲמָרָתוֹ אֶרֶץ, עַד מִהֲרָה יְרוּץ דְּבָרוֹ. תִּנְתֵּן שֶׁלֶג בְּצִמְרֵי; כְּפֹדֵר בְּאַפֵּר יִפּוֹר. מַשְׁלִיךְ קִרְחָה בְּפִתִּים; לְפָנֵי קִרְתּוֹ מִי יַעֲמֹד. יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם; יֵשֶׁב רוּחוֹ, וַיָּלֹךְ מָיִם. מַעֲזֵד דְּבָרָיו לִיעֲקֹב, תִּקְוֹ וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. Reader לֹא עֲשֵׂה בֶן לְקָל גּוֹי, וּמִשְׁפָּטִים בֶּל יִדְעוּם: תְּלִלֵינוּהָ.

ההלים קסח

תְּלִלֵינוּהָ; תְּלִלֵינוּ אֶת יי מִן הַשָּׁמַיִם, תְּלִלֵינוּהוּ בְּמִרוֹמִים. תְּלִלֵינוּהוּ כָּל מַלְאָכָיו, תְּלִלֵינוּהוּ כָּל צְבָאָיו. תְּלִלֵינוּהוּ שְׁמֵשׁ וַיָּרֵחַ, תְּלִלֵינוּהוּ כָּל כּוֹכְבֵי אוֹר. תְּלִלֵינוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמָּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם. יְהִלְלוּ אֶת שֵׁם יי, כִּי הוּא צִוָּה וְנִבְרָאוּ.

blind, raises those who are bowed down, and loves the righteous. The Lord protects the strangers, and upholds the fatherless and the widow; but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, for all generations. Praise the Lord!

Psal'm 137

Praise the Lord! It is good to sing to our God, it is pleasant; praise is comely. The Lord rebuilds Jerusalem; he gathers together the dispersed people of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars, and gives a name to each. Great is our Lord and abundant in power; his wisdom is infinite. The Lord raises the humble; he casts the wicked down to the ground. Sing thanks to the Lord; make melody upon the harp to our God, who covers the sky with elouds, provides rain for the earth, and causes grass to grow upon the hills. He gives food to the cattle, and to the erying young ravens. He cares not for [those who rely on] the strength of the horse; he delights not in [those who rely on] a warrior's legs. The Lord is pleased with those who revere him, those who yearn for his kindness. Praise the Lord, O Jerusalem! Praise your God, O Zion! He has indeed fortified your gates; he has blessed your children within. He establishes peace within your territory, and fills you with the finest of wheat. He sends forth his command to the earth; his word runs very swiftly. He gives snow like wool; he scatters hoarfrost like ashes. He casts forth his ice like crumbs; who can stand before his cold? He sends forth his word and melts them; he causes his wind to blow, and the waters flow. He declares his word to Jacob, his statutes and ordinances to Israel. He has not dealt so with heathen nations; his ordinances they do not know. Praise the Lord!

Psal'm 148

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave

וַיַּעֲמִידֵם לְעֵד לְעוֹלָם, חֲקִנְתָּן וְלֹא יַעֲבֹר. הִלְלוּ אֶת יי מֶן
הָאָרֶץ, הַיַּיִנִּים וְכָל תְּהוֹמוֹת. אֵשׁ וּבָרָד, שֶׁלֵּג וְקִישׁוֹר, רוּחַ
סַעֲרָה עֹשֶׂה דְבָרוֹ. הַהָרִים וְכָל גְּבוּעוֹת, עֵץ פְּרִי וְכָל אֲרָזִים.
הַחֲיָה וְכָל בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף. מַלְכֵי אֲרֶץ וְכָל לְאֻמִּים,
שָׂרִים וְכָל שְׂפָטֵי אֲרֶץ. בַּחוּרִים וְגַם בְּתוֹלוֹת, וְגִנִּים עִם
נָעִרִים. יְהִלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ; הוֹדוּ עַל אֲרֶץ
וְשָׁמַיִם. Reader וְהָרָם קִרְנוֹ לְעֻמּוֹ, תִּהְלֶה לְכָל חֲסִידָיו, לְבְנֵי
יִשְׂרָאֵל עִם קֶרְבּוֹ; הִלְלוּיָהּ.

ההלים קכט

הִלְלוּיָהּ; שִׁיר לַיי שִׁיר תְּרַשׁ, תִּהְלֶתוּ בְּקֹהֶל חֲסִידִים.
יִשְׁמַח יִשְׂרָאֵל בְּעֲשׂוֹי, בְּנֵי צִיּוֹן יִגִּילוּ בְּמִלְכָּם. יְהִלְלוּ שְׁמוֹ
בְּמַחֲוֹל, בְּתֶף וּבְנֹר וְזִמְרוּ לוֹ. כִּי רוֹצֶה יי בְּעַמּוֹ, יִפְאַר עֲנָוִים
בִּישׁוּעָה. יַעֲלוּ חֲסִידִים בְּכַבֹּד, יִרְנְנוּ עַל מִשְׁבֹּחוֹתָם. רוֹמְמוֹת
אֵל בְּגִרְוֹנָם, וְחָרָב פִּיפְיוֹת בִּידָם. לַעֲשׂוֹת נִקְמָה בְּעוֹיִם,
תּוֹכַחוֹת בְּלְאֻמִּים. Reader לְאַסֹּר מַלְכֵיהֶם בְּזֻקִּים, וְנַכְבְּדֵיהֶם
בְּכַבְּלֵי בְרִזָּל. לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב; הִדָּר הוּא לְכָל
חֲסִידָיו; הִלְלוּיָהּ.

ההלים קי

הִלְלוּיָהּ; הִלְלוּ אֵל בְּקֶדְשׁוֹ, הִלְלוּהוּ בְּרִקִיעַ עֶזוֹ. הִלְלוּהוּ
בְּגִבּוֹרֶתָיו, הִלְלוּהוּ כְּרֹב גִּדְּלוֹ. הִלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הִלְלוּהוּ
בְּנֶבֶל וּבְנֹר. הִלְלוּהוּ בְּתֶף וּמַחֲוֹל, הִלְלוּהוּ בְּמִנִּים וְעִנְבִּי.
הִלְלוּהוּ בְּצִלְצְלֵי שָׁמַע, הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. Reader כָּל
הַנִּשְׁמָחָה תִּהְלֶל יָהּ; הִלְלוּיָהּ. כָּל הַנִּשְׁמָחָה תִּהְלֶל יָהּ; הִלְלוּיָהּ.

a law which none transgresses. Praise the Lord from the earth, you sea-monsters and all depths; fire and hail, snow and vapor, stormy wind, fulfilling his word; mountains and all hills, fruit-trees and all cedars; wild animals and all cattle, crawling things and winged fowl; kings of the earth and all nations, princes and all earthly rulers; young men and maidens, old men and children; let them praise the name of the Lord, for his name alone is exalted; his majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!

Psalm 149

Praise the Lord! Sing a new song to the Lord; praise him in the assembly of the faithful. Let Israel rejoice in his Maker; let the children of Zion exult in their King. Let them praise his name with dancing; let them make music to him with drum and harp. For the Lord is pleased with his people; he adorns the meek with triumph. Let the faithful exult in glory; let them sing upon their beds. Let the praises of God be in their mouth, and a double-edged sword in their hand, to execute vengeance upon the nations, punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment. He is the glory of all his faithful. Praise the Lord!

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and the lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with resounding cymbals; praise him with clanging cymbals. Let everything that has breath praise the Lord. Praise the Lord!

Psalms 146-150, known as the *Halleluyah Psalms*, sum up the joy of those who trust in God. Psalm 147 describes God's mercy in restoring Jerusalem, in helping those who are cast down, and in caring for the animal world. Psalm 150 is the grand finale of the spiritual concert.

ברוך יי לעולם, אמן ואמן. ברוך יי מציון, שכן ירושלים;
הללויה. ברוך יי אלהים, אלהי ישראל, עשה נפלאות לבדו.
Reader וברוך שם כבודו לעולם; וימלא כבודו את כל הארץ,
אמן ואמן.

דברי הימים א כט, י-יג

ויברך דויד את יי לעיני כל הקהל, ויאמר דויד: ברוך
אתה יי, אלהי ישראל אבינו, מעולם ועד עולם. לך יי
הגדלה והגבורה והתפארת והנצח והחוד, כי כל בשמים
ובארץ; לך יי הממלכה, והמתעשר לך לראש. והעשר
והכבוד מלפניך, ואתה מושל בכל, וביגדך כח וגבורה,
וביגדך לגדל ולחזק לכל. ועתה אלהינו, מודים אנחנו לך,
ומהללים לשם תפארתך. ויברכו שם כבודך, ומרומם על
כל ברכה ותהלה.

נחמיה ט, ה-יא

אתה הוא יי לבדך, אתה עשית את השמים, שמי השמים
וכל צבאם, הארץ וכל אשר עליה, הנמים וכל אשר בהם,
ואתה מחיה את כלם, וצבא השמים לך מושתתים. Reader אתה
הוא יי האלהים, אשר בחרת באברהם והוצאתו מאור בשדים
ושמת שמו אברהם. ומצאת את לבבו נאמן לפניך—

וכרות עמו תברית לתת את ארץ הבנועני, החתי, האמרי,
והפריזי והיבוסי והגרנזשי, לתת לזרעו; ותקם את דבריך, כי
צדיק אתה. ותרא את עני אבותינו במצרים, ואת זעקתם
שמעית על גם סוף. ותתן אותם ומפתים בפרעה ובכל עבדיו
ובכל עם ארצו, כי ידעת כי חזירו עליהם; ותעש לך שם
בדיום הזה. Reader והיום בקעת לפניהם, ויעברו בתוך הים
בנפשה; ואת רדפיהם השלכת במצולת, כמו אגון בנים עזים.

Blessed be the Lord forever. Amen, Amen. Blessed out of Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone works wonders; blessed be his glorious name forever. May the whole earth be filled with his glory. Amen, Amen.¹

I Chronicles 29:10-13

David blessed the Lord before all the assembly, and David said: Blessed art thou, O Lord, God of Israel our Father, forever and ever. Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty, for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Riches and honor come from thee; thou rulest over all; in thy hand are power and might, and it is in thy power to make all great and strong. Hence, our God, we ever thank thee and praise thy glorious name. Blessed be thy glorious name, high above all blessing and praise.

Nehemiah 9:5-11

Thou art the Lord, thou alone. Thou hast made the heavens and the heaven of heavens with all their host, the earth and all the things upon it, the seas and all that is in them, and thou preservest them all; the host of the heavens worships thee. Thou art the Lord God, who didst choose Abram, and didst bring him out of Ur of the Chaldeans, and gavest him the name of Abraham. Thou didst find his heart faithful before thee, and didst make a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite—to give it to his descendants, and hast fulfilled thy words, for thou art righteous. Thou didst see the distress of our fathers in Egypt and hear their cry by the Red Sea; thou didst show signs and wonders on Pharaoh and all his servants and all the people of his land, for thou knewest that they dealt viciously against them; and so hast thou made a name for thyself to this day. The sea thou didst divide before them, so that they went through the middle of the sea on dry ground; and their pursuers thou didst cast into the depths, like a stone into the mighty waters. .

¹ *Psalms* 89:53; 135:21; 72:18-19.

וַיֹּשַׁע יי בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם; וַיֵּרָא יִשְׂרָאֵל
אֶת מִצְרַיִם מֵת עַל שַׁפַּת הַיָּם. Reader וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד
הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם, וַיֵּרָאוּ הָעָם אֶת יי, וַיֹּאמְרוּ
בְּיַי וּבַמֶּשֶׁה עֲבָדוּ.

שמות טו, א-יט

אז וַיִּשֶׁר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיי, וַיֹּאמְרוּ
לֵאמֹר: אֲשִׁירָה לַיי כִּי גָאָה גָאָה, סוֹס וָרֶכֶב רָמָה בָּיָם. עֲזִי
תִּמְרָת יְהוָה, וַיְהִי לִי לִישׁוּעָה; זֶה אֱלֹהִי וְאֶנְהוּ, אֱלֹהֵי אָבִי
וְאֶרְמְמֶנּוּ. יי אִישׁ מִלְחָמָה, יי שְׁמוֹ. מִרְכַּבַּת פָּרֹעַה וַתִּילֹךְ יְהוָה
בָּיָם, וּמִבְּחַר שְׁלָשׁוֹ שָׁבְעוּ בָּיָם סוּף. תַּחֲמַת יַבְסֵימוֹ; יָרְדוּ
בְּמִצּוֹלֹת כְּמוֹ אֶבֶן. יְמִינָה יי נֶאֱדָרִי בַּכֶּתֹם, יְמִינָה יי תִּרְעֵץ
אוֹיֵב. וּבָרַב גִּאֲוֹנָה תַּהְרֹס קִמְיָה; תִּשְׁלַח תִּרְנָה, יֹאכְלֶמוּ בַּקֶּשׁ.
וּבְרוּחַ אַפִּידָה נִעְרְמוּ מָיִם, נִצְבּוּ כְּמוֹ יַד נְזֻלִים, קָפְאוּ תַּחֲמַת
בְּלִבָּיָם. אָמַר אוֹיֵב: אֶרְדֹּף אֲשִׁיג, אֲחַלֵּק שָׁלָל, תִּמְלֹאמוּ
נַפְשִׁי, אֲרִיק תַּרְבִּי, תֹּורִישְׁמוּ יָדִי. נִשְׁפָּת בְּרוּחָהּ, בַּסֶּמוֹ יָם;
צָלְלוּ בַּעֲוִפְרַת בְּמָיִם אֲדִירִים. מִי כְּמִכָּה בָּאֵלִם יי, מִי כְּמִכָּה
נֶאֱדָר בִּקְדָשׁ, נוֹרָא תַּהֲלֹת, עָשָׂה פֶּלֶא. נְטִיתָ יְמִינָה, תִּבְלַעְמוּ
אֶרֶץ. נְחִיתָ בְּחִסְדָּה עִם-זֹו נֶאֱלָתָ; נִתְלַת בַּעֲזָה אֵל גִּוָּה קִדְשָׁה.
שָׁמְעוּ עַמִּים, יִרְגְּזוּ; חִיל אָחִז יִשְׁבִּי פִלִּשְׁתִּי. אֲזַנְבְּחֵלוּ אֱלֹופֵי
אֲדוֹם, אֵילֵי מוֹאָב יֹאחֲזֶמוּ רָעַד; נִמְגּוּ כָל יִשְׁבִּי כְנַעַן. תִּפֹּל
עֲלֵיהֶם אִמְתָּה וּפְתָה; בְּגִלֹל זְרוּעָה יִדְמוּ בְּאֶבֶן; עַד יַעֲבֹר
עִמָּה יי, עַד יַעֲבֹר עִם-זֹו קִנִּיתָ. תִּבְאָמוּ וְתִטְעֶמוּ בַּהֲרַ נִחְלָתָהּ,

וַיִּשֶׁר was chanted in the Temple during the Sabbath afternoon service (Rosh Hashanah 31a). The Song of the Sea is a daily reminder of the liberation from Egypt.

Exodus 14:30-31

. Thus did the Lord save Israel that day from the power of the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the mighty act which the Lord had performed against the Egyptians, and the people revered the Lord; they believed in the Lord and in his servant Moses.

Exodus 15:1-19

Then Moses and the children of Israel sang this song to the Lord; they said: I will sing to the Lord, for he has completely triumphed; the horse and its rider he has hurled into the sea. The Lord is my strength and song, for he has come to my aid. This is my God, and I will glorify him; my father's God, and I will extol him. The Lord is a warrior—Lord is his name. Pharaoh's chariots and his army he has cast into the sea, and his picked captains are engulfed in the Red Sea. The depths cover them; they went down into the depths like a stone. Thy right hand, O Lord, glorious in power, thy right hand, O Lord, crushes the enemy. By thy great majesty thou destroyest thy opponents. Thou sendest forth thy wrath—it consumes them like stubble. By the blast of thy nostrils the waters piled up—the floods stood upright like a wall; the depths were congealed in the heart of the sea. The enemy said: "I will pursue them, I will overtake them, I will divide the spoil, my lust shall be glutted with them; I will draw my sword, my hand shall destroy them." Thou didst blow with thy wind—the sea covered them; they sank like lead in the mighty waters. Who is there like thee among the mighty, O Lord? Who is like thee, glorious in holiness, awe-inspiring in renown, doing marvels? Thou didst stretch out thy right hand—the earth swallowed them. In thy grace thou hast led the people whom thou hast redeemed; by thy power thou hast guided them to thy holy habitation. The peoples have heard of it and trembled; pangs have seized the inhabitants of Philistia. Then were the chieftains of Edom in agony; trembling seized the lords of Moab; all the inhabitants of Canaan melted away. Terror and dread fell on them. Under the great sweep of thy arm they are as still as a stone, till thy people pass over, O Lord, till the people thou hast acquired pass over. Thou wilt bring them in and plant them in the highlands of thy own,

מִכּוּן לְשַׁבְּתָךְ פָּעִלְתָּ, יי; מִקְדָּשְׁךָ, אֲדֹנָי, כּוֹנֵנוּ יִיְהוָה. יי וּמִלֶּךְ
לְעָלְמָא וְעָרָא. יי וּמִלֶּךְ לְעָלְמָא וְעָרָא.

יי מַלְכוּתְךָ (קָאָם) לְעָלְמָא וּלְעָלְמָא עָלְמָא.

כִּי בָא סוּס פְּרָעָה בְּרַכְבּוֹ וּבִפְרָשָׁיו בָּיָם, וְנִשְׁבַּח יי עֲלֵיהֶם
אֶת מִי הָיָם; וּבְנֵי יִשְׂרָאֵל הִלְכוּ בַּנִּפְשָׁה בְּתוֹךְ הָיָם.

כִּי לִי הַמְּלוּכָה, וּמוֹשֵׁל בְּנוֹתָם. Reader וְעָלוּ מוֹשִׁיעִים בְּחַר
צִיּוֹן לְשַׁפֵּט אֶת הָעָר, וְהִתְהַלַּךְ לִי הַמְּלוּכָה. וְהִתְהַלַּךְ יי לְמִלְכָּה
עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יִתְהַלַּךְ יי אֶחָד וְשֵׁמוֹ אֶחָד.

נִשְׁמַת כָּל חַי תִּבְרָךְ אֶת שְׁמֹךְ, יי אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר
תִּפְאָר וּתְרוּמָם זָכְרָךְ, מִלִּבֵּנוּ, תְּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם
אֶתָּה אֵל, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלְכָּה גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה
וּמַצִּיל וּמַפְרֵג, וְעוֹנֶה וּמַרְחֵם בְּכָל עֵת צָרָה וְצוּקָה; אֵין לָנוּ
מִלְכָּה עוֹזֵר וְסוֹמֵךְ אֵלָּא אַתָּה. אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרוֹנִים,
אֱלֹהֵי כָל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְּהַלֵּל בְּכָל הַתְּשַׁבְּחוֹת,
הַמְּנַחֵם עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וְיִי עַר, הִנֵּה לֹא יָנוּם
וְלֹא יִישָׁן. הַמְּעוֹרֵר יְשׁוּנִים וְהַמְּקִיץ נֹרְדָּמִים, הַמְּשִׁיחַ אֱלֹמִים
וּמַתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּבוֹדִים, וְהַמְּפַעֵנֵם
נְעֻלָּמִים. וְלֵךְ לְבִרְכָּה אֲנַחְנוּ מוֹדִים.

is said twice to mark the end of שירת הים (Ahudarham). Rashi
Exodus 15:19) כי בא סוס פרעה ופרשתו, וכן רש"ם. However, Ibn Ezra and other authorities
interpret this verse as part of the song of Moses.

was well known in the talmudic period. A portion of this poem is
quoted as part of the prayer for rain (Berakhoth 59b; Ta'anith 6b). The
phrase "countless millions of favors" probably refers to the drops of rain,
each drop being a separate favor; indeed, the Talmud suggests that thanks
should be given for every drop of rain. *Nishmath* is identified in the Talmud
(Pesachim 118a) with ברכת השר, prescribed by the Mishnah for the closing
of the Haggadah service on Passover. Many biblical phrases have been utilized

the place which thou, O Lord, hast made for thy dwelling, the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. The Lord shall reign forever and ever.

The Lord's kingship is established forever and to all eternity.

For the horses of Pharaoh with his chariots and his cavalry entered the sea, and the Lord made the waters of the sea flow back on them, while the children of Israel walked on dry land in the midst of the sea.

For sovereignty is the Lord's, and he governs the nations. Deliverers shall go up to Mount Zion to rule the hill country of Esau, and dominion shall be the Lord's. The Lord shall be King over all the earth; on that day shall the Lord be One and his name One.¹

NISHMATH

The soul of every living being shall bless thy name, Lord our God; the spirit of all mortals shall ever glorify and extol thy fame, our King. From eternity to eternity thou art God. Besides thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of woe and stress. We have no King but thee.

God of the first and of the last, God of all creatures, Lord of all generations, endlessly praised be he who guides his world with kindness and his creatures with mercy. The Lord is awake; he neither slumbers nor sleeps; he rouses those who sleep and awakens those who slumber; he enables the speechless to speak and sets the captives free; he supports all who fall, raises all who are bowed down, and reveals secret things. To thee alone we give thanks.

in this beautiful poem, which has been modified and expanded in the course of centuries. It is held that *Nishmath* is a composite poem, consisting of three independent parts. The first paragraph was known in mishnaic times, the second was composed in talmudic times (up to מנחת), and the concluding part was added during the early geonic period.

¹ *Psalm 22:29; Obadiah 1:21; Zechariah 14:9.*

ואלו פינו מלא שירה בים, ולשוננו רנה בתמון גליו,
 ושפתותינו שבת במרחבי רקיע, וענינו מאירות בשמש
 ובקרת, ודנינו פרושות בנשרי שמים, ורגלנו קלות פאילות,
 אין אנחנו מספיקים להודות לך, יי אלהינו ואלהי אבותינו,
 ולברך את שמך, מלכנו, על אחת מאלה, אלה אלהי אלהים
 ורבי רבבות פעמים הטובות, נסים ונפלאות, שעשית עם
 אבותינו ועמנו.

מלפנים ממצרים ואלהינו, יי אלהינו, ומבית עבדים
 פדיתנו; ברעב ונהנו ובשבע בבלתנו; מחרב הצלתנו
 ומדבר מלטתנו; ומחלים רעים וברים ונאמנים דליתנו. עד
 הנה עזרנו רחמיך ולא עזבונו חסדיך; ואל תטשנו, יי אלהינו,
 לנצח. על כן, אברהם שפלת בך, ורית ונשמה שנפחת
 באפנו, ולשון אשר שמת בפינו, הן הם יודו ויברכו, וישבחו
 ויפארו, וישוררו וירוממו, ויגריצו ויגדישו וימליכו את
 שמך, מלכנו, תמיד. כי כל פה לך יודה, וכל לשון לך
 תשבוע, וכל עין לך תצפה, וכל בך לך תברע, וכל קומה
 לפניה תשתחוה, וכל העבדות ייראה, וכל קרב ובליזות
 יזמרו לשמך, בדבר שכתוב: כל עצמותי תאמנה, יי מי
 כבוד, מציר עני מתחזק ממנו ועני ואביון מנצח. שועת עניים
 אתה תשמע; צעקת הדל תקשיב ותושיע. מי ידמה לך, ומי
 ישנה לך, ומי יערה לך, האל הגדול, הגבור והנורא, אל
 עליון, קנה שמנים וארץ. Reader נהל לך ונשבתה ונפארה,
 ונברך את שם קדשך, באמור: לךוד, ברכי נפשי את יי, וכל
 קרבי את שם קדשך.

Were our mouth filled with song as the sea [is with water], and our tongue with ringing praise as the roaring waves; were our lips full of adoration as the wide expanse of heaven, and our eyes sparkling like the sun or the moon; were our hands spread out in prayer as the eagles of the sky, and our feet as swift as the deer—we should still be unable to thank thee and bless thy name, Lord our God, and God of our fathers for one thousandth of the countless millions of wondrous favors which thou hast conferred on our fathers and on us.

Of yore, thou didst deliver us from Egypt, Lord our God, and redeem us from slavery. Thou hast nourished us in famine and provided us with plenty. Thou hast rescued us from the sword, made us escape the plague, and freed us from severe and lasting diseases. Until now thy merey has helped us, and thy kindness has not abandoned us; mayest thou, Lord our God, never forsake us.

Therefore, the limbs which thou hast apportioned in us, the breath and spirit which thou hast breathed into our nostrils, and the tongue which thou hast placed in our mouth, shall ever thank and bless, praise and glorify, extol and exalt, revere and hallow, and acclaim thee King, our King. Indeed, every mouth shall praise thee; every tongue shall vow allegiance to thee; every eye shall look hopefully to thee; every knee shall bend to thee; every one shall worship thee alone. All hearts shall revere thee, and men's inmost being shall sing to thy name, as it is written: "All my being shall say: O Lord, who is like thee? Thou savest the poor man from one that is stronger, the poor and needy from one who would rob him." Thou hearest the cry of the oppressed; thou payest heed to the cry of the poor and bringest deliverance. Who is like thee, who is equal to thee, who can be compared to thee, O great, mighty and revered God, supreme God, Master of heaven and earth. We will praise, laud and glorify thee; we will bless thy holy name, as it is written in a psalm of David: "Bless the Lord, O my soul; let my whole being bless his holy name."

מֵאלֹהֵי אֱלֹהִים is the correct reading, and in accordance with *Siddur Rav Amram Gaon*, *Siddur Rav Saadyah Gaon*, Maimonides, Abudarham and other authorities. Countless worshipers, however, are in the habit of saying מֵאֵלֵינוּ אֱלֹהֵינוּ.

On festivals the Reader begins here:

הָאֵל בְּתַעֲצֻמוֹת עֲזָךְ, הַגָּדוֹל בְּכַבּוֹד שְׁמֹךְ, הַגָּבוֹר לְנֹצֶחַ
וְהַנּוֹרָא בְּנוֹרְאוֹתָיו. הַמְלִיךְ הַיּוֹשֵׁב עַל כָּסֵא רָם וְנִשְׂא.

On Sabbaths the Reader begins here:

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ, וְכַתוּב: רָנְנוּ צְדִיקִים בְּיְיָ,
לְיִשְׂרָאִים נְאֻמָּה תַּהֲלָה.

בְּכִי יִשְׂרָאִים הַתְּרוֹמֵם,
וּבְשִׁפְתָיו צְדִיקִים תַּהֲבִירָה,
וּבְלִשׁוֹן חֲסִידִים תַּהֲבִירָה,
וּבְקֶרֶב קְדוֹשִׁים תַּהֲבִירָה.

וּבְמִקְהֵלוֹת רַבּוֹת עֲמֹךְ בֵּית יִשְׂרָאֵל בְּרָנָה יִתְפָּאֵר שְׁמֹךְ,
מִלְּכֵנוּ, בְּכָל דּוֹר וְדוֹר; שֶׁבֶן חֹבֶת כָּל הַיְּצוּרִים, לְפָנֶיךָ יְיָ
אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, Reader לְהוֹדוֹת, לְהֵלֵל, לְשַׁבֵּחַ,
לְפָאֵר, לְרוֹמֵם, לְתַהַדֵּר וּלְנַצֵּחַ, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּם עַל כָּל
דְּבָרֵי שִׁירֹת וְתַשְׁבְּחוֹת דָּוִד בְּנוֹיָשִׁי עַבְדְּךָ מִשִּׁיתָךְ.

וּבְכֵן יִשְׁתַּבַּח שְׁמֹךְ לְעַד, מִלְּכֵנוּ, הָאֵל הַמְלִיךְ הַגָּדוֹל
וְהַקָּדוֹשׁ, בְּשִׁמְיָם וּבָאָרֶץ. כִּי לָךְ נִאֻמָּה, יְיָ אֱלֹהֵינוּ וְאַלֵּהֵי
אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָה, הֵלֵל וְזִמְרָה, עֲזָ וּמִמְשָׁלָה, נֹצֶחַ, גָּדוֹל
וְגִבּוֹרָה, תַּהֲלָה וְתַפְאֶרֶת, מְדֻשָּׁה וּמְלָכוּת; בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ; וּמַעֲזָם וְעַד עוֹלָם אֲתָה אֵל. Reader
בְּרוּךְ אַתָּה, יְיָ, אֵל מְלִיךְ גָּדוֹל וּמְהֵלָל בְּתַשְׁבְּחוֹת, אֵל
הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, בּוֹרֵא כָּל הַנְּשֻׁמוֹת, רַבּוֹן כָּל
הַמַּעֲשִׂים, מְבוֹחֵר בְּשִׁירֵי וְזִמְרָה; מְלִיךְ יָחִיד, אֵל, חַי הָעוֹלָמִים.

On festivals the Reader begins here:

Thou art God in thy tremendous power, great in thy glorious name, mighty forever and revered for thy awe-inspiring acts; thou, O King, art seated upon a high and lofty throne.

On Sabbaths the Reader begins here:

Thou who abidest forever, exalted and holy is thy name. It is written: "Rejoice in the Lord, you righteous; it is fitting for the upright to give praise."

By the mouth of the upright thou art praised;

By the lips of the righteous thou art blessed;

By the tongue of the faithful thou art hallowed;

Inside the holy beings thou art extolled.

In the assemblies of the tens of thousands of thy people, the house of Israel, with ringing song shall thy name, our King, be glorified in every generation; for this is the duty of all creatures towards thee, Lord our God and God of our fathers: to thank and praise, laud and glorify, extol and honor, bless and exalt and acclaim thee, even beyond all the songs of praise by David, son of Jesse, thy anointed servant.

Praised be thy name forever, our King, great and holy God and King, in heaven and on earth; for to thee, Lord our God and God of our fathers, pertain song and praise, hymn and psalm, power and dominion, victory, greatness and might, renown and glory, holiness and kingship; blessings and thanks are due to thy great and holy name; throughout eternity thou art God. Blessed art thou, O Lord, most exalted God and King, Lord of wonders, Creator of all souls, Master of all creatures, who art pleased with hymns. Thou art the only King, O God, the life of the universe.

ישחבה is the concluding benediction following the reading of varied psalms and biblical passages (פסוקי דזמרה) just as ברוך שמו is the benediction preceding the *Pesuke d'Zimra*. Both benedictions are similar in style to יהללך which concludes the recital of the *Hallel* psalms and is mentioned in the Talmud (Pesahim 118a). It has been suggested that the initial letters of the words שלמה לעד מלכנו האל form the acrostic שלמה, indicating the name of the author of ישחבה (Abudarham). According to some, the fifteen synonyms of praise, beginning with שיר ושבחה and ending with ברכות והודאות, correspond to the fifteen psalms known as שיר המעלות.

On Shabbath Shuvah:

תהלים קל

(שיר המעלות. ממצמקים קראתיו, יי. אדני, שמעה בקולי, תהינה אזניך קשבות לקול תחנוני. אם עונות תשמר יי, אדני, מי יעמד. כי עמך הסליחה, למען תגרא. קייתי יי, קוּתה נפשי, ולדברו הוֹלֵתִי. נפשי לאדני משמרים לבקר, שמרים לבקר. יחל ישראל אל יי, כי עם יי החסד, והרבה עמו פדות. והוא יפדה את ישראל מכל עונותיו.)

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעוּתה; וימליך מלכותה, ויצמח פרקנה ויקרב משיחה, בתיבון וביומיוֹבון ובחיי דכל בית ישראל, בענגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמאי.
יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתגדל, ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא (לעלא) מן כל ברכתא ושירתא, השבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן.

Silent meditation:

Reader:

יתברך וישתבח, ויתפאר ויתרומם
ויתנשא שמו של מלך מלכי המלכים,
הקדוש ברוך הוא, שהוא ראשון והוא
אחרון, ומבלעדיו אין אלהים. כלו

ברכו את יי המברך.

Congregation and Reader:

לרכב בעדבות, ביה שמו, ועלו לפניו; ושמו מרומם על כל ברכה ותהלה. ברוך
שם כבוד מלכותו לעולם ועד. יהי שם יי מברך מעתה ועד עולם.

ברוך אתה, יי אלהינו, מלך העולם, יוצר אור ובגרא
חֲשֵׁה, עֲשֵׂה שְׁלוֹם, ובגרא את הכל.

*On Shabbath Shuvah:**Psalm 130*

(A Pilgrim Song. Out of the depths I call to thee, O Lord. O Lord, hear my voice; let thy ears be attentive to my supplicating voice. If thou, O Lord, shouldst keep strict account of iniquities, O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. I look for the Lord, my whole being hopes; I wait for his word. My soul waits for the Lord more eagerly than watchmen for the dawn, than watchmen for the dawn. O Israel, put your hope in the Lord, for with the Lord there is kindness; with him there is great saving power. It is he who will redeem Israel from all its iniquities.)

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

Blessed art thou, Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

On festivals occurring on weekdays:

(המאיר לארץ ולדברים עליה ברחמים, ובטובו מחדש
בכל יום תמיד מעשה בראשית. מה רבו מעשיה, יי; כלם
בחכמה עשית, מלאה הארץ חנינה. המלך המרום לבדו
מאז, המשבח והמפאך והמתנשא מימות עולם. אלהי עולם,
ברחמיה הרבים רחם עלינו, אדון עגנו, צור משגבנו, מנו
ישענו, משגב בעדנו.

אל ברוך גדול דעת, הכין ופעל ונהרי חמה, טוב יצר
כבוד לשמו, מאורות נתן סביבות עול, פנות צבאיו קדושים,
רוממי שדי, תמיד מספרים כבוד אל וקדשתו. ותקברו, יי
אלהינו בשמם ממעל ועל הארץ מתהלת, על כל שבת
מעשה ידיו, ועל מאורי אור שעשית; המזה יפארוך סלה.)

Continue תתקנך page 383.

ON SABBATH

הכל יודוך והכל ישבחה, והכל יאמרו איו קדוש פי.
הכל ירוממוך סלה, יוצר הכל; האל הפותח בכל יום
דלתות שערי מזרח, ובוקע חלוניו רקיע, מוציא חמה
ממקומה, ולבנה ממכוון שבתה, ומאיר לעולם כלו וליושבי
שפרא במדת הרחמים. המאיר לארץ ולדברים עליה
ברחמים, ובטובו מחדש בכל יום תמיד מעשה בראשית.
מה רבו מעשיה, יי; כלם בחכמה עשית; מלאה הארץ
חנינה. המלך המרום לבדו מאז, המשבח והמפאך
והמתנשא מימות עולם. אלהי עולם, ברחמיה הרבים רחם
עלינו; אדון עגנו, צור משגבנו, מנו ישענו, משגב בעדנו.

On festivals occurring on weekdays:

(In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, art ever exalted! Thou art lauded, glorified and extolled from days of old. Eternal God, show us thy great mercy! Lord of our strength, thou art our secure Stronghold, our saving Shield, our Refuge.)

The blessed God, great in knowledge, designed and made the brilliant sun. The Beneficent One created glory for his name. He placed luminaries round about his majesty. His chief hosts are holy beings that extol the Almighty. They constantly recount God's glory and holiness. Be thou blessed, Lord our God, in heaven above and on the earth below, for all thy excellent handiwork and for the luminaries which thou hast made; they ever render thee glory.)

Continue "Be thou blessed," page 384.

ON SABBATH

All shall thank thee; all shall praise thee; all shall declare: There is none holy like the Lord! All shall forever extol thee, Creator of all. Thou, O God, openest daily the gates of the east, and cleavest the windows of the sky; thou bringest forth the sun from its place, and the moon from its abode, and givest light to the whole world and to its inhabitants whom thou hast created in thy mercy.

In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, art ever exalted! Thou art lauded, glorified and extolled from days of old. Eternal God, show us thy great mercy! Lord of our strength, thou art our secure Stronghold, our saving Shield, our Refuge.

בָּרוּךְ down to חֲמִיד is an alphabetical acrostic; the successive twenty-two words begin with the letters of the alphabet taken in order.

Reader אין ערוך לך, ואין זולתך; אפס בלתיך, ומי דומה
 לך. אין ערוך לך, יי אלהינו, בעולם הזה; ואין זולתך,
 מלבנו, לחיי העולם הבא. אפס בלתיך, גואלנו, לימות
 המשפט; ואין דומה לך, מושיענו, לתחיית המתים.

אל אדון על כל המעשים ברוך ומברך בפי כל הנשמה;
 נדרו וטובו מלא עולם דעת ותבונה סובבים הודו.
 המתנאה על חיות הקדש ונהדר בכבוד על המרכבה;
 זכות ומישור לפני כסאו חסד ורחמים מלא כבודו.
 טובים מאורות שברא אלהינו יצדם ברעת בבינה ובהשפלה;
 בם וגבורה נתן בהם להיות מושלים בקרב תבל.
 מלאים זיו ומפיקים נגה נאה ויום בכל העולם;
 שמחים בצאתם וששים בבואם עושים באימה רצון קונם.
 פאר וכבוד נותנים לשמו צהלה ורנה לזכר מלכותו;
 קרא לשמש ויזרח אור ראה והתקין צורת הלכנה.
 שבח נותנים לו כל צבא מרום, תפארת וגדלה,
 שרפים וחיית ואופני הקדש.

לא אֲשֶׁר שָׁבַת מִכָּל הַמַּעֲשִׂים בַּיּוֹם הַשְּׁבִיעִי; נִתְעַלָּה
 וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ; תִּפְאֶרֶת עָמְהָ לַיּוֹם הַמְּנוּחָה, עֲנֵג קָרָא
 לַיּוֹם הַשְּׁבִת. זֶה שִׁיר שֶׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שֶׁבוּ שְׁבַת אֵל

adon is an alphabetical hymn, generally attributed to the *Yarde Mer-kava*, mystics of the eighth century, who applied their minds to theosophy. The *Tur* mentions a variant reading, והתקין instead of והתקין, according to which the clause concerning the moon refers to the talmudic tradition that God diminished the original size of the moon (*Hullin* 60h). *El Adon* is a praise

There is none to be compared to thee, and there is none besides thee; there is none but thee. Who is like thee? *There is none to be compared to thee*, Lord our God, in this world, *and there is none besides thee*, our King, in the life of the world to come; *there is none but thee*, our Redeemer, in the days of the Messiah; *and there is none like thee*, our Deliverer, during the revival of the dead.

God is the Lord of all creation;

Blessed and praised is he by every soul.

His greatness and goodness fill the universe;

Knowledge and wisdom surround his majesty.

He is exalted above the celestial beings,

And adorned in glory above the chariot.

Purity and justice stand before his throne;

Kindness and mercy fill his glory.

Good are the luminaries which our God has created;

He made them with knowledge, wisdom and insight;

He placed in them energy and power

To have dominion over the world.

Full of splendor, they radiate brightness;

Beautiful is their brilliance throughout the world.

They rejoice in their rising and exult in their setting,

Performing with reverence the will of their Creator.

Glory and honor do they give to his name,

And joyous song to his majestic fame.

He called forth the sun, and it shone;

He saw fit to regulate the form of the moon.

All the hosts of heaven give him praise;

All the celestial beings attribute glory and grandeur—

To God who rested from all the work of creation on the seventh day, and ascended to sit upon his throne of glory. He vested the day of rest with beauty, and called the Sabbath a delight. Such is the hymn sung by the seventh day, on which God rested from

of God who created the seven seemingly "wandering" celestial bodies (טככי לכת). Having spoken of the sun and the moon, the poet alludes to the five planets Saturn (שבתאי), Venus (ונוה), Mercury (מרכב), Jupiter (צדק), and Mars (מאדים), by means of the initials of the words שבת ונוהים כל צבא מרום.

מִכָּל מַלְאָכָתוֹ. יוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר: מִזְמוֹר שִׁיר לְיוֹם
הַשַּׁבָּת, טוֹב לְהוֹדוֹת לַיהוָה. לְפִיכֹה יִפְאָרוּ וַיִּכְרְבוּ לֹאֵל כָּל
יִצְוָיו; שָׁבַת, יָקָר וְנִדְרָה וְכְבוֹד וְהֵנוּ לֹאֵל מְלָךְ, יוֹצֵר כָּל,
הַמְנַחֵל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בְּיוֹם שַׁבַּת קִדְשׁ.
שְׁמֹךְ יי אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְנִכְרַךְ מַלְכֵנוּ יִתְפָּאֵר, בְּשִׁמְיֵם
מִמְעַל וְעַל הָאָרֶץ מִתְהַלֵּל. תִּתְקַבֵּל, מוֹדֵעֵנוּ, עַל שַׁבַּת מַעֲשֵׂה
יְדִיד, וְעַל מְאֹרֵי אוֹר שֶׁיִּצְרָתָהּ; הִמָּחַ וּפְאָרוֹךְ כִּלְיָהּ.

תִּתְקַבֵּל לְנֶצַח צוּרֵנוּ, מַלְכֵנוּ וְנוֹאֲלָנוּ, בּוֹרֵא קְדוֹשִׁים;
יִשְׁתַּבַּח שְׁמֹךְ לְעַד מַלְכֵנוּ, יוֹצֵר מִשְׁרָתִים, וְאֲשֶׁר מִשְׁרָתָיו
בָּלֵם עוֹמְדִים בְּרוּם עוֹלָם, וּמִשְׁמִיעִים בְּיִרְאָה, יְהִד בְּקוֹל,
וְכָרִי אֱלֹהִים חַיִּים וְנִלְיָהּ עוֹלָם. בָּלֵם אַחֻבִּים, בָּלֵם בְּרוּרִים
בָּלֵם גְּבוּרִים, בָּלֵם קְדוֹשִׁים, וְכָל עֲשִׂים בְּאֵימָה וּבְיִרְאָה
רְצוֹן קוֹנֵם. Reader וְכָל פּוֹתִיחִים אֶת פִּיהֶם בְּקִדְשָׁהּ וּבְטַהֲרָהּ
בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִין וּמוֹשְׁבָחִין, וּמְפָאֲרִין וּמַעֲרִיצִין,
וּמְקַדִּישִׁין וּמְמַלְכִין—

אֶת שֵׁם הָאֵל הַמְלִיךְ הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ הוּא.
וְכָל מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמִיךְ זֶה מִזֶּה, וְנוֹתְנִים
בְּאַהֲבָה רְשׁוֹת זֶה לְזֶה Reader לְהַקְדִּישׁ לְיוֹצְרֵם. בְּנִתְחַת רוּחַ,
בְּשִׁפְפָה בְּרוּרָה וּבְנִיעִמָּה קִדְשָׁה, בָּלֵם בְּאַחַד עוֹנִים בְּאֵימָה,
וְאוֹמְרִים בְּיִרְאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת; מֶלֶךְ כָּל הָאָרֶץ בְּבוֹדוֹ.
וְהַאוֹפְנִים וְחִיּוֹת הַקִּדְשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת
שָׁרָפִים. Reader לְעַמֻּתָם מְשַׁבְּחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ.

all his work. The seventh day itself utters praise, saying: "A song of the Sabbath day—It is good to give thanks to the Lord." Therefore, let all God's creatures glorify and bless him; let them attribute excellence, glory and grandeur to God, the King and Creator of all, who in his holiness bestows rest upon his people Israel on the holy Sabbath day. Thy name, Lord our God, shall be hallowed; thy fame, our King, shall be glorified in heaven above and on earth beneath. Be thou blessed, our Deliverer, for thy excellent handiwork, and for the bright luminaries which thou hast made; they ever render thee glory.

Be thou forever blessed, our Stronghold, our King and Redeemer, Creator of holy beings; praised be thy name forever, our King, Creator of ministering angels, all of whom stand in the heights of the universe and reverently proclaim in unison, aloud, the words of the living God and everlasting King. All of them are beloved, all of them are pure, all of them are mighty, all of them are holy; they all perform with awe and reverence the will of their Creator; they all open their mouth with holiness and purity, with song and melody, while they bless and praise, glorify and reverence, sanctify and acclaim—

The name of the great, mighty and revered God and King; holy is he. They all accept the rule of the kingdom of heaven, one from the other, graciously granting permission to one another to hallow their Creator. In serene spirit, with pure speech and sacred melody they all acclaim in unison and with reverence:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory.¹

Then the celestial spheres and the holy beings, rising with a loud sound toward the seraphim, respond with praise and say:

Blessed be the glory of the Lord from his abode.²

¹*Isaiah* 6:3. ²*Ezekiel* 3:12.

לֹאֵל בְּרוּךְ נְעִימוֹת יִתְּנֵנוּ; לְמַלְכָּה, אֵל חַי וְנָקִים, זְמֵרוֹת
 יֵאֱמָרוּ, וְהַשְׁבָּחוֹת וְשִׁמְיָעוּ; כִּי הוּא לְבָדוּ מְרוֹם וְקָדוֹשׁ, פּוֹעֵל
 גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת, בַּעַל מַלְחָמוֹת, זוֹרֵעַ צַדִּיקוֹת, מַצְמִיחַ
 יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא תַּהֲלֹוֹת, אֲדוֹן הַנִּפְלְאוֹת,
 הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית, בְּאָמֹר:
 לַעֲשֵׂה אוֹרִים נְדָלִים, כִּי לְעוֹלָם הַסֵּדֶר. Reader אוֹר חֲדָשׁ עַל
 צִיּוֹן תָּאִיר, וְנִנְכָּה בָּלֵנוּ בְּמַהֲרָה לְאוּרֹ. בְּרוּךְ אַתָּה, יי, יוֹצֵר
 הַמְּאוֹרוֹת.

אַהֲבָה רַבָּה אַהֲבָתֵנוּ, יי אֱלֹהֵינוּ; הַמְלִיךְ גְּדוֹלָה וְיִתְרָה
 חֲמִלָּה עָלֵינוּ. אֲבִינוּ מִלִּבֵּנוּ, בַּעֲבוּר שְׁמֶךְ הַגְּדוֹל וּבַעֲבוּר
 אֲבוֹתֵינוּ שֶׁבִטְחוּ בְּךָ וַתִּלְמְדֵם חֻקֵּי חַיִּים לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב
 שָׁלֵם, בֶּן תַּחֲנֻנוּ וַתִּלְמְדֵנוּ. אֲבִינוּ הָאֵל הַרְחֵמֵנוּ, הַמְּרַחֵם רַחֵם
 עָלֵינוּ וְחַן בְּלִבֵּנוּ בִּינָה לְהַבִּין וּלְהַשְׁבִּיל, לְשִׁמְעַע לְלִמּוֹד
 וּלְלִמּוֹד, לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ,
 בְּאַהֲבָה. וְהָאֵל עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיִחַד
 לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, לְמַעַן לֹא גִבוֹשׁ וְלֹא נִפְלֵם
 וְלֹא נִפְשֵׁל לְעוֹלָם וָעֶד. כִּי בִשֵּׁם קִדְשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ,
 נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ. מִהֵרָ וְהִבָּא עָלֵינוּ בְּרָכָה וְשָׁלוֹם
 מְהֵרָה מֵאַרְבַּע כַּנְּפוֹת כָּל הָאָרֶץ; וּשְׁבוּר עָלֵנוּ מַעַל צְוֹאֲרֵנוּ,
 וְחוֹלִיבֵנוּ מִהֲרָה קוֹמְמוֹנוֹת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה.
 וְכֵן בְּחִרְתָּ מִכָּל עַם וְלָשׁוֹן, Reader וְקִרְבָּתֵנוּ מִלִּבֵּנוּ לְשִׁמְךָ
 הַגְּדוֹל סֵלָה, בְּאַמֶּת בְּאַהֲבָה, לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ וּלְאַהֲבָה
 אֶת שְׁמֶךָ. בְּרוּךְ אַתָּה, יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

To the blessed God they offer melodies; to the King, the living and eternal God, they utter hymns and praises. He alone, exalted and holy, performs mighty acts and creates new things; he is a warrior who sows justice, produces triumphs, and creates healing. Revered in renown, Lord of wonders, in his goodness he renews the creation every day, constantly, as it is said: "He makes the great lights; truly, his mercy endures forever."¹ O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the lights.

With a great love hast thou loved us, Lord our God; great and abundant mercy hast thou bestowed upon us. Our Father, our King, for thy great name's sake and for the sake of our forebears who trusted in thee, whom thou didst teach laws of life, be gracious to us and teach us. Our Father, merciful Father, thou who art ever compassionate, have pity on us and inspire us to understand and discern, to perceive, learn and teach, to observe, do, and fulfill gladly all the teachings of thy Torah. Enlighten our eyes in thy Torah; attach our heart to thy commandments; unite our heart to love and reverence thy name, so that we may never be put to shame and stumbling. In thy holy, great and revered name we trust—may we thrill with joy over thy salvation. Hasten, bring speedily upon us blessing and peace from the four corners of the earth. Break the alien yoke from our neck, and speedily make us walk upright to our land, for thou art the God who performs triumphs. Thou hast chosen us from all peoples and nations; thou, our King, hast in truth graciously brought us near thy great name, that we may praise thee, acclaiming thy Oneness and loving thy name. Blessed art thou, O Lord, who hast graciously chosen thy people Israel.

אהבה רבה, one of the most beautiful prayers in the liturgies of the world, is very old and was probably instituted by the men of the Great Assembly in the early period of the second Temple. A profound love for God and the Torah is echoed in this prayer, in which the merciful Father is entreated to enlighten our eyes and our minds to understand his teachings. This is the second of the two blessings preceding the *Shema*, אשר אור being the first.

¹ Psalm 136:7.

(אל מלך נאמן (When praying in private, add:

דברים ו, ד-ט

שמע ישראל, יי אלהינו, יי אחד.

ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יי אלהינו בכל לבבך ובכל נפשך ובכל מאדך. והיו הדברים האלה, אשר אנכי מצוה היום, על לבבך. ושמנתם לבניו, ודברתם בם בשבתך בביתך, ובלכתך בדרך, ובשכבך ובקומך. וקשרתם לאות על ידך, והיו למטפת בין עיניך. וכתבתם על מזוזות ביתך ובשעריך.

דברים יא, יז-כא

והיה אם שמעו השמעו אל מצותי, אשר אנכי מצוה אתכם היום, לאהבה את יי אלהיכם, ולעבדו בכל לבבכם ובכל נפשכם. ונתתי מטר ארצכם בעתו, יורה ומלקוש; ואספת דגנך, והירשך ויצהרך. ונתתי עשב בשדה לבחמתיך; ואכלת ושבעת. השמרו לכם פן יפתה לבבכם, וסרתם ועבדתם אלהים אחרים, והשתחוויתם להם. וחרה אף יי בכם, ועצר את השמים ולא יהיה מטר, והאדמה לא תתן את יבוליה; ואבדתם מהרה מעל הארץ הפכה אשר יי נתן לכם. ושמעתם

The initial letters of אל מלך נאמן form the word נאמן. There are 245 words in the *Shema*. When the Reader repeats ה' אלהים אחד the number of words is raised to 248, corresponding to the 248 parts of the human frame. On reciting the *Shema* privately, however, one is required to add the three words אל מלך נאמן in order to complete the number 248.

The last letters of שמע and אחד form the word עד ("witness"), that is, he who recites the *Shema* hears witness that God is One.

The *Shema*, Israel's confession of faith, expresses the duty of loving and serving God with our whole being. The second paragraph demands that we give living expression to our love of God by careful observance of his pre-

(When praying in private, add: God is a faithful King.)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul,

cepts which are designed to assure our happiness. The third section contains the law of *tsitsith*, intended to remind us constantly of our duties towards God, and a warning against following the evil impulses of the heart. The *Shema*, sounding the keynote of Judaism, is the oldest portion of the *Siddur*. In the morning service the *Shema* is preceded by two blessings and followed by one; in the evening service it is preceded by two blessings and followed by two. This is in keeping with the expression: "Seven times a day I praise thee" (Psalm 119:164; Berakhoth 11b).

את דברי אלה על לבבכם ועל נפשכם; וקשרתם אתם לאות על ידכם, והיו לטושפת בין עיניכם. ולמדתם אתם את בניכם לדבר בם, בשבתך בביתך, ובליכתך בדרך, ובשכבך ובקומך. ובתבתם על מזוזות ביתך ובשעריך.
למען ירבו ימיהם וימי בניכם, על האדמה אשר נשבע יי לאבותיהם לתת להם, בימי השנים על הארץ.

בסדר טו, לו-כא

וַיֹּאמֶר יי אֵל מֹשֶׁה לֵאמֹר: דִּבֶּר אֵל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצֵת עַל כְּנָפֵי בְּגֵדֵיהֶם לְדֹרֹתָם; וְנָתַנּוּ עַל צִיצֵת הַכֹּהֵן פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצֵת, וּרְאִיתֶם אֹתוֹ וַיִּזְכְּרוּם אֵת כָּל מִצְוֹת יי, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִתּוּדוּ אֶחָד מִלְּבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אִתָּם זֵנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֵת כָּל מִצְוֹתֵי; וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יי אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהוֹיֹת לָכֶם לֵאלֹהִים; אֲנִי Reader יי אֱלֹהֵיכֶם—

אֲמֹת וַיְצִיב, וַנְּכוּן וַקָּם, וַיִּשֶׁר וַנֶּאֱמַן, וַאֲחֹב וַחֲבִיב, וַנִּחְמַד וַנַּעֲיִם, וַנִּזְרָא וַאֲדִיר, וַמִּתְקַן וַמְקַבֵּל, וַטוֹב וַיִּפֶּה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אֲמֹת, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מִנֵּן יִשְׁעֵנוּ. Reader לְדֹר וָדֹר חוּא קָם, וַשְּׁמוֹ קָם, וַכֶּסֶּאֻ נְכוּן, וּמְלָכוּתוֹ וַאֲמוּנָתוֹ לְעֶד קִיָּמָת. וַדְּבָרָיו הָיִים וַקָּמִים, וַנֶּאֱמַנִים וַנִּחְמַדִּים, לְעֶד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת גֵּרַע יִשְׂרָאֵל עֲבָרֶיהָ.

is mentioned in the Mishnah (Tamid 5:1) among the prayers used in the Temple. The fifteen synonyms, ויפה-ויציב, correspond to the fifteen words in the last sentence of the *Shema*, beginning with אני and ending with

and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, as long as the sky remains over the earth.

Numbers 15:37–41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and certain, established and enduring, right and steadfast, beloved and precious, pleasant and sweet, revered and glorious, correct and acceptable, good and beautiful is this faith to us forever and ever. True it is that the eternal God is our King, the Stronghold of Jacob and our saving Shield. He exists throughout all generations; his name endures; his throne is firm; his kingship and his truth are forever established. His words are living and enduring, faithful and precious, forever and to all eternity, as for our fathers so also for us, for our children and future generations, and for all generations of the seed of Israel his servants.

אמן. The rule is not to interrupt the connection between אלהיכם and ה' אמן, as if these three words formed one sentence, meaning: "The Lord your God is true" (Mishnah Berakhoth 2:2).

אמן הדבר הזה refers to the *Shema* as a solemn profession of the Oneness of God. The *Shema* is the watchword of Israel's faith, and it is the desire of every loyal Jew to have it upon his lips when he dies.

על הראשונים ועל האחרונים דבר טוב ונקים לעולם
ועד, אמת ואמונה, חק ולא יעבר. Reader אמת, שאמה הוא
י אלתינו ואלהי אבותינו, מלכנו מלך אבותינו, גאלנו גאל
אבותינו, יוצרנו צור ישועתנו, פודנו ומצילנו; מעולם הוא
שמה, ואין לנו עוד אלהים וולתה, סלה.

עזרת אבותינו אתה הוא מעולם, מנן ומושיע להם
ולבניהם אחריהם בכל דור ודור. ברום עולם מושבה,
ומשפחה וצדקה עד אפסי ארץ. אמת, אשרי איש שישמע
למצותך, ויהודה ודברך ישים על לבו. אמת, אתה הוא
אדון לעמך, ומלך גבור לריב ריבם לאבות ובנים. אמת,
אתה הוא ראשון ואתה הוא אחרון, ומפלעדי אין לנו מלך
גואל ומושיע. אמת, ממצרים גאלתנו, יי אלתינו, ומבית
עבדים פדיתנו. כל בכוריהם הרגת, ובכורך ישראל גאלת,
ונם סוף להם בקעת, וזדים טבעת, וידידים העברת; ויבסו
מים צריהם, אחד מהם לא נותר. על זאת שבחו אהובים
ורוממו לאל, ונתנו ידידים זמירות, שירות ותשבחות, ברכות
והודאות למלך, אל חי ונקים. רם ונשא, גדול ונורא, משפיל
גאים ערי ארץ ומגביה שפלים ערי מרום, מוציא אסירים
ופודה עניים, ועוזר דלים, ועונה לעמו ישראל בעת שנעם
אליו. תהלות לאל עליון גאלם, ברוך הוא ומברך.

מושה ובני ישראל לה ענו שירה בשמחה רבה, ואמרו כלם:
מי כמכה באלים, יי; מי כמכה נאדר בקדש, נורא תהלות,
עשה פלא.

Alike for the first and the last generations this faith is good and valid forever and ever; it is true and trustworthy, a law that will not pass away. True it is that thou art the Lord our God and the God of our fathers, our King and the King of our fathers, our Redeemer and the Redeemer of our fathers, our Maker and saving Stronghold, our Deliverer and Rescuer. Thou art eternal, and we have no other God besides thee.

Thou wast the help of our fathers from of old, and hast been a Shield and Savior to them and their children after them in every generation. In the heights of the universe is thy habitation, and thy justice and righteousness reach to the furthest ends of the earth. True it is that happy is the man who obeys thy commands and takes thy Torah and thy word to heart. True it is that thou art the Lord of thy people, and a mighty King to champion the cause of fathers and sons. True it is that thou art the first and thou art the last, and besides thee we have no King who redeems and saves. True it is that from Egypt thou didst redeem us, Lord our God, and from the house of slavery thou didst deliver us; all their first-born thou didst slay, but Israel thy first-born thou didst redeem; thou didst divide the Red Sea and drown the arrogant, but thy beloved people thou didst take across; the water covered their enemies, not one of them was left.

For this, the beloved people praised and extolled God; they offered hymns, blessings and thanksgivings to the King, the living and eternal God. He is high and exalted, great and revered; he brings the arrogant low to the ground and raises the lowly up high; he frees the captives, and delivers the afflicted; he helps the poor, and answers his people of Israel whenever they cry to him. Praised be the supreme God; be he ever blessed.

Moses and the children of Israel sang a song to thee with great joy; all of them said:

“Who is like thee, O Lord, among the mighty?

Who is like thee, glorious in holiness,

Awe-inspiring in renown, doing wonders?”¹

¹ *Exodus* 15:11.

שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְּאוּלָּיִם לְשִׁמְךָ הַגָּדוֹל עַל שְׁפַת הַיָּם;
יָחַד בְּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה בְּנֵאֲמֶךָ יְהוּדָה
וְיִשְׂרָאֵל. Reader. וְנֹאמַר: גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה, יְיָ, גֹּאֲלֵי יִשְׂרָאֵל.

The *Amidah* for festivals begins on page 651.

The *Amidah* is recited in silent devotion while standing, facing east.
The Reader repeats the *Amidah* aloud when a *minyan* holds service.

אֲדֹנֵי, שְׁפָתֵי תְפִלָּתְךָ, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמַבִּיא גּוֹאֵל לְבָנָיו בְּנִיחָם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(וְזָכְרֵנוּ לְחַיִּים, מְלֹךְ חַפֵּץ בַּחַיִּים,

וּכְתִבֵּנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.)

מְלֹךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מַגֵּן אַבְרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנֵי; מְתִיחַ מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah*:

Summer:

מוֹרִיד הַטֶּל. מוֹשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְבַלְבֵּל חַיִּים בְּחֶסֶד, מְתִיחַ מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אֲמוּנָתוֹ לְיִשְׂרָאֵל
עַפְרָה. מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מְלֹךְ מִמִּית
וּמְתִיחַ וּמוֹשִׁיעַ מֵיָּשׁוּעָה.

The redeemed people sang a new song of praise to thy name at the seashore; they all, in unison, gave thanks and proclaimed thy sovereignty, and said:

"The Lord shall reign forever and ever."

Protector of Israel, arise to the aid of Israel; deliver Judah and Israel, as thou hast promised. Our Redeemer, thou art the Lord of hosts, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

The Amidah for festivals begins on page 652.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Summer:

Thou causest the dew to fall.

Between Sukkoth and Pesah:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(מי כְּמוֹד, אֵב הַרְחָמִים, זוֹכֵר יִצְוֵיו לְחַיִּים בְּרַחֲמִים).
וְנֶאֱמַן אַתָּה לְחַיּוֹת מֵתִים. בְּרוּךְ אַתָּה, יי, מְחַיֶּה הַמֵּתִים.

When the Reader repeats the Amidah, the following Kedushah is said.
נִקְדִּישְׁךָ וְנַעֲרִיצְךָ בְּנֵעַם שֵׁית סוּד שְׂרָפֵי קֶדֶשׁ הַמְשַׁלְּשִׁים
לְךָ קֶדֶשׁה, בְּכַתוּב עַל נֹד נְבִיאָה: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת; מִלֵּא כָּל הָאָרֶץ כְּבוֹדוֹ.
אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל, אֲדִיר וְהוֹק, מְשֻׁמְעִים קוֹל; מְתַנַּשְּׂאִים
לְעֻמַּת שְׂרָפִים, לְעֻמַּתָּם מְשַׁבְּחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ מוֹלְכֵנוּ תוֹכֵיעַ וְתִמְלִיךְ עָלֵינוּ, כִּי מַחֲבִים אֲנִיחֵנוּ
לְךָ. מְחֵי תִמְלִיךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁבֶּן.
תִּתְעַדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלָּיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֶצַח
נִצְחִים. וְעֵינֵינוּ תִּרְאֶינָה מַלְכוּתְךָ, בְּדָבָר הָאֲמוּר בְּשִׁירֵי עָנִי,
עַל יְדֵי דָוִד מִשִּׁים צִדְקָה:

יִמְלִיךְ יי לְעוֹלָם, אֵלֶּיךָ צִיּוֹן לְדוֹר וָדוֹר; תִּלְלוּתָהּ.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יִתְלַלְלוּ סְלָתָהּ,
כִּי אֵל מְלִיךְ גָּדוֹל וְקְדוֹשׁ אַתָּה. * בְּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.

*Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יי, הַמְּלִיךְ הַקְּדוֹשׁ).

יִשְׁמַח מֹשֶׁה בְּמַתַּנַּת חֶלְקוֹ, כִּי עָבַד נֶאֱמַן קְרֹאתָ לוֹ; בְּלִיל
תַּפְאָרֶת בְּרֹאשׁוֹ וְתָתָהּ, בְּעֶמְדוֹ לְפָנֶיךָ עַל הַר סִינַי. וְשָׁנִי לוֹחֹת
אֲבָנִים הוֹרִיד בְּיָדוֹ, וְכַתוּב בָּהֶם שְׁמִירַת שְׁכֵתָה, וְכֵן בְּתוֹב
בְּתוֹרָתְךָ:

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In merey thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHIAH

When the Reader repeats the Amidah, the following Kedushah is said.

We sanctify and revere thee in the sweet words of the assembly of holy seraphim who thrice acclaim thy holiness, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."

Then with a loud sound, mighty and strong, they make their voice heard; upraising themselves toward the seraphim, they respond with praise and say:

Blessed be the glory of the Lord from his abode.¹

From thy abode, our King, appear and reign over us, for we wait for thee. O when wilt thou reign in Zion? Speedily, in our days, do thou dwell there forever. Mayest thou be exalted and sanctified in Jerusalem thy city throughout all generations and to all eternity. May our eyes behold thy kingdom, as it is said in thy glorious Psalms by thy truly anointed David:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy God and King. *Blessed art thou, O Lord, holy God.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Moses was pleased with the gift bestowed on him, for thou didst call him a faithful servant. A glorious crown didst thou place on his head as he stood before thee on Mount Sinai. He brought down in his hand the two tablets of stone upon which was engraved the command to observe the Sabbath, as it is written in thy Torah:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שָׁשַׁת
יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנָּפֶשׁ.

וְלֹא נִתְּנוּ יי אֱלֹהֵינוּ, לְגוּיֵי הָאֲרָצוֹת; וְלֹא הִנְחִלְתּוּ, מִלִּכְנֹה
לְעוֹבְדֵי פְסִילִים; וְגַם בְּמִנְחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים; כִּי לְיִשְׂרָאֵל
עָמָד נִתְּנוּ בְּאַהֲבָה, לְזָרַע יִשְׂרָאֵל בְּחֶרֶת.

יִשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי, עִם מְקַדְּשֵׁי
שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וַיִּתְּעֲנוּ מִטּוֹבָךָ; וְהַשְּׁבִיעִי רָצִיתָ בּוֹ
וְקִדְּשָׁתוּ, חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ, וְזָכַר לְמַעֲשֵׂה בְּרִאשִׁיתוֹ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה נָא בְּמִנְחָתָנוּ; קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ, וְתָן חֵלְקֵנוּ בְּתוֹרָתְךָ; שְׁבַעְנוּ מִטּוֹבָךָ, וְשִׂמַּח נַפְשָׁנוּ
בִּישׁוּעָתְךָ; וְשִׁהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת; וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְּשָׁה, וַיְנַיְחוּ בָּהּ כָּל יִשְׂרָאֵל מְקַדְּשֵׁי
שְׁמֶךָ. בְּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

רָצָה, יי אֱלֹהֵינוּ, בְּעָמָד יִשְׂרָאֵל וּלְתַפְלָתָם שְׁעָה; וְהַשֵּׁב
אֶת הָעֲבוּדָה לְדָבִיר בִּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפַלְתֵּם מִהֲרָה
בְּאַהֲבָה תִּמְכַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל
עָמָד.

On Rosh Hodesh and Hol ha-Mo'ed add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וַיְגִיעַ וַיִּרְאֶה, וַיִּרְצֶה
וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר זְכוּתֵנוּ וּפְקֻדוֹתֵנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ,
וְזָכְרוֹן מְשִׁים בְּיָדְךָ עֲבָדֶךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קִדְּשָׁה.

The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.¹

Thou, Lord our God, hast not given the Sabbath day to the nations of the world; thou, our King, hast not given it as a heritage to those who worship idols; heathen do not enjoy its rest. But thou hast graciously given it to Israel thy people, the descendants of Jacob whom thou hast chosen.

Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance; purify our heart to serve thee in truth; and, in thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage, and that Israel who sanctifies thy name may rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel,

יְשַׁמַּח מֶשֶׁה alludes to the talmudic statement that God said to Moses: "I have a precious gift in my treasure house, called the Sabbath, and I desire to give it to Israel" (Shabbath 10b).

לֹא עָבַד וְאֵין קָרָא לוֹ refers to Numbers 12:7 ("Moses my servant, so faithful in all my household").

¹ *Exodus* 31:16-17.

וְחִדְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה וּלְטוֹבָה, לְחַן
וּלְחַסְדֹּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חג הסוכות

חג המצות

ראש החודש

הַזֶּה. וְזָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקָדָנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים; וּבְדָבָר יְשׁוּעָה וּרַחֲמִים חוֹס וְחֹנֵן,
וּרְחַם עֲלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנוּן
(וּרְחוּם אֲתָה).

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

When the Reader repeats the *Ami-*
dah, the Congregation responds here
by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי
אֲבוֹתֵינוּ. אֵלֵהֵי כָּל בָּשָׂר,
יוֹצֵרֵנוּ, יוֹצֵר בְּדַאשִׁית,
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עַל שִׁתְּחַיִּיתָנוּ
וּמִנְחָתָנוּ. בֵּן חֲסִידֵנוּ וְתַקְיָמָנוּ,
וְתַאֲסוּף גְּלוּתֵינוּ לְחִצְרוֹת
קִדְשֶׁךָ לְשִׁמּוֹד חֲקִיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וּלְעִבְדֶּךָ בְּלִבִּב
שָׂלָם, עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מֶגֶן
יְשַׁעֵנוּ אֲתָה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּד תַּהֲלִתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נְשָׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נַפְשֶׁךָ שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וְבִקְרֵי וְצִהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסְדֶיךָ,
כִּי מַעֲלָם קָנִינוּ לָךְ.

ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

| <i>Rosh Hodesh</i> | <i>Pesah</i> | <i>Sukkoth</i> |
|--------------------|--------------------------------|---------------------------|
| the New Moon. | the Feast of Unleavened Bread. | the Feast of Tabernacles. |

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

יעלה ויבא is mentioned in Sofrim 19:7, and is based on the following passage: "On your feasts and new moon festivals you shall sound the trumpets . . . they will serve as a reminder of you before your God" (Numbers 10:10).

On Hanukkah add:

(על הנסים ועל הפךקן, ועל הגבורות ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה—
 בימי מתתיהו בן יוחנן כהן גדול, חשמוני ובניו, בשעמדה
 מלכות יון הרשעה על עמך ישראל להשביחם תורתך,
 ולהעבירם מחקי רצונך. ואתה ברחמיך הרבים עמדת להם
 בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם;
 מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד
 טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך.
 ויך עשית שם גדול וקדוש בעולמך, ועמך ישראל עשית
 תשועה גדולה ופךקן כהיום הזה. ואחר כן באו בניך לדביר
 ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות
 בנצרות קדשך, וקבעו שמונת ימי הגבה אלו להודות ולתהלל
 לשמך הגדול.)

ועל כלם ותברך ויתרומם ויתנשא שמך, מלכנו, המיד
 לעולם ועד.

Between Rosh Hashanah and Yom Kippur add:

(ובתוב לחיים טובים כל בני ברייתך.)

וכל חיים יודוך סלה, ויהללו את שמך הגדול
 באמת לעולם כי טוב. האל, ישועתנו ועזרתנו סלה, האל
 הטוב. ברוך אתה, יי, הטוב שמך, ויך נאה להודות.

Priestly blessing recited by the Reader:

אלהינו ואלהי אבותינו, ברכנו בברכה המשלשת בתורה
 בתחיבה על ידי משה עבדך, האמורה מפי אהרן ובניו,
 כהנים עם קדושך, באמור: בברכה יי וישמרה. יאר יי פניו
 אליך ויחנך. ישא יי פניו אליך, וישם לך שלום.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these acts, may thy name, our King, be blessed, exalted and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur substitute:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by the Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

¹ *Numbers* 6:24-26.

שים שָׁלוֹם, טוֹבָה וּבִרְכָּה, חַיִּים חַז וְחֶסֶד וְרַחֲמִים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמּוֹךְ. בִּרְכֵנוּ, אֲבִינוּ, כְּלָנוּ בְּאַחֶד, בְּאוֹר
פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד, וּצְדָקָה וּבִרְכָּה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב יִהְיֶה
בְּעֵינֶיךָ לְבָרְכֵנוּ וּלְבָרֵךְ אֶת כָּל עַמּוֹךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמָךְ. * בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל
בְּשָׁלוֹם.

* Between Rosh Hashanah and Yom Kippur say:

(בְּסֻפֵּר חַיִּים, בִּרְכָּה וְשָׁלוֹם וּפְרִינָסָה טוֹבָה, וּגְזֵרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנִחְמוֹת, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוֹךְ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.)

After the Amidah add the following meditation:

אֱלֹהֵי, נִצֹּר לְשׁוֹנֵי מָרַע, וְשִׁפְתֵי מוֹדֵבֵר מוֹרָמוֹה; וְלִמְקַלְלֵי
נַפְשֵׁי תְּדוּם, וְנַפְשֵׁי כְּעָפָר לְכָל תַּהֲוָה. פְּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּךְ נַפְשִׁי; וְכֹל הַחֹשְׁבִים עָלַי רָעָה, מִתְּהִירָה
הַפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִרְשְׁתְּךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי. יִהְיֶה לְרָצוֹן אֲמָרֵי כִּי וְהִגִּינוּ לִבִּי
לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִדּוּמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, שִׁיבֶנָּה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְהֵן חֲלָקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נִעְבְּדְךָ
בִּיְרָאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדֻמוֹנוֹת. וְעִרְבָה לִּי מִנְחַת
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדֻמוֹנוֹת.

Hallel (page 625) is recited here on Rosh Hodesh, H'ol ha-Mo'ed and Hanukkah.

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours. *Blessed art thou, O Lord, who blessest thy people Israel with peace.

** Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

Hallel (page 626) is recited here on Rosh Hodesh, H'ol ha-Mo'ed and Hanukkah.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָה וַיִּקְרַב מְשִׁיחָהּ, בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵנְלָא וּבְזִמּוֹ קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, הַשְׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרוּן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל בֵּית יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשָׁמְיָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹום בְּמִרוֹמֵי, הוּא יַעֲשֵׂה שְׁלֹום עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

הַיּוֹם שֶׁבַת קִנְיָן, שָׁבוּ הָיוּ הַלָּוִים אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

חזלים צב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת. טוֹב לְהַדֹּת לַיְי, וּלְאָמֹר לְשִׁמְךָ
עֲלֵינוּ. לְחַיֵּד בְּבִקְרַת חֲסִידֶךָ, וַאֲמוֹנֶתְךָ בְּלִילוֹת. עַלִי עֲשׂוֹר
וְעַלִי נָבֵל, עַלִי הַעֲיוֹן בְּכִנּוֹר. כִּי שִׁמְחֵתְנִי יְיָ בְּכַנְּעֵלְךָ; בְּמַעֲשֵׂי
יְדֶיךָ אֲרַנֶּן. מַה נִּגְדְּלוּ מַעֲשֵׂיךָ, יְיָ; מֵאֵד עָמְקוֹ מִחֲשַׁבְתֶּיךָ. אִישׁ
בְּעַד לֹא יֵדַע, וּבְכִסִּי לֹא יִבִּין אֶת זֹאת. בְּפֶרֶחַ רִשְׁעִים כָּמוֹ

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

This is the holy Sabbath day, on which the Levites in the Temple used to recite:

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and

לעלא מכל is said between *Rosh Hashanah* and *Yom Kippur*; otherwise כל לעלא is said. In some places לעלא was repeated throughout the year. לעלא לעלא is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43). Hence, according to *Kitzur Shulhan Arukh*, 129:1, one should say לעלא לעלא, without a *vnn*.

נחמתי ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עָשָׂב, וַיַּצִּיצוּ כָּל פֶּעַלֵי אֱנוֹ, לְהַשְׁמֵדֵם עֲרֵי עֵד. וְאַתָּה מָרוֹם
 לְעֵלָם, יְיָ. כִּי הִנֵּה אֵיבֶיךָ, יְיָ, כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ, וַתִּפְּרְדוּ
 כָּל פֶּעַלֵי אֱנוֹ. וַתָּרֵם בְּרָאִים מְרֹנִי; בִּלְחֵי בִשְׁמֹן רֵעֲנֹן. וַתִּבְטַח
 עֵינֵי בְשׂוּרֵי, בְּמָמִים עָלֵי מְרַעִים תִּשְׁמַעְנָה אֲזֹנֵי. צֹדִיק בַּתָּמָר
 יִפְרֹחַ, בְּאֶרֶז בִּלְבָנוֹן יִשְׁנֶה. שְׁתוּלִים בְּבֵית יְיָ, בְּחִצְרוֹת אֱלֹהֵינוּ
 יִפְרִיחוּ. Reader עוד ינובון בְּשִׂיכָה, דְּשֵׁנִים וְרֵעֲנִים יִהְיוּ.
 לְחַיֵּיד כִּי יֵשֶׁר יְיָ; צוּרֵי, וְלֹא עוֹלָתָהּ בּוֹ.

MOURNERS' KADDISH

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי כָּרָא בְּרַעְיוֹתָהּ;
 וַיִּמְלִיךָ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָהּ וַיִּקְרַב מְשִׁיחָהּ, בְּחַיִּיבוֹן
 וּבְיוֹמִיבוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמֶן קָרִיב,
 וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמָא.
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרומם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעֵלָא)
 מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמִּירָן בְּעָלְמָא,
 וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

The mourners' Kaddish, like צדוק הדין recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eye has gazed on my foes; my ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen," added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

קריאת התורה

Congregation and Reader:

אָתָּה הָרֵאָתָה לָדַעַת כִּי יְיָ הוּא הָאֱלֹהִים, אֵין עוֹד מִלְּבָדוֹ.
אֵין כְּמוֹדָה בְּאֱלֹהִים, אֲדֹנִי, וְאֵין כְּמוֹעֲשֵׂיָהּ. מִלְּבוֹתָד מְלָבוֹת
כָּל עַלְמִים, וּמִמְשַׁלְתָּהּ בְּכָל דֶּר וָדֶר. יְיָ מִלָּד, יְיָ מִלָּד, יְיָ
וּמִלָּד לְעֵלָם וָעֶד. יְיָ עֲזוּ לַעֲמוֹ יִתָּן, יְיָ יִבְרָךְ אֶת עַמּוֹ בְּשָׁלוֹם.
אֵב הַרְחֵמֵם, הִטִּיבָה בְּרַצוֹנָהּ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת
יְרוּשָׁלָּיִם. כִּי בָדָה לְבַד בְּטַחָנִי, מִלָּד אֵל רָם וְנִשָּׂא, אֲדוֹן
עוֹלָמִים.

The ark is opened.

Reader and Congregation:

יְיָהִי בְנִסְעֵה הָאָרֶץ וַיֵּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפָּצוּ אֲיִכָּיָהּ,
וַיִּנָּסוּ מִשְׁנֵאִיָּהּ מִפְּנֵיהָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדַבֵּר יְיָ
מִירוּשָׁלָּיִם. בְּרוּךְ שֶׁנָּתַן תוֹרָה לַעֲמוֹ יִשְׂרָאֵל בְּקֶרְשָׁתוֹ.

On festivals occurring on weekdays add:

(יְיָ) יְיָ אֵל רַחוּם וְחַנּוּן, אֶרְךָ אֲפָיִם, וְרַב חֶסֶד וְאַמֶּת. נִצֵּר
חֶסֶד לְאֱלָפִים, נִשָּׂא עוֹן וְפָשַׁע וְחַטָּאָה, וְנִקָּה.

קריאת התורה, the public reading from the Torah at the synagogue, has been one of the most powerful factors of education. Formerly, the reading was accompanied by interpretation so that the Torah became the property of all Israel. Josephus, writing in the first century, says that Moses "showed the Torah to be the best and the most necessary means of instruction by enjoining the people to assemble not once or twice or frequently, but every week while abstaining from all other work, in order to hear the Torah and learn it in a thorough manner—a thing which all other lawgivers seem to have neglected." The custom of reading from the Torah on Sabbath afternoon, when people have leisure, and on Mondays and Thursdays, the market days in early times, is attributed to Ezra the Scribe who organized Jewish life in Palestine after Israel's return from the Babylonian Captivity.

TORAH READING

Congregation and Reader:

You have learned to know that the Lord is God; there is none else besides him.¹

There is no God like thee, O Lord, and there are no deeds like thine. Thy kingdom is an everlasting kingdom; thy dominion endures through all generations. The Lord is King; the Lord was King; the Lord shall be King forever and ever. The Lord will give strength to his people; the Lord will bless his people with peace.²

Merciful Father, may it be thy will to favor Zion with thy goodness; mayest thou rebuild the walls of Jerusalem. Truly, in thee alone we trust, high and exalted King and God, eternal Lord.

The ark is opened. —

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."³ Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.⁴

Blessed be he who in holiness gave the Torah to his people Israel.

On festivals occurring on weekdays add:

(The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth. He keeps kindness to the thousandth generation, forgiving iniquity and transgression and sin, and acquitting the penitent.⁵

At one time it was the practice in Palestine to read the Torah in triennial cycles; the Torah was thus divided into about one hundred and seventy-five weekly portions. The universal custom today is to complete the reading of the Torah each year and to divide the Torah into fifty-four larger portions. Since, however, the ordinary year does not contain fifty-four Sabbaths it was found necessary, in order to complete the annual cycle, to have two portions read on some Sabbaths. Festivals frequently coincide with Sabbaths, in which case not the portion of the week but one which has some bearing on the festival is read.

¹Deuteronomy 4:35. ²Psalms 86:8; 145:13; 29:11. ³Numbers 10:35.

⁴Isaiah 2:3. ⁵Exodus 34:6-7.

רבנו של עולם, מלא משאלות לבי לטובה, והפק רצוני
 ותן שאִלתי, לי עבדה בן אמתה, וזבני (ואת אשתי וזבני ובנותי)
 לעשות רצונה בכלב שֶׁלֵם. ומלִטְנוּ מִזֶּצֶר הָרָע, ותן חֲלָקְנוּ
 בתורתה, וזבני שתשרה שְׂכִינָתָה עָלֵינוּ, והופע עָלֵינוּ רוח
 חֶכְמָה וּבִינָה, רוח עֶצָה וּגְבוּרָה, רוח דַּעַת וְיִרְאַת יי. וכן יהי
 רצון מלִפְנֵיהֶ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתַּזְכְּנוּ לַעֲשׂוֹת
 מַעֲשִׂים טוֹבִים בְּעֵינֶיהָ וּלְלַבֵּת בְּדַרְכֵי יִשְׂרָאֵל לִפְנֵיהֶ. וְקִדְשֵׁנוּ
 בְּמִצְוֹתֶיהָ, בְּדֵי שְׁנוּכָה לַחַיִּים טוֹבִים וְאַרְבֵּים וּלְחַיֵּי הָעוֹלָם
 הַבָּא; וְתַשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמַשְׁעוֹת רָעוֹת חֲמִתְרַגְּשׁוֹת
 לָבֹא לָעוֹלָם. וְהַבּוֹטֵחַ בִּי חֲסֵד יִסּוּבְכֵנוּ. אָמֵן.

יהיו לרצון אמרי פי והגיון לבי לפניה, יי, צורי וגואלי.
 ואני תפילתי לך, יי, עת רצוני; אלהים, ברב־חסדך, עני
 בְּאַמֶּת יִשְׁעֶךָ.)

The last verse is said three times.

זוהר, ויקהל

בריה שמה דמרא עֲלָמָא, בריה בתרה ואתרה. יהא
 רעותה עם עמך ישראל לעֲלָם, ופרקו מינה אחזי לעמך
 בבית מקדשך; וְלֹא־מִטּוֹיָא לָנָא מִטּוֹב נְחוּרָה, וְלִקְבֵּל צְלוֹתָנָא
 בְּרַחֲמֵינוּ. יהא רעוא קדמך, דתוריה לֹא חיון בְּטִיבוּתָא;
 וְלִיָּהּ אָנָּא פְּקִידָא בְּגוּ צְדִיקָא, לְמַרְחָם עָלֵי וְלִמְנַטֵּר יְתִי
 וְיִת כָּל דִּי לִי וְדִי לְעַמְךָ יִשְׂרָאֵל. אַנְתָּ הוּא וְזוֹ לְכָלָא וּמִפְּרָגְס

יהא is taken from the *Zohar*, the fundamental book of *Kabbalah*, which was first made known in the thirteenth century and ascribed to Rabbi Simeon ben Yohai of the second century. The *Zohar*, written in Aramaic in

Lord of the universe, fulfill the prayers of my heart for happiness; grant my petition and my request; enable me to do thy will with a perfect heart; deliver me from the evil impulse. Grant us a share in thy Torah; make us worthy of thy divine presence; bestow on us the spirit of wisdom and understanding, the spirit of counsel and courage, the spirit of knowledge and piety. May it be thy will, Lord our God and God of our fathers, to enable me to perform deeds that please thee, and to walk before thee in the paths of the upright. Sanctify us with thy commandments, that we may merit the long and blessed life of the world to come; guard us from evil deeds, and from evil times which assail the world.

May kindness surround him who trusts in the Lord. Amen.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.)

The last verse is said three times.

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and

the form of a commentary on the five books of Moses, is based on the principle that the biblical narratives contain a higher truth than what they ostensibly express. Soon after its first appearance in Spain through the efforts of Rabbi Moses de Leon, its influence spread among the Jewish people with remarkable speed. The Zohar introduces this inspiring and uplifting prayer as follows: "When the Torah is taken out to be read before the congregation, the heavenly gates of mercy are opened and the divine love is aroused; therefore one should recite: *ברוך שמיא*..." The term *בר אלהין* ("angel") is found in Daniel 3:25.

לְכָל־אָ; אַנְתָּ הוּא שְׁלִיט עַל כָּל־אָ; אַנְתָּ הוּא דִּשְׁלִיט עַל
מַלְכֵי־אָ, וּמַלְכוּתָא דִּילָךְ הִיא. אַנְתָּ עֲבָדָא דְקִדְשָׁא בְּרִיד
הוּא, דְּסִגְדָנָא קִמָּה וּמִקְמָא דִּיקָר אוֹרִינְתָה בְּכַל עֵדָן וְעֵדָן.
לֹא עַל אֲנָשׁ רַחֲמָנָא, וְלֹא עַל בֶּר אֱלֹהִין סְמִכְנָא, אֱלֹא
בְּאֱלֹהָא דְשִׁמְיָא, דְּהוּא אֱלֹהָא קְשׁוּט, וְאוֹרִינְתָה קְשׁוּט,
וּנְבִיאֹהִי קְשׁוּט, וּמִסְנָא לְמַעַבְד טַבְּרָן וּקְשׁוּט. בֵּה אַנְתָּ רַחֲמִי,
וְלִשְׁמָה קִדִּישָׁא וְקִירָא אַנְתָּ אָמֹר תְּשַׁבְּחוּ. יְהֵא רַעֲוֹא קִדְמוּה,
דְּתַפְתַּח לְבָאֵי בְּאוֹרִינְתָא, Reader וְתַשְׁלֵם מִשְׁאֲלִין דְּלִבָּאֵי,
וְלִבָּא דְכָל עַמּוּד יִשְׂרָאֵל, לְטַב וּלְחַיִּין וְלִשְׁלָם.

Reader and Congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Reader and Congregation:

אֶחָד אֱלֹהֵינוּ, גְּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Reader:

גְּדֻלּוֹ לִי אַתָּה, וְגִדְלוֹמָה שְׁמוֹ יִחְדָּן.

Congregation:

לֵךְ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד, כִּי כָל
בְּשָׁמַיִם וּבָאָרֶץ; לֵךְ, יְיָ, הַמְּמַלְכָה וְהַמְּתַנַּשֵּׁא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהֵדָם רַגְלֵיו, קְדוֹשׁ הוּא. רוֹמְמוֹ
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהֵר קִדְשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.
עַל הַכֹּל יִתְגַּדֵּל וְיִתְקַדֵּשׁ, וְיִשְׁתַּבַּח וְיִתְפָּאֵר, וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא,

the heavenly gates of mercy are opened and the divine love is aroused; therefore one should recite: "ברוך שְׁמֵהּ..." The term "angel" is found in Daniel 3:25.

sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I hove at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.¹

Reader and Congregation:

One is our God; great is our Lord; holy is his name.

Reader:

Exalt the Lord with me, and let us extol his name together.²

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.³ Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.⁴

Magnified and hallowed, praised and glorified, exalted and extolled above all be the name of the supreme King of kings, the Holy One, blessed be he, in the worlds which he has created—

שמע ישראל expresses the highest truth revealed to the people of Israel, the truth of God's Oneness. The *Shema* is the Jewish confession of faith.

על הכל יתנוגל is quoted in the Talmud (Sofrim 14:12) with some variations. The phraseology in this passage bears a striking resemblance to that of the Kaddish, which is written in Aramaic.

¹ Deuteronomy 6:4. ² Psalm 34:4. ³ I Chronicles 29:11. ⁴ Psalm 99:5, 9.

בְּעוֹלָמוֹת שֶׁבָּרָא, הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא, בְּרָצוֹנוֹ וּבְרָצוֹן
יִרְאִי, וּבְרָצוֹן כָּל בֵּית יִשְׂרָאֵל. צוּר הָעוֹלָמוֹם, אֲדוֹן כָּל
הַבְּרִיּוֹת, אֱלֹהֵה כָּל הַנִּפְשוֹת, הַיּוֹשֵׁב בְּמִרְחָבֵי מְרוֹם, הַשּׁוֹכֵן
בְּשָׁמַי שָׁמַי קָדָם; קִדְּשָׁתוֹ עַל הַחַיּוֹת, וּקִדְּשָׁתוֹ עַל פֶּסֶא
הַקְּבוֹד. וּבָכֵן יִתְקַדֵּשׁ שְׁמוֹהַ בָּנוּ, יְיָ אֱלֹהֵינוּ, לְעֵינֵי כָּל חַי.
וְנֹאמַר לְפָנָיו שִׁיר חֲדָשׁ, בְּפָתוּב: שִׁירֵנוּ לֵאלֹהִים, וְזָמְרוּ שְׁמוֹ,
סִלּוֹ לָרֶכֶב בְּעֶרְבוֹת, בְּיַהּ שְׁמוֹ, וְעֲלוּ לִפְנֵינוּ. וְנִרְאֶהוּ עֵינֵינוּ
בְּעֵינֵינוּ בְּשׁוּבוֹ אֶל נֹוֹהוּ, בְּפָתוּב: כִּי עָנֵן בְּעֵינֵינוּ וְרָאוּ בְּשׁוּב יְיָ צִיּוֹן.
וְנֹאמַר: וְנִגְלֶה כְבוֹד יְיָ, וְרָאוּ כָּל בָּשָׂר וַחֲדָו, כִּי פִי יְיָ דִּבֶּר.

Reader:

אֵב הַרְחָמִים, הוּא יִרְחֵם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית
אִיתָנוּם, וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וְיַעֲזֹר בְּיָצֵר הָרַע
מִן הַנִּשְׁוֹאִים, וְיַחֲזֵן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים, וְיַמְלֵא מַשְׁאֲלוֹתֵינוּ
בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וְיַעֲזֹר וְיַחֲזֵן וְיִשְׁעֵה לְכָל הַחַוְסִים בּוֹ, וְנֹאמַר אָמֵן. הַכֹּל הָבּוֹ
נִגְדָּל לֵאלֹהֵינוּ, וְחַנּוּ כְבוֹד לַתּוֹרָה. כֹּהֵן, קָרֵב; יַעֲמֹד (פְּלוֹנִי
בֶן פְּלוֹנִי) הַכֹּהֵן. בְּרוּךְ שֶׁנֶּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְּשָׁתוֹ.

Congregation and Reader:

וְאַתֶּם הַדִּבְקִים בֵּי אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

¹ עַמּוּסִים and נִשְׁוֹאִים are words borrowed from Isaiah 46:3, where "all who are left of Israel's household" are described as having been "carried" and sustained by God since ever they were born. אִיתָנוּם is figuratively applied to the patriarchs of Israel who, according to the Talmud (Rosb Hashanah 11a), were called אִיתֵי עוֹלָם ("the mighty of the world").

this world and the world to come—in accordance with his desire and the desire of those who revere him, and of all the house of Israel. He is the eternal Stronghold, the Lord of all creatures, the God of all souls, who dwells in the wide extended heights, who inhabits the ancient high heavens; whose holiness is above the celestial beings and above the throne of glory. Now, thy name, Lord our God, shall be sanctified among us in the sight of all the living. Let us sing a new song before him, as it is written: "Sing to God, praise his name; extol him who is above the heavens, whose name is Lord, and exult before him."¹ May we see him eye to eye when he returns to his abode, as it is written: "For they shall see eye to eye when the Lord returns to Zion."² And it is said: "Then the glory of the Lord shall be revealed, and all shall see it together; for thus has the Lord promised."³

Reader:

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in goodly measure fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May he help, shield and save all who trust in him; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward (*the Reader names the first person called to the Torah*). Blessed be he who in his holiness gave the Torah to his people Israel.

Congregation and Reader:

And you who cling to the Lord your God are all alive today.⁴

¹*Psalms* 99:5, ²*Isaiah* 52:8. ³*Isaiah* 40:5. ⁴*Deuteronomy* 4:4.

The person called to the Torah recites:

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ.

Congregation responds:

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

The Torah is read; then he recites:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרָת
אַמֶּת, וְחַיֵּי עוֹלָם נָשַׁע בְּתוֹכָנוּ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

בְּרַכַּת הַגּוֹמֵל

One who has come safely through a dangerous experience recites:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, הַגּוֹמֵל לְחַיִּים
טוֹבוֹת, שְׁנִמְלֵנִי בָּר טוֹב.

Congregation responds:

מִי שְׁנִמְלֵךְ בָּר טוֹב, הוּא יְגַמְלֵךְ בָּר טוֹב סָלָה.

The father of a *Bar-Mitzvah* pronounces the following blessing:

בָּרוּךְ שֶׁפָּטַרְנִי מֵעֲוֹנוֹתַי שֶׁל זֶה.

ברכות התורה, the two blessings pronounced over the Torah, contain forty words which are said to allude to the forty days spent by Moses on Mount Sinai. These benedictions are quoted in the Talmud (Berakhoth 11b; 49b).

ברכת הטמל is based on a talmudic statement to the effect that all who escape serious danger arising from illness, imprisonment or a perilous voyage, must offer thanks to God (Berakhoth 54h). This is derived from Psalm 107, where thanksgiving is offered on occasions such as these.

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

The Torah is read; then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

THANKSGIVING

One who has come safely through a dangerous experience recites:

Blessed art thou, Lord our God, King of the universe, who bestowest favors on the undeserving, and hast shown me every kindness.

Congregation responds:

May he who has shown you every kindness ever deal kindly with you.

The father of a Bar-Mitzvah pronounces the following blessing:

Blessed be he who has relieved me of the responsibility for this boy.

בר מצוה, "man of duty," is applied in the Talmud (Baba Metsia 96a) to every adult Israelite. Since the fourteenth century the term *Bar-Mitzvah* has been applied to a boy attaining the age of thirteen, at which time he enters manhood and becomes personally responsible for his religious behavior. Henceforth the boy is regarded as an adult, being counted as one of the ten men necessary for a *minyan*.

On behalf of each person called to the Torah:

מי שברך אבותינו, אברהם יצחק ויעקב, הוא יברך את... *שעלה לכבוד המקום ולכבוד התורה (on festivals) ולכבוד הרגל). הקדוש ברוך הוא ישמרהו ויגילהו מפל צרה וצוקה ומפל גנע ומחלה, וישלח ברכה והצלחה בכל מעשה ידיו (ויופה לעלות לרגל (on festivals) עם כל ישראל אהיו; ונאמר אמן.

On the occasion of naming a new-born daughter:

מי שברך אבותינו, אברהם יצחק ויעקב, משה ואהרן, דוד ושלמה, הוא יברך את האשה הולדת... *ואת בנה שנולת לה; ויקרא שמה בישראל... * ויופו לגדלה לחפה ולמעשים טובים; ונאמר אמן.

On behalf of a sick man:

מי שברך אבותינו, אברהם יצחק ויעקב, משה ואהרן, דוד ושלמה, הוא ירפא את החולה... * הקדוש ברוך הוא ימלא רחמים עליו להחלימו ולרפאתו, להחזיקו ולהחיותו, וישלח לו מהרה רפואה שלמה, רפואת הנפש ורפואת הגוף; ונאמר אמן.

On behalf of a sick woman:

מי שברך אבותינו, אברהם יצחק ויעקב, משה ואהרן, דוד ושלמה, הוא ירפא את החולה... * הקדוש ברוך הוא ימלא רחמים עליה להחלימה ולרפאתה, להחזיקה ולהחיותה, וישלח לה מהרה רפואה שלמה, רפואת הנפש ורפואת הגוף; ונאמר אמן.

* The name is given.

On behalf of each person called to the Torah:

He who blessed our fathers Abraham, Isaac and Jacob, may he bless . . . * who has come up to honor God and the Torah. May the Holy One, blessed be he, protect and deliver him from all distress and illness, and bless all his efforts with success (*on festivals*: may he live to celebrate festivals in Jerusalem) among all Israel his brethren; and let us say, Amen.

On the occasion of naming a new-born daughter:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he bless the mother . . . * and her new-born daughter, whose name in Israel shall be . . . * May they raise her for the marriage canopy and for a life of good deeds; and let us say, Amen.

On behalf of a sick man:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he heal . . . * who is ill. May the Holy One, blessed be he, have mercy and speedily restore him to perfect health, both spiritual and physical; and let us say, Amen.

On behalf of a sick woman:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he heal . . . * who is ill. May the Holy One, blessed be he, have mercy and speedily restore her to perfect health, both spiritual and physical; and let us say, Amen.

* *The name is given.*

After the reading of the Torah, the Reader recites:

יְתַדְדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בָּרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָהּ וַיִּקְרַב מְשִׁיחָהּ, בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי רַבָּל בֵּית יִשְׂרָאֵל, בְּעֵלְמָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְם וּלְעָלְמֵי עָלְמָא.
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַדָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְא (לְעָלְא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִתְחַמְּתָא, דְאָמִירִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

When the Torah is raised, the congregation recites:

זֹאת תִּתְּנֶה אֲשֶׁר שָׁם מֹשֶׁה לְפָנַי בְּנִי יִשְׂרָאֵל, עַל פִּי יִי
בִּיד מֹשֶׁה.

עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְחִמְכִּיהָ מְאֹשֶׁר. דְּרַכִּיהָ דְרַכִּי
נָעַם, וְכָל נְחִיבוּתֶיהָ שָׁלוֹם. אֶרֶץ יָמִים בְּיָמֶיהָ; בְּשִׁמְאֻלָּהּ
עֲשֹׂר וּקְבוּרָה. יִי חַפֵּץ לְמַעַן צְדָקוֹ, יִגְדִּיל תּוֹרָה וַיֵּאדָּיר.

Before reading the *Haftarah*, the *Maftir* chants:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנִבְיָאִים
טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת. בְּרוּךְ אַתָּה, יְיָ,
הַבוֹחֵר בַּתּוֹרָה, וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ, וּבְנִבְיָאֵי הָאַמֶּת
וְצִדִּיק.

המסרה, signifying completion, includes those portions of the Prophets recited immediately after the reading of the Torah. Usually, though not always, the *Haftarah* passage contains some reference to an occasion described

After the reading of the Torah, the Reader recites:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

When the Torah is raised, the congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, for the sake of his righteousness, to render the Torah great and glorious.

Before reading the Haftarah, the Maftir chants:

Blessed art thou, Lord our God, King of the universe, who hast chosen good prophets, and hast been pleased with their words which were truthfully spoken. Blessed art thou, O Lord, who hast chosen the Torah and thy servant Moses, thy people Israel and the true and righteous prophets.

in the section read from the Torah. On the three Sabbaths preceding *Tish'ah b'Av*, passages of rebuke are recited; on the seven Sabbaths after *Tish'ah b'Av* prophetic consolations are read. Abudarham (fourteenth century) traces the *Haftarah* back to the period of persecution preceding the Maccabean revolt, when the reading from the Torah was prohibited and sections from the Prophets were substituted. At any rate, the custom of concluding the Torah reading by a supplementary portion from the Prophets is very old. *Haftarah* is mentioned in the Mishnah and the Tosefta. At least three verses from the end of the weekly portion are repeated when the *Maftir*, reader of the *Haftarah*, is called to the Torah. The blessings before and after the *Haftarah* are from the tractate *Sofrim* (seventh century).

After reading the *Haftarah*, the *Maftir* recites:

ברוך אתה, יי אלהינו, מלך העולם, צור כל העולמים,
צדיק בכל הדורות, האל הנאמן, האומר ועושה, המרבה
ומקיים, שכל דבריו אמת וצדק.

נאמן אתה הוא, יי אלהינו, ונאמנים דבריה, ודבר אחד
מדבריה אחר לא ישוב ריקם, כי אל מלך נאמן ורחמן
אתה. ברוך אתה, יי, האל הנאמן בכל דבריו.

רחם על ציון, כי היא בית חינוך, ולעלובת נפש תושע
במחרה בימינו. ברוך אתה, יי, משמח ציון בבניה.

שמחנו, יי אלהינו, באלהינו הנביא עבדך, ובמלכות בית
דוד משיחך. במחרה יבא, ויגל לבנו; על פסאז לא ישוב זר,
ולא ינחלו עוד אחרים את כבודו, כי בשם קדשך נשבעת
לו, שלא יכבה נרו לעולם ועד. ברוך אתה, יי, מנו דוד.

On Sabbath:

על התורה, ועל העבודה, ועל הנביאים, ועל יום השבת
הזה, שנתת לנו, יי אלהינו, לקדשה ולמנוחה, לכבוד
ולתפארת.

על הכל, יי אלהינו, אנחנו מודים לך, ומברכים אותך;
יתברך שמו בפי כל מי תמיד לעולם ועד. ברוך אתה, יי,
מקדש השבת.

On festivals:

(על התורה ועל העבודה ועל הנביאים [ועל יום השבת
הזה] ועל יום

| | | | |
|---|----------------|-----------------|--------------|
| <i>Shemini Atzereth</i> | <i>Sukkoth</i> | <i>Shavuoth</i> | <i>Pesah</i> |
| חג המצות | חג השבועות | חג הסוכות | חג המנוחות |
| הזה, שנתת לנו, יי אלהינו, [לקדשה ולמנוחתך], לששון ולשמחה, לכבוד ולתפארת. | | | |

After reading the Haftarah, the Maftir recites:

Blessed art thou, Lord our God, King of the universe, Creator of all the worlds, righteous in all generations, faithful God, who sayest and performest, who speakest and fulfillest, for all thy words are true and just.

Faithful art thou, Lord our God, and faithful are thy words; no word of thine returns unfulfilled, for thou art a faithful and merciful God and King. Blessed art thou, O Lord God, who art faithful in all thy words.

Have compassion on Zion, for it is the source of our life; save the humbled soul speedily in our days. Blessed art thou, O Lord, who makest Zion rejoice in her children.

Gladden us, Lord our God, with the appearance of thy servant Elijah the prophet, and with the rule of the house of David thy anointed. May he soon come and bring joy to our heart. Let no stranger occupy David's throne; let others no longer possess themselves of his glory, for thou didst promise him by thy holy name that his light would never go out. Blessed art thou, O Lord, Shield of David.

On Sabbath:

We thank thee for the Torah, for the worship, for the Prophets and for this Sabbath day, which thou hast given us, Lord our God, for holiness and rest, for glory and beauty.

We thank and bless thee, Lord our God, for all things; be thy name ever blessed by every living being. Blessed art thou, O Lord, who hallowest the Sabbath.

On festivals:

(We thank thee for the Torah, for the worship, for the Prophets [for this Sabbath day] and for this day of

| | | | |
|-------------------------------------|------------------------|------------------------------|---------------------------|
| <i>Pesah</i> | <i>Shavuoth</i> | <i>Sukkoth</i> | <i>Shemini Atsereth</i> |
| the Feast of Un- leavened Bread, | the Feast of Weeks, | the Feast of Tabernacles, | the Eighth- Day Feast, |

which thou hast given us, Lord our God, [for holiness and rest], for joy and gladness, for glory and beauty.

על הכל, יי אלהינו, אנחנו מודים לך, ומברכים אותך;
יתברך שמה בפי כל חי תמיד, לעולם ועד. ברוך אתה, יי,
מקדש [השבת ו]ישראל והזמנים.

The following three paragraphs are recited on Sabbaths only.

יְקוֹם פְּרָקוֹן מִן שְׁמַיָא, חָנָא וְחֶסֶדָא וְרַחֲמֵי, וְחַיֵּי אֲרִיכִי
וּמְזוּגֵי רְוִיחֵי וְסִיעֵתָא דְשְׁמַיָא, וּבְרִיּוֹת גּוּפָא וְנַהֲרָא מַעֲלִיָא,
זְרַעָא חָיָא וְנִמְנָא, זְרַעָא דִּי לֹא יִפְסֹק וְדִי לֹא יִבְטֹל מִפְתָּנָמִי
אוֹרֵיתָא, לְמַרְגְּנֵי וְרַבְּנֵי, חֲבוּרָתָא מְדִישָׁתָא דִּי בְּאַרְעָא
דְיִשְׂרָאֵל וְדִי בְּבָבֶל; לְרִישֵׁי כְּלִי וּלְרִישֵׁי גִלְוֹנָתָא, וּלְרִישֵׁי
מְתִיבָתָא וּלְרִישֵׁי דִי בָבָא; לְכָל תַּלְמִידֵיהוֹן וּלְכָל תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וּלְכָל מִן דְּעֶסְקִין בְּאוֹרֵיתָא. מַלְכָּא דְעֻלְמָא
יְבָרַךְ וְתַהוֹ, יִפִּישׁ חַיֵּיהוֹן וְנִסְגָּא יוֹמֵיהוֹן וְיַתֵּן אַרְכָּה לְשִׁינְהוֹן,
וְיַתְּפָרְקוֹן וְיַשְׁתַּיְזְבוּן מִן כָּל עָקָא וּמִן כָּל מַרְעִין בִּישׁוֹן. מָרְן
דִּי בְשְׁמַיָא יְהֵא בְּסַעֲדָהוֹן כָּל זְמַן וְעַד, וְנֹאמַר אָמֵן.

When praying in private, omit the following two paragraphs.

יְקוֹם פְּרָקוֹן מִן שְׁמַיָא, חָנָא וְחֶסֶדָא וְרַחֲמֵי, וְחַיֵּי אֲרִיכִי
וּמְזוּגֵי רְוִיחֵי וְסִיעֵתָא דְשְׁמַיָא, וּבְרִיּוֹת גּוּפָא וְנַהֲרָא מַעֲלִיָא,
זְרַעָא חָיָא וְנִמְנָא, זְרַעָא דִּי לֹא יִפְסֹק וְדִי לֹא יִבְטֹל מִפְתָּנָמִי
אוֹרֵיתָא, לְכָל קְהֵלָא מְדִישָׁא קְדוֹן, רַבְּרֵיָא עִם זְעֵרִיָא,
טַפְּלָא וְנִשְׂיָא. מַלְכָּא דְעֻלְמָא יְבָרַךְ וְתַהוֹ, יִפִּישׁ חַיֵּיהוֹן וְנִסְגָּא
יוֹמֵיהוֹן וְיַתֵּן אַרְכָּה לְשִׁינְהוֹן, וְיַתְּפָרְקוֹן וְיַשְׁתַּיְזְבוּן מִן כָּל
עָקָא וּמִן כָּל מַרְעִין בִּישׁוֹן. מָרְן דִּי בְשְׁמַיָא יְהֵא בְּסַעֲדָהוֹן
כָּל זְמַן וְעַד, וְנֹאמַר אָמֵן.

יְקוֹם טְרָקוֹן, the prayer in Aramaic, was composed in Babylonia where Aramaic remained the daily language of the Jews for more than a thousand years, until the ninth century when Arabic became the popular language. The first *Yekum Purkan*, recited in behalf of Babylonian and Palestinian

We thank and bless thee, Lord our God, for all things; be thy name ever blessed by every living being. Blessed art thou, O Lord, who hallowest [the Sabbath] and Israel and the festivals.)

The following three paragraphs are recited on Sabbaths only.

May salvation arise from heaven. May grace, kindness and mercy—long life, ample sustenance and divine aid; physical health, perfect vision, and healthy children who will never neglect the study of the Torah—be granted to our scholars and teachers, to the holy societies that are in the land of Israel and in the land of Babylon, to the heads of the academies and the chiefs of the captivity, to the presidents of the colleges and the judges of the towns, to their disciples and the disciples of their disciples, and to all who study the Torah. May the King of the universe bless them, prolong their lives, increase their days and add to their years; may they be saved and delivered from all distress and disease. May our Lord who is in heaven be their help at all times; and let us say, Amen.

When praying in private, omit the following two paragraphs.

May salvation arise from heaven. May grace, kindness and mercy—long life, ample sustenance and divine aid; physical health, perfect vision and healthy children who will never neglect the study of the Torah—be granted to this entire congregation, great and small, women and children. May the King of the universe bless you, prolong your lives, increase your days and add to your years; may you be saved and delivered from all distress and disease. May our Lord who is in heaven be your help at all times; and let us say, Amen.

ידי ככל ארעא (scholars and leaders, was of late amplified by the addition of ארעא "and that are in all the lands of our diaspora") in order to make the whole passage applicable to our own times (Baer's edition, page 229). Curiously enough, *Yekum Purkan* is not included in the Babylonian *Siddurim* of Amram Gaon and Saadya Gaon, but is mentioned in *Maḥzor Vitry* which has come down to us from France. רישי כלה refers to the heads of the semi-annual conventions of the Babylonian scholars which were held during the months of *Adar* and *Elul*. The second *Yekum Purkan*, phrased like the first, is a prayer for the congregation, similar in content to the Hebrew paragraph מי שברך, which singles out those who contribute toward the maintenance of the synagogue as well as to charity.

מי שברך אבותינו אברהם יצחק ויעקב, הוא יברך את
 כל המקל הקדוש הזה עם כל קהלות הקדש, הם ונשיהם
 ובניהם ובנותיהם וכל אשר להם, ומי שמיוחדים בתי כנסיות
 לתפלה, ומי שבאים בתוכם להתפלל, ומי שנותנים גר
 למאור, ויין לקדוש ולהבדלה, ופת לאורחים וצדקה לעניים,
 Reader וכל מי שעוסקים בצרכי צבור באמונה. הקדוש ברוך
 הוא ישלם שכרם, ויסיר מהם כל מחלה, וירפא לכל גופם,
 ויסלח לכל עונם, וישלח ברכה והצלחה בכל מעשה
 ידיהם, עם כל ישראל אחיהם, נאמר אמן.

PRAYER FOR THE GOVERNMENT

The Reader takes the Torah and recites:

הנותן תשועה למלכים וממשלה לנסיכים, מלכותו
 מלכות כל עולמים; הפוצה את דוד עבדו מחרב רעה,
 הנותן בים דרך, ובמים עזים נתיבה, הוא יברך וישמור וינצור
 ויגזור וירומם ויגדל וינשא למעלה

את הנשיא ואת משנהו

ואת כל שרי הארץ הזאת.

מלך מלכי המלכים ברחמיו יחיים וישמרים, ומפל צרה
 ויגון וגזק וצילם. מלך מלכי המלכים ברחמיו יתן בלבם
 ובלב כל יועציהם ושריהם לעשות טובה עמו ועם כל
 ישראל. בימיהם ובנימיו תושע יהודה, וישראל ישכון
 לבטח, ובא לציון גואל. וכן יהי רצון, נאמר אמן.

הנותן תשועה has undergone some verbal variations in the course of time.
 The custom to pray for the welfare of the government is based on Jeremiah
 29:7 ("Seek the welfare of the country where I have sent you into exile; pray

May he who blessed our fathers, Abraham, Isaac and Jacob, bless this entire congregation and all other congregations—their wives, their sons and daughters, and all that belongs to them. May he bless those who dedicate synagogues for worship and those who enter therein to pray, those who provide lamps for lighting and wine for Kiddush and Havdalah and those who give food to the transient guests and charity to the poor, as well as all those who faithfully occupy themselves with the needs of the community. May the Holy One, blessed be he, grant them their reward, remove from them all sickness, preserve them in good health, and forgive all their sins; may he bless and prosper their work and the work of all Israel their brethren; and let us say, Amen.

PRAYER FOR THE GOVERNMENT

The Reader takes the Torah and recites:

He who granted victory to kings and dominion to princes, his kingdom is a kingdom of all ages; he who delivered his servant David from the evil sword, he who opened a road through the sea, a path amid the mighty waters—may he bless and protect, help and exalt

THE PRESIDENT AND THE VICE-PRESIDENT
AND ALL THE OFFICERS OF THIS COUNTRY.

May the supreme King of kings, in his mercy, sustain them and deliver them from all distress and misfortune. May the supreme King of kings, in his mercy, inspire them and all their counselors and aides to deal kindly with us and with all Israel. In their days and in our days Judah shall be saved, Israel shall dwell in security, and a redeemer shall come to Zion. May this be the will of God; and let us say, Amen.

to the Lord for it, for your welfare depends on its welfare"). This prayer is composed of excerpts from Psalms 145:13; 144:10; Isaiah 43:16; Jeremiah 23:6; Isaiah 59:20. Abudarham wrote in the fourteenth century: "It is the custom to bless the king and to pray to God that he may give him victory."

בְּרֵכַת הַחֲדָשׁ

Recited on the Sabbath preceding *Rosh Hodesh*

יְהי רָצוֹן מִלְפָּנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּחַדְשׁ
עָלֵינוּ אֶת הַחֲדָשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה; וְתַתְּנֵנוּ לָנוּ חַיִּים
אֲרָבִים, חַיִּים שֶׁל שְׁלוֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,
חַיִּים שֶׁל פְּרֻנְסָה, חַיִּים שֶׁל חֵלּוּץ עֲצָמוֹת, חַיִּים שֶׁיֵּשׁ בָּהֶם
וִירָאֵת שְׂמִינִים וְיִרְאֵת חֲטָא, חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה וּבִלְמָה,
חַיִּים שֶׁל עֲשֵׂר וְכַבּוֹד, חַיִּים שֶׁתְּהִי בָנוּ אַהֲבַת תּוֹרָה וְיִרְאֵת
שְׂמִינִים, חַיִּים שֶׁיִּמְלְאוּ מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה, אָמֵן סָלָה.

The Reader takes the Torah and recites:

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְנֶאֱלָ אֹתָם מַעֲבָדוֹת לְחֵירוֹת,
הוּא יִגְאֹל אוֹתָנוּ בְּקֶרֶב, וְיַקְבִּץ נַדְחֵינוּ מֵאֲרָבַע כְּנָפּוֹת הָאֶרֶץ.
חֲבֵרִים כָּל יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

Announcing the day of *Rosh Hodesh*:

רֵאשׁ חֹדֶשׁ . . . יְהִיָּה כּוֹס . . .
הִבָּא עָלֵינוּ יְעָר כָּל יִשְׂרָאֵל לְטוֹבָה.

Congregation and Reader:

יַחַדְשָׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעָל כָּל עַמּוֹ, בֵּית
יִשְׂרָאֵל, לְטוֹבָה וְלִבְרָכָה לְשָׁשׂוֹן וְלִשְׂמֻחָה, לְיִשׁוּעָה וְלִנְחֻמָּה,
לְפְרֻנְסָה טוֹבָה וְלִבְלִבְרָה, לְחַיִּים טוֹבִים וְלִשְׁלוֹם, לְשִׂמְעוֹת
טוֹבוֹת וְלִבְשׂוֹרוֹת טוֹבוֹת, וְלִנְשָׂמִים בְּעֵתָם, וְלִרְפוּאָה שְׁלָמָה,
וְלִנְאֻלָּה קְרוֹבָה, וְנֹאמַר אָמֵן.

is reminiscent of the Temple period when the arrival of a new month was solemnly announced by the Sanhedrin after examining the witnesses who had noticed the appearance of the new moon. The thirtieth day of

BLESSING OF THE NEW MONTH

Recited on the Sabbath preceding Rosh Hodesh

May it be thy will, Lord our God and God of our fathers, to grant us this new month for happiness and blessedness. O grant us long life, a life of peace and well-being, a life of blessing and sustenance, a life of physical health, a life of piety and dread of sin, a life free from shame and disgrace, a life of wealth and honor, a life marked by our love for Torah and our fear of Heaven, a life in which the wishes of our heart shall be fulfilled for happiness. Amen.

The Reader takes the Torah and recites:

May he who performed miracles for our fathers, and freed them from slavery, speedily redeem us and gather our dispersed people from the four corners of the earth so that all Israel be knit together; and let us say, Amen.

Announcing the day of Rosh Hodesh:

The new month of . . . will begin on May it come to us and to all Israel for happiness.

Congregation and Reader:

May the Holy One, blessed be he, grant that the new month bring to us and to all his people, the house of Israel, happiness and blessedness, joy and gladness, deliverance and comfort, sustenance and livelihood, generous and peaceful living, good reports and pleasant tidings, rains at the right season, perfect health and speedy redemption; and let us say, Amen.

the expiring month was proclaimed as the first day of the new month if the statement of the witnesses was found to be correct. The proclamation of the new month was signaled from mountain top to mountain top throughout Palestine by lighting flares. In the middle of the fourth century, Hillel II published scientific rules for the computation of the calendar, making the months to alternate between 30 and 29 days. *Nisan, Sivan, Av, Tishri, Kislev* and *Shevat* have each 30 days; the other six months have 29 days each. In leap year, the first *Adar* has 30 days, the second 29. *Heshvan* is occasionally lengthened to 30 days. When the preceding month has 30 days, its last day is celebrated as the first day of *Rosh Hodesh*, while the second day of *Rosh Hodesh* marks the first day of the new month.

הזכרת נשמות הקדושים

Omitted on festivals, on Sabbath-Rosh Hodesh, and on all distinguished Sabbaths such as Parashath Shekalim.

אב הרחמים, שוכן מרומים, ברחמי העצומים, הוא
 יפקד ברחמים החסידים והישרים והתקומים, קהלות הקדש
 שמסרו נפשם על קדשת השם, הנאהבים והנעימים בתייהם,
 ובמוותם לא נפדרו. מנשרים קלו, ומארייות נברו, לעשות
 רצון קונם ותפץ צודם. וזכרם אלהינו לטובה עם שאר
 צדיקי עולם, וינקם נקמת דם עבדיו השפוף, בכתוב בתורת
 משה איש האלהים: הרנינו, גוים, עמו, כי דם עבדיו יקום,
 ונקם ישיב לצדיו, ובפר אדמתו עמו. ועל ידי עבדיך
 הנביאים פתוב לאמר: ונקיתי דמים, לא נקיתי, וי שכן בציון.
 ובכתבי הקדש נאמר: למזה יאמרו הגוים איה אלהיהם, וידע
 בגוים לעינינו נקמת דם עבדיך השפוף. Reader ואומר: כי
 דרש דמים אותם זכר, לא שבח צעקת עניים. ואומר: ידיו
 בגוים, מלא גויות, מחץ ראש על ארץ רפה, מנחל בדרד
 ישתה, על בן ירים ראש.

אשרי יושבי ביתך; עוד יתלקוה סלה.

אשרי העם שקבה לו; אשרי העם שיי אלהיו.

אב הרחמים was probably composed during the first Crusade in 1096, when many Jewish communities were destroyed. Speaking of the Hebrew elegies occasioned by the medieval persecutions, Zunz writes 'If there are ranks in suffering, Israel takes precedence of all the nations . . . if a literature is called rich in the possession of a few classic tragedies, what shall we say to a national tragedy . . . in which the poets and the actors were also the heroes?'

COMMEMORATION OF MARTYRS

Omitted on festivals, on Sabbath-Rosh Hodesh, and on all distinguished Sabbaths such as Parashath Shekalim.

May the merciful Father who dwells on high, in his infinite mercy, remember those saintly, upright and blameless souls, the holy communities who offered their lives for the sanctification of the divine name. They were lovely and amiable in their life, and were not parted in their death. They were swifter than eagles and stronger than lions to do the will of their Master and the desire of their Stronghold. May our God remember them favorably among the other righteous of the world; may he avenge the blood of his servants which has been shed, as it is written in the Torah of Moses, the man of God: "O nations, make his people joyful! He avenges the blood of his servants, renders retribution to his foes, and provides atonement for his land and his people."¹ And by thy servants, the prophets, it is written: "I will avenge their blood which I have not yet avenged; the Lord dwells in Zion."² And in the holy writings it is said: "Why should the nations say, 'Where then is their God?' Let the vengeance for thy servants' blood that is shed be made known among the nations in our sight." And it is said: "The avenger of bloodshed remembers them; he does not forget the cry of the humble." And it is further said: "He will execute judgment upon the nations and fill [the battle-field] with corpses; he will shatter the [enemy's] head over all the wide earth. From the brook by the wayside he will drink; then he will lift up his head triumphantly."³

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.⁴

מִנְחָל בֶּרֶךְ יְשׁוּעָה describes the victor in hot pursuit of the enemy. Worned from the toil of battle, he halts for a moment to drink from the brook which he crosses. Refreshed, he presses forward to complete his victory.

¹ Deuteronomy 32:43. ² Joel 4:21. ³ Psalms 79:10; 9:13; 110:6-7.
⁴ Psalm 84:5; 144:15.

זהלים קפה

תהלה לך נר

ארוממן, אלחי המלה, ואברכה שמך לעולם ועד.
 בכל יום אברכה, ואהלה שמך לעולם ועד.
 גדול יי ומלהל מאד, ולגדלתו אין חקר.
 דור לדור ישבח מעשיך, וגבורתיך גידו.
 הדר כבוד הודך ודברי נפלאתיך אשיות.
 ועוזי נראותיך יאמרו, וגדלתך אספגות.
 זכר רבזותך יביעו, וצדקתך ירגנו.
 חנון ורחום יי, אלה אפים וגדל-חסד.
 טוב יי לכל, ורחמיו על כל מעשיו.
 יודך יי כל מעשיך, וחסדיך יברכות.
 כבוד מלכותך יאמרו, וגבורתך יבררו.
 להודיע לבני האדם גבורתו, וכבוד הדר מלכותו.
 מלכותך מלכות כל עלמים, וממשלתך בכל דור ודור.
 סומך יי לכל הנפלים, וזוקף לכל הכפופים.
 עיני כל אליך ישברו, ואתה נותן להם את אכלם בעתו.
 פותח את ידך, ומשפיע לכל חי רצון.
 צדיק יי בכל דרכיו, וחסיד בכל מעשיו.
 קרוב יי לכל קרואיו, לכל אשר יקראהו באמת.
 רצון יראיו יעשה, ואת שועתם ישמע ויושיעם.
 שומר יי את כל אהביו, ואת כל הרשעים ישמיד.

Psalms 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his compassion is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.

תִּהְיֶה לָּךְ יְיָ יִבְרָכְךָ בְּכָל בִּשְׂרָא שֶׁמֶלְכְּךָ לְעוֹלָם וָעֶד.
וְנִתְחַנֵּן וְנִבְרָךְ יְיָ מִנְעֻמָּה וָעֶד עוֹלָם; הִלְלוּיָהּ.

The Reader takes the Torah and says:

יִתְּחַלּוּ אֶת שֵׁם יְיָ, בִּי נִשְׁתַּבַּח שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל אֲרֶץ וְשָׁמַיִם. וְיִרְם קָרְנוֹ לְעַמּוֹ, תִּתְחַלֶּה לְכָל
חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הִלְלוּיָהּ.

On Sabbath:

ההלים כט

מִזְמוֹר לְדָוִד. הָבוּ לִי, בְּנֵי אֱלֹהִים, הָבוּ לִי כְבוֹד וָעֹז.
הָבוּ לִי כְבוֹד שְׁמוֹ, הַשְׁתַּמְחוּ לִי בְּהַדְרַת קִדְשׁ. קוֹל יְיָ עַל
הַמָּוֶם, אֵד הַכְבוֹד הַרְעִים, יְיָ עַל מִנִּים רַבִּים. קוֹל יְיָ בְּפֶתַח,
קוֹל יְיָ בְּהֶדְרָה, קוֹל יְיָ שֶׁבַר אֲרָזִים, וַיִּשְׁבַּר יְיָ אֶת אֲרָזֵי הַקְּבִנוֹ.
וַיִּרְקִיעֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשָׁרִיּוֹן כְּמוֹ בֹּרְאֵמִים. קוֹל יְיָ חֲצֹב
לְהַבּוֹת אֵשׁ. קוֹל יְיָ יַחִיל מִדְּבָר, יַחִיל יְיָ מִדְּבַר קִדְשׁ. קוֹל יְיָ
יַחֲלֹל אֵילֹת, וַיַּחֲשֹׁף יַעְרֹת, וַיַּהַיֵּב כָּלֹּא אֲמַר כְּבוֹד. יְיָ
לִמְבוֹל יָשָׁב, וַיִּשָּׁב יְיָ מִלֶּךְ לְעוֹלָם. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יִבְרָךְ
אֶת עַמּוֹ בְּשָׁלוֹם.

On festivals occurring on weekdays:

ההלים כר

לְדָוִד מִזְמוֹר. לִי הָאֲדָרְךָ וּמִלֹּאֲהָ, תִּבְלֵ וַיִּשְׁבִּי בָהּ. בִּי הוּא
עַל יָמִים יִסְדָּהָ, וְעַל נְהֻרֹת יְכוֹנֶנָּה. מִי יַעֲלֶה בְּהַר יְיָ, וּמִי
יָקוּם בְּמָקוֹם קִדְשׁוֹ. נָקִי בַּפִּים וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא
נִפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בְּרָכָה מֵאֵת יְיָ, וַיִּדְּקָה מֵאֵלֶיהִי
יִשְׁעוֹ. זֶה דֹּוֹר דִּרְשָׁיו, מִבִּקְשֵׁי פְנִיָּה, יַעֲקֹב, סֵלָח. שְׂאוּ שְׁעָרִים

My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.

¹We will bless the Lord henceforth and forever.

Praise the Lord!

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the people near to him. Praise the Lord!²

On Sabbath:

Psalm 29

'A psalm of David. Give to the Lord, heavenly beings, give to the Lord honor and glory. Give to the Lord the glory due to his name; worship the Lord in holy array. The voice of the Lord peals across the waters; it is the God of glory thundering! The Lord is over the vast waters. The voice of the Lord is mighty; the voice of the Lord is majestic. The voice of the Lord breaks the cedars; the Lord shatters the cedars of Lebanon. He makes Lebanon and Sirion leap like a calf, like a wild ox. The voice of the Lord strikes flames of fire; the voice of the Lord causes the desert to tremble; the Lord causes the desert of Kadesh to tremble. The voice of the Lord whirls the oaks, and strips the woods bare; in his palace everything says: "Glory." The Lord sat enthroned at the flood; the Lord remains King forever. The Lord will give strength to his people; the Lord will bless his people with peace.

On festivals occurring on weekdays:

Psalm 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves,

¹ *Psalm 115:18.* ² *Psalm 148:13-14.*

רְאִישֵׁיכֶם, וְהַנְּשָׂאוֹ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מִלֶּלֶךְ הַכְּבוֹד. מִי זֶה
מִלֶּלֶךְ הַכְּבוֹד, יְיָ עֶזְרוֹ וְנִבְּרוֹ, יְיָ נִבְּרוֹ מִלְּחֻמָּה. שְׂאוֹ שְׁעָרִים
רְאִישֵׁיכֶם, וּשְׂאוֹ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מִלֶּלֶךְ הַכְּבוֹד. מִי הוּא זֶה
מִלֶּלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת הוּא מִלֶּלֶךְ הַכְּבוֹד, כִּלְהֵ.

While the *Torah* is being placed in the ark:

וּבִגְלוֹתָה יֹאמֶר: שׁוּבָה, יְיָ, רַבְבוֹת אֱלֹהֵי יִשְׂרָאֵל. קוּמָה יְיָ
לְמִנוּחָתָהּ, אֶתָּה וְאֶרֶון עֲנֻךְ. כְּתִיב: יִלְכְּשֵׁי צֶדֶק, וַחֲסִידֶיךָ
יִרְנְנוּ. בַּעֲבוּר דָּוִד עַבְדְּךָ, אֵל תָּשֹׁב בְּנֵי מִשְׁתָּחָה. כִּי לָקַח טוֹב
נָתַתִּי לָכֶם, הוֹדֵתִי אֵל תַּעֲזֹבוּ. עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,
וְחַמְקִיָּה מֵאֲשֶׁר. דִּרְכֶּיךָ בְּרִכֵּי נַעַם, וְכֹל נְתִיבוֹתֶיךָ שְׁלוֹם.
הִשְׁיבֵנוּ יְיָ אֱלֹהֵינוּ, וְנִשְׁוֹבָה; חֲדָשׁ יָמֵינוּ בְּקִרְבְּךָ.

Reader:

יִתְעַדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וַיִּמְלִיד מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָהּ וַיַּקְרֵב מְשִׁיחָהּ, בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיִּי דְּכָל בֵּית יִשְׂרָאֵל, בְּעֶנְיָא וּבְזִמְן קָרִיב,
וַאֲמָרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְם וּלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְּקִדְשָׁא, בְּרִידָה הוּא, לְעֵלְא (לְעֵלְא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, הַשְׁבַּחְתָּא וְנִיחָמְתָּא, דְּאִמְרוּן בְּעֶלְמָא
וַאֲמָרוּ אָמֵן.

The *Musaf* service for festivals begins on page 673.

סלה marks a pause or a transition between one thought and another. It occurs seventy-one times in the Psalms and is not found in the prophetic

you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed in righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Musaf service for festivals begins on page 674.

writings. The precise significance and derivation of סלה have been much disputed. According to some, סלה is an abbreviation of סב למעלה השר, a direction to the singer to return to the beginning and repeat. Others connect it with the verb סלל ("to lift, to cast up"), a direction to the orchestra to strike in with loud music while the singer's voice is hushed. The word סלה, as used in the *Shemoneh Esreh* and other prayers, invariably means *forever* in keeping with the rendering of the Targum לעלמין.

¹Numbers 10:36.

מוסף לַשַּׁבָּת

The *Amidah* is recited in silent devotion while standing, facing east.
The Reader repeats the *Amidah* aloud when a *minyan* holds service.

כִּי שָׁם יְיָ אֶמְקְרָא, חָבוּ גִדְלֵי לְאַלְהֵינוּ.

אֲדֹנֵי, שְׁפַחֵי תִפְתָּהּ, וְכִי יִגִּיד תְּהִלָּתָהּ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹתֵהֶם,
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמִנְעֵן שָׂמוּ בְּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(וְזָכְרֵנוּ לְחַיִּים, מִלֶּךְ חַפְזֵינִי בַחַיִּים, וְבַתְּהֵנוּ בְּסִפּוֹר
הַחַיִּים, לְמַעַנֶּה אֱלֹהִים חַיִּים.)

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מַגֵּן אֲבֹתֵהֶם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנֵי; מַתְּנָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah*:

Summer:

מוֹרִיד הַטֶּלַל. מוֹשִׁיב הָרוּחַ וּמוֹרִיד הַתָּגִשׁ.

מִכִּלְכֵּל חַיִּים בְּחֶסֶד, מַתְּנָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְנֵם אֲמוּנָתוֹ לְיִשְׂרָאֵל
עָפָר. מִי בְּקוֹדֶה, בְּעַל גְּבוּרֹת, וְמִי דוֹמֶה לָךְ, מִלֶּךְ מַמְּוִת
וּמַתְּנָה וּמַצְמִיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי בְּקוֹדֶה, אֵב תְּרַחֲמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.)

MUSAF SERVICE FOR SABBATHS

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Summer:

Thou causest the dew to fall.

Between Sukkath and Pesah:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

וַיֵּאמֶן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יי, מְחַיֵּה הַמֵּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

בְּהָרָא יִתְּנוּ לָךְ, יי אֱלֹהֵינוּ, מְלָאכִים הַמְּוִנִי מַעֲלָה עִם עַמֶּךָ
יִשְׂרָאֵל קְבוּצֵי מִטָּה; יַחַד בָּלֵם קִדְּשָׁה לָךְ יִשְׁלָשׁוּ, בְּדָבָר
הָאֲמֹר עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
כְּבוֹדוֹ מְלֵא עוֹלָם; מוֹשְׁרֵתוֹ שׂוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ לְהַעֲרִיצוֹ; לְעַמֶּתָם מִשְׁבָּחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד יי מְמֻקְדָּמוֹ.

מִמְקוֹמוֹ הוּא יָפֶן בְּרַחֲמָיו לְעַמּוֹ, וַיַּחֵן עִם הַמְּנַחֲדִים שְׁמוֹ;
עָרַב וְבָקֵר, בְּכָל יוֹם תְּמִיד, פַּעַמָּים בְּאַהֲבָה שְ�מַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ, הוּא מְלָכֵנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
יוֹשִׁיעֵנוּ וַיִּגְאֲלֵנוּ שְׁנִית; וַיִּשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי,
לֵאמֹר: הֵן נִאֲלָתִי אֶתְכֶם אַחֲרִית בְּרֵאשִׁית, לְחַיּוֹת לָכֶם
לְאֵלֹהִים—
אֲנִי יי אֱלֹהֵיכֶם.

וּבְדָבָרֵי קִדְּשָׁה כְּתוּב לֵאמֹר:

יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָר וְנָדָר; הִלְלוּהָ.

אֶתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֶלָה,
כִּי אֵל מְלֹךְ נָדוּר וְקְדוֹשׁ אַתָּה.* בְּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יי, הַמְּלֹךְ הַקְּדוֹשׁ.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Amidah, the following Kedushah is said

A crown of glory, Lord our God, is given thee by the countless angels on high together with thy people Israel assembled beneath. In unison, all of them thrice acclaimed thy holiness, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory."

His glory fills the universe; his ministering angels ask one another: "Where is his glorious place, to revere him?" Angels respond with praise and say:

Blessed be the glory of the Lord from his abode."

From his abode may he turn with compassion to his people; may he be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

"Hear, O Israel, the Lord is our God, the Lord is One."

He is our God; he is our Father; he is our King; he is our Deliverer. He will again save and redeem us; we hll again in his mercy proclaim to us in the presence of all the living: Behold, I will redeem you in the future as I did in the past, "to be your God; I am the Lord your God."

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King. *Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

On Rosh Hodesh, continue אהה יצרת (page 445).

On regular Sabbaths:

תכנית שבת, רצית קרבנותיה. צוית פרושיה עם סדורי
נסכיה. מענייה לעולם כבוד יתלה; טועמיה חיים וכו'; וגם
האותרים דבריה נדלה בקרו. אז מסיני נצטוו צווי פעליה
קראוי. ותצונו, יי אלהינו, להקריב בה קרבן מוסף שבת
קראוי. יהי רצון מלפנינו, יי אלהינו ואלהי אבותינו, שתעלנו
בשמחה לארצנו, ותענונו בגבולנו; ושם נעשה לפניך את
קרבנות חובותינו, תמידים בסדרם ומוספים בהלכתם. ואת
מוסף יום השבת הזה נעשה ונקריב לפניך באהבה, במצוות
רצונך, כמו שכתבת עלינו בתורתך, על ידי משה עבדך,
מפי כבודך, באמור:

וביום השבת, שני כבשים בני שנה תמימים; ושני עשירים
סלת, מנחה בלילה בשקו, ונסכו. עלת שבת בשבתו, על
עלת התמיד ונסכה.

ישמחו במלכותך שומרי שבת וקוראי עני, עם מקדשי
שביעי, כלם ישבעו ותענונו מטובך; ותשביעי רצית בו
וקדשתו, תמידת ימים אותו קראת, וקר למעשה בראשית.

אלהינו ואלהי אבותינו, רצה נא במנוחתנו; קדשנו
במצותיך, ותן חלקנו בתורתך; שבענו מטובך, ושמח נפשנו
בישועתך; וטהר לבנו לעבדך באמת; ותתילנו, יי אלהינו,
באהבה ובכבוד שבת קדשך, ויגדוהו בה כל ישראל מקדשי
שמןך. ברוך אתה, יי, מקדש השבת.

Continue רצה (page 447).

On *Rosh Hodesh*, continue "Thou didst form..." (page 446).

On regular Sabbaths:

Thou hast instituted the Sabbath and favorably accepted its offerings; thou hast prescribed its special duties and the order of its libations. Those who observe it with joy will forever possess glory; those who enjoy its happiness merit eternal life; those who love its laws have chosen greatness. Then, at Sinai, they were properly instructed how to observe it. Thou, Lord our God, didst command us to offer the additional Sabbath offering in due form. May it be thy will, Lord our God and God of our fathers, to bring us in joy back to our land and to plant us within our borders. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The additional offering of this Sabbath day we will prepare and present to thee with love according to the command of thy will, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.¹

Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance; purify our heart to serve thee in truth; and, in thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage, and that Israel who sanctifies thy name may rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Continue "*Be pleased...*" (page 448).

¹ Numbers 28:9-10.

On Rosh Hodesh:

(אחיה יצירת עולמך מקדם; בלית מלאכתך ביום השביעי.
 בתורת בני מכל עם, אהבת אותנו ורצית בנו, ורוממתנו מכל
 השונות, וקדשתנו במצותיך, וקרבתנו מלפניו לעבודתך,
 ושמו הגדול והקדוש עלינו קראת; ותתן לנו, יי אלהינו,
 באהבה, שבתות למנוחה וראשי חודשים לכפרה. ולפי
 שחטאנו לפניך, אנחנו ואבותינו. חרבה עינינו, ושמים בית
 מקדשנו, ונצלה יקרנו, ונטל כבוד מבית חינו, ואיו אנחנו
 יכולים לעשות חובותינו בבית בחרתך, בבית הגדול
 והקדוש שנקרא שמו עלינו, מפני הגד שנסתלקה במקדשך.
 יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתעלנו בשמחה
 לארצנו, ותטענו בגבולנו; ושם נעשה לפניך את קרבנות
 חובותינו, תמידים כסדרם ומוספים בהלכתם. ואת מוספי
 יום השבת הזה ויום ראש החודש הזה נעשה ונקריב לפניך
 באהבה, במצות רצונך, כמו שכתבת עלינו בתורתך, על
 ידי משה עבדך, מפי כבודך, באמור:

וביום השבת, שני כבשים בני שנה תמימים; ושני עשרים
 סלת, מנחה בלילה בשמן, ונסכו. עלת שבת בשבתו על עלת
 התמיד ונסכה.

ובראשי חודשיכם תקריבו עליה ליי: פרים בני בקר שנים,
 ואיל אחד, כבשים בני שנה שבעה, תמימים.

ומנחתם ונסביהם, כמדבר: שלשה עשרים לפר, ושני
 עשרים לאיל, ועשרון לכבש, וזון בנסכו, ושעיר לכפרה,
 ושני תמידים בהלכתם.

On Rosh Hodesh:

(Thou didst form thy world long ago, completing thy work on the seventh day. Thou hast chosen, loved, favored and exalted us above all nations, and sanctified us with thy precepts. Thou, our King, hast brought us near to thy service, and called us by thy great and holy name. Thou, Lord our God, hast graciously given us Sabbaths for rest, and new moon festivals for atonement. But since we and our fathers sinned against thee, our city is destroyed, our sanctuary is laid waste, our glory is departed, and removed is the glory from the source of our life. We cannot perform our duties in thy chosen House, the great and holy Temple which was called by thy name, on account of the destruction that has come upon thy sanctuary. May it be thy will, Lord our God and God of our fathers, to bring us in joy back to our land and to plant us within our borders. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The additional offerings of this Sabbath day and of this new moon festival we will prepare and present to thee with love according to thy gracious command, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.

And on your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram and seven yearling male lambs without blemish.¹

Their meal-offering and their libations were as specified: three-tenths of an *ephah* [of fine flour] for each bullock, two-tenths for the ram, one tenth for each lamb; wine according to their requisite libations. Moreover, a he-goat was offered to make atonement, in addition to the two regular daily offerings.

¹ Numbers 28:9-11.

יִשְׁמְחוּ בְּמִלְכוּתָהּ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי, עִם מְקוֹדְשֵׁי
שְׂבִיעִי, בָּלָם יִשְׁבְּעוּ וְיִתְעַנְּנוּ מִטּוֹבָהּ; וְהַשְׂבִּיעִי רָצִיתָ בּוֹ
וְקִדְשָׁתוֹ, חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ, וְכָר לַמַּעֲשֵׂה בְּרָאשִׁית.
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, רָצָה נָא בְּמִנוּחָתָנוּ, וְחִדַּשׁ עָלֵינוּ
בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת הַחֲדָשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה, לְשִׁשּׁוֹן
וְלִשְׂמֻחָה, לִישׁוּעָה וְלִנְחֻמָּה, לְפִרְיָנוּסָה וְלִבְרָכָה, לְחַיִּים
טוֹבִים וְלְשָׁלוֹם, לְמַהֲרֵית הַטָּא וְלִסְלִיחַת עוֹן (during leap year:
וְלִכְפָּרַת פָּשָׁע). וַיְהִי הַחֲדָשׁ הַזֶּה כּוֹף וְקִין, לְכָל צְרוּתֵינוּ,
תַּחֲלָה וְלֵאשׁ לְפִדְיוֹן וּפְשָׁנוּ. כִּי בַעֲמֻד יִשְׂרָאֵל בְּתַרְתָּ מִכָּל
הָאֲמוֹת, וְשִׁבְתוֹת קִדְשָׁהּ לָהֶם הוֹדַעְתָּ, וְחָסִי רֵאשִׁי חֲדָשִׁים
לָהֶם קָבַעְתָּ. בְּרוּךְ אַתָּה, יְיָ, מְקוֹדֵשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרֵאשִׁי
(חֲדָשִׁים).

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רָצָה, יְיָ אֱלֹהֵינוּ, בַּעֲמֻד יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעָה; וְהַשֵּׁב
אֶת הַעֲבוּדָה לְדָבִיר בֵּיתָהּ, וְאִשִּׁי יִשְׂרָאֵל וְהַפִּלָּתָם מִתַּהֲרָה
בְּאַתְקָה תַּקְבֵּל בְּרָצוֹן, וְהָיוּ לְרָצוֹן תְּכִיד עֲבוֹדַת יִשְׂרָאֵל
עַמָּהּ.

וְתַחֲנוּנָה עֲנֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמְּחַיֵּר שְׂבִינָתוֹ לְצִיּוֹן.

When the Reader repeats the *She-moneh Esreh*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה)
הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,
יוֹצֵרֵנוּ, יוֹצֵר בְּרָאשִׁית,
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל

Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.

Our God and God of our fathers, be pleased with our rest. On this Sabbath day give us this new month for happiness and blessing, joy and gladness, deliverance and consolation, maintenance and sustenance, happy life and peace, pardon of sin and forgiveness of iniquity (*during leap year: and atonement of transgression*). May this month be the ultimate end of all our troubles and the significant beginning of our spiritual redemption. Truly, thou hast chosen thy people Israel from all nations; thou hast made the Sabbaths known to them, and hast instituted for them the rules relating to the new moon festivals. Blessed art thou, O Lord, who sanctifiest the Sabbath, Israel and the new moon festivals.)

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Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy

*When the Reader repeats the Amidah,
the Congregation responds here
by saying:*

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us

נִשְׁמָוְתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נְסִיךְ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרַב וּבָקֵר וְצֹהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,
כִּי מַעֲלָם קִנְיִנוּ לָךְ.
הַגְּדוֹל וְהַקְּדוֹשׁ עַל שְׁהַחֲיֵיתֵנוּ
וְקִנְיָתֵנוּ. בֵּן תַּחֲנוּנוֹ וְתַקְיָמָנוּ,
וְהַאֲסוּךְ וְגִלְיוֹתֵנוּ לְחַצְרוֹת
קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וְלַעֲבֹדָךְ בְּלִבָּב
שָׁלֵם, עַל שְׁאַנְחָנוּ מוֹדִים לָךְ.
בָּרוּךְ אַל תְּהוֹדָאוֹת.)

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמַּלְחָמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.

בַּיָּמִי מִתְּתִיחֵנוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל, הַשְּׁמוּנִי וּבָנָיו, בְּשַׁעֲמֻדָּה
מַלְכוּת יוֹן הָרָשָׁעָה עַל עַמּוֹךְ יִשְׂרָאֵל לְהַשְׁבִּיחָם תּוֹרַתְךָ,
וְלַהַעֲבִירָם מִחֻקֵּי רְצוֹנֶךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בַּעֲת צָרָתָם, רַבָּתָאֵת רִיבָם, רַנְּתָאֵת דִּינָם, נִקְמָתָאֵת נִקְמָתָם;
מְסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וּשְׂמֵאִים בְּיַד
טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקְדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמּוֹךְ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּתוּם הַזֶּה. וְאַחֵר בֶּן בָּאֹו בָּנִיךְ לְדָבִיר
בֵּיתְךָ, וּפָנוּ אֶת הַיִּבְלָה, וְטִהְרוּ אֶת מִקְדָּשְׁךָ, וְהִחֲלִיקוּ גִירוֹת
בְּחַצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמִי חֲנֻכָּה אֲלוֹ לְחֻדוֹת וְלַחֲלָל
לְשִׁמּוֹךְ הַגְּדוֹל.)

וְעַל בָּלָם וְהַבְּרָךְ וְיִתְרוֹמָם וְיִתְנַשָּׂא שְׁמֶךָ, מַלְכֵנוּ, תְּמִיד
לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur add:

(וּבְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mereies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenie government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

ובל חסידים יודוה סלָה, ויהללו ויברכו את שמך המדול
באמת לעולם כי טוב. האל, ישועתנו ועזרתנו סלָה, האל
הטוב. ברוך אתה, יי, הטוב שמך, וְלֹא נֶאֱחָז לְהוֹדוֹת.

Priestly blessing recited by Reader:

אלהינו ואלהי אבותינו, בָּרַכְנוּ בְּבִרְכָּה חַמְשָׁלֶשֶׁת בְּתוֹרָה
מִבְּחִיבָה עַל יְדֵי מֹשֶׁה עֲבִדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו,
בְּחַיִּים עִם קְדוּשָׁה, פְּאֻמּוֹר: וְבִרְכָּךָ יי וְיִשְׁמְרָךָ. יֵאָר יי פָּנָיו
אֵלֶיךָ וִיחַנֶּךָ. יֵשֶׂא יי פָּנָיו אֵלֶיךָ, וְיָשֶׂם לְךָ שָׂלוֹם.

שִׁים שָׂלוֹם, טוֹבָה וּבִרְכָּה, חַיִּים הֵן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בָּרַכְנוּ, אֲבִינוּ, בְּלֵנוּ פֶּאֶהְרָה, בְּאוֹר
פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ נִתְקַלְנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַחֲבַת
חֶסֶד, וְיִדְרָקָה וּבִרְכָּה, וְרַחֲמִים, וְחַיִּים וְשָׂלוֹם. וְטוֹב יִהְיֶה
בְּעֵינֶיךָ לְבָרַכְנוּ וְלִבְרָךְ אֶת כָּל עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׂלוֹמְךָ. * בְּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל
בְּשָׂלוֹם.

* Between Rosh Hashanah and Yom Kippur say:

(בְּסֻפֵּר חַיִּים, בְּרְכָה וְשָׂלוֹם וּפְרִינָסָה טוֹבָה, וְגִזְרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנִחְמוֹת, נִזְכָּר וְנִשְׁכָּח לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׂלוֹם. בְּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׂלוֹם.)

After the Amidah add the following meditation:

אלהי, נִצֵּר לְשׁוֹנֵי מָרַע, וְשִׁפְתֵי מוֹדֵבֵר מִרְכָּה; וְלִמְקַלְלֵי
נִפְשֵׁי תְּדוּם, וְנִפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה. פִּתַּח לִפִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּדְרֹף נִפְשִׁי; וְכָל חַחוּשִׁים עָלֵי רַעְיָה, מִתְּהִיָּה
חֶפֶר עֲצָתָם וְקִלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יִמְיָנְךָ, עֲשֵׂה לִמְעַן קִדְשָׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִסְלָחוּ

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours. *Blessed art thou, O Lord, who blessest thy people Israel with peace.

**Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand

יְדִידָה, הוֹשִׁיעָה יְמִינָה וְעַנֵּי. יְהִי כָרְצוֹן אֶמְרֵי כִּי וְהַגִּיוֹן לְכִּי
לְפָנֶיהָ, יְיָ, צוּרֵי וְנוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוּמָיו, הוּא יַעֲשֶׂה
שְׁלוֹם עַלְיָנוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רְצוֹן מִלְּפָנֶיהָ, יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתָהּ. וְשֵׁם נַעֲבֹדָה
בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעֲרֹכָה לֵי מִנְחַת
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמִיחַ פְּרָקְנָהּ וְיִקְרַב מְשִׁיחָהּ, בְּחַיִּיבוֹן
וּבְיִמִּיבוֹן וּבְתַנֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻלָּא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן. יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעַלְמָא וְלְעָלְמֵי עָלְמָיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִידָה הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִסְחָתָא, דְּאִמְרֵן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשָׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְתִיִּים טוֹבִים, עַלְיָנוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוּמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עַלְיָנוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

מִנָּה אֵל יְיָ, חֲזַק וְיִצְמִיץ לְפָנֶיהָ, וְמִנָּה אֵל יְיָ, אִין קְדוּשָׁא בְּיָי,
כִּי אִין בְּלִתָּהּ, וְאִין צוּר בְּאֵלְהֵינוּ. כִּי מִי אֱלֹהִים מִבְּלָעֲדֵי יְיָ,
וּמִי צוּר וְזִלְתֵּי אֱלֹהֵינוּ.

and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Hope in the Lord; be strong and brave, and hope in the Lord. None is holy like the Lord; there is none but thee; no stronghold is steadfast like our God. For who is God but the Lord? Who is a stronghold but our God?¹

נחמו ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

אין באלהינו, אין באדונינו, אין במלכנו, אין במושיענו.
 מי באלהינו, מי באדונינו, מי במלכנו, מי במושיענו.
 נודה לאלהינו, נודה לאדונינו, נודה למלכנו, נודה למושיענו.
 ברוך אלהינו, ברוך אדונינו, ברוך מלכנו, ברוך מושיענו.
 אתה הוא אלהינו, אתה הוא אדונינו, אתה הוא מלכנו, אתה
 הוא מושיענו.

אתה הוא שהקטירו אבותינו לפניך את קטרת הסמים.)

ספכת כריתות, א

פטום הקטרת: הצרי, והצפרו, ההלכנה והלבונה, משקל
 שבעים שבעים מנה; מר וקציעה, שקלת נרד וכרכם, משקל
 ששה עשר ששה עשר מנה; הקשט שנים עשר, וקלופה שלשה,
 וקנמון תשעה, ברית ברשניה תשעה קבין; יין קפריסין סאין
 תלתא וקבין תלתא; ואם אין לו יין קפריסין, מביא חמר
 חורן עתיק; מלח סדומית רבע הקב; מעלה עשן כל שהוא.
 רבי נתן אומר: אף כפת הנרדן כל שהוא. ואם נתן בזה רבש,
 פסלה; ואם חסר אחת מכל סמניה, חיב מיתה. רבן שמעון
 בן גמליאל אומר: הצרי אינו אלא שרף הנזמף מעצי הקטף.
 ברית ברשניה, ששפין בזה את הצפרן כדי שתהא נאה; יין
 קפריסין, ששורין בו את הצפרן כדי שתהא עזה. וחלא מי
 רגלים יבין לה, אלא שאין מכניסין מי רגלים בעזרה מפני
 תכבוד.

Each of the three letters of *אמן* forms the aerostic *אמן כאלהי* *אמן* is repeated four times, totaling twelve. Rashi, in his *Siddur*, points out that *אמן* is recited on Sabbaths and festivals, when the *Amidah* prayer

EN KELOHENU

There is none like our God; there is none like our Lord; there is none like our King; there is none like our Deliverer.

Who is like our God? Who is like our Lord? Who is like our King? Who is like our Deliverer?

Let us give thanks to our God; let us give thanks to our Lord; let us give thanks to our King; let us give thanks to our Deliverer.

Blessed be our God; blessed be our Lord; blessed be our King; blessed be our Deliverer.

Thou art our God; thou art our Lord; thou art our King; thou art our Deliverer.

Thou art he to whom our fathers offered the fragrant incense.

Talmud Kerithoth 6a

[The incense was composed of balm, onycha, galbanum, and frankincense, seventy minas' weight of each; myrrh, cassia, spike-nard, and saffron, sixteen minas' weight of each; twelve minas of costus; three minas of an aromatic bark; nine minas of cinnamon; nine *kabs* of Karsina lye; three *seahs* and three *kabs* of Cyprus wine—if Cyprus wine could not be obtained, strong white wine might be substituted for it—a fourth of a *kab* of Sodom salt, and a minute quantity of *ma'aleh ashan* [a smoke-producing ingredient]. Rahhi Nathan says: A minute quantity of Jordan amber was also required. If one added honey to the mixture, he rendered the incense unfit for sacred use; and if he left out one of its required ingredients, he was subject to the penalty of death.

Rahhan Simeon ben Gamaliel says: The balm required for the incense is a resin exuding from the balsam trees. The Karsina lye was rubbed over the onycha to refine it; the Cyprus wine was used to steep the onycha in it so as to make it more pungent. Though *mei raglayim* might have been good for that purpose, it was not decent to bring it into the Temple.

is limited to seven benedictions instead of the nineteen benedictions contained in the regular *Shemoneh Esreh*, in order to bring the blessings to a total of nineteen. *En Kelohenu* was composed during the period of the Geonim.

מסנה חכיר 1, ד

השיר שהיו הלויים אומרים בבית המקדש.
 ביום הראשון היו אומרים: ליי הארץ ומלואה, תבל
 וישבי בה.
 בשני היו אומרים: גדול יי ומהלל מאד, בעיר אלהינו,
 הר מרשו.
 בשלישי היו אומרים: אלהים נצב בעדת אל, בקרב
 אלהים ישפט.
 ברביעי היו אומרים: אל נקמות יי, אל נקמות הופיע.
 בחמישי היו אומרים: הרנינו לאלהים עזנו, הריענו
 לאלהי יעקב.
 בששי היו אומרים: יי מלך, גאות לבש; לבש יי, עז התאזר;
 אף תכון תבל, בל תמוט.
 בשבת היו אומרים: מזמור שיר ליום השבת. מזמור שיר
 לעתיד לבא, ליום שכלו שבת ומנוחה, לחיי העולמים.

מסכת כנילה כח, ב

תנא רבי אליהו: כל השנה תלכות בכל יום, מבטח לו
 שהוא בן עולם הבא, שנאמר: תלכות עולם לו. אל תקרא
 תלכות, אלא תלכות.

מסכת ברכות סד, א

אמר רבי אלעזר, אמר רבי תנינא: תלמידי חכמים
 מרבים שלום בעולם, שנאמר: וכל בניך למודי יי, ורב שלום

זים שכלו שבת, "the great Sabbath," a symbolic description of the world to come, a foretaste of which is offered by the weekly Sabbath.

תנא דבי אליהו, a midrashic collection of mysterious authorship, consists of two parts: *Seder Eliyyahu Rabba* (thirty-one chapters) and *Seder Eliyyahu Zuta* (twenty-five chapters). According to the Talmud (Kethuboth 106a), Elijah

Mishnah Tamid 7:4

Following are the psalms which the Levites used to recite in the Temple.

On Sunday they used to recite: "The earth and its entire contents belong to the Lord, the world and its inhabitants."¹

On Monday they used to recite: "Great is the Lord, and most worthy of praise, in the city of our God, his holy mountain."²

On Tuesday they used to recite: "God stands in the divine assembly; in the midst of the judges he gives judgment."³

On Wednesday they used to recite: "God of retribution, Lord God of retribution, appear!"⁴

On Thursday they used to recite: "Sing aloud to God our strength; shout for joy to the God of Jacob."⁵

On Friday they used to recite: "The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken."⁶

On the Sabbath they used to recite: "A song for the Sabbath day."⁷ It is a song for the hereafter, for the day which will be all Sabbath and rest in life everlasting.

Talmud Megillah 28b

It was taught in the school of Elijah: Whoever studies traditional laws every day is assured of life in the world to come, for it is said: "His ways are eternal."⁸ Read not here *halikhoth* [ways] but *halakhoth* [traditional laws].

Talmud Berakhoth 64a

Rabbi Elazar said in the name of Rabbi Hanina: Scholars increase peace throughout the world, for it is said: "All your children shall be taught of the Lord, and great shall be the peace

frequently visited Rabbi Anan (third century) and taught him *Seder Eliyyahu*. This work, which has been named "the jewel of aggadic literature," repeatedly emphasizes the importance of diligence in the study of the Torah.

¹ Psalm 24. ² Psalm 48. ³ Psalm 82. ⁴ Psalm 94. ⁵ Psalm 81. ⁶ Psalm 93.
⁷ Psalm 92. ⁸ Habakkuk 3:6.

בְּנִיָּה. אַל תִּקְרָא בְּנִיָּה, אֶלָּא בּוֹנִיָּה. שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתָהּ,
וְאִין לָמוּ מְכַשׁוֹר. יְהִי שְׁלוֹם בְּחִילָהּ, שְׁלֹוה בְּאַרְמֹנֹתֶיהָ.
Reader לָמַעַן אַחֵי וְרַעִי, אַדְבָּרָה נָא שְׁלוֹם בָּהּ. לָמַעַן בֵּית יִי
אַל תִּינֹנִי, אֲבִקְשָׁה טוֹב לָהּ. יִי עֹז לְעַמּוֹ יִשְׂרָאֵל, יִי יִבְרַךְ אֶת עַמּוֹ
בְּשְׁלוֹם.

קִדְּשׁ דְּרַבָּנָן

Mourners:

יִתְחַדֵּשׁ וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְּרָא בְּרַעוּתָהּ;
וְנִמְלִיד מַלְכוּתָהּ, וְנִצְמַח פְּרָקְנָה וְיִקְרַב מְשִׁיחָהּ, בְּתַיִיכוֹן
וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶנְיָא וּבְזַמַּן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמָיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַומֵּם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיד הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, הַשְׁבַּחְתָּא וְנִתְחַמְתָּא, דְּאִמִּידֵּן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וְעַל כָּל מִן דְּעַסְקִין בְּאוֹרֵיתָא, דִּי בְּאַהֲרָא הָדֵן
וְדִי בְּכָל אַתֵּר וְאַתֵּר, יְהֵא לָהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, תָּנָא
וְחִסְדָּא וְרַחֲמִין, וְחַיֵּין אֲרִיכִין, וּמְזוֹנֵי רְיוּסֵי, וּבְרַקְנָא מִן קֳדָם
אַבְהוֹן דְּבִשְׁמָיָא וְאַרְעָא, וְאָמְרוּ אָמֵן.

introduces a play on words, and is not intended as an emendation
of the biblical text.

of your children."¹ Read not here *banayikh* [your children], but *bonayikh* [your builders—scholars are the true builders of peace].

Abundant peace have they who love thy Torah, and there is no stumbling for them. Peace be within your walls, and security within your palaces. In behalf of my brethren and friends, let me pronounce peace for you. For the sake of the house of the Lord our God, I will seek your good. The Lord will give strength to his people; the Lord will bless his people with peace.²

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

על כל דברי שירות וחשבונות דוד refers to the hymns of praise contained in the Psalms of David; compare the expression וְשִׁירָתָא חֲשְׁבֹנָא.

It has been suggested that the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

¹ Isaiah 54:13. ² Psalms 119:165; 122:7-9; 29:10.

יְהִי שְׁלָמָא רַבָּא מִן שְׂמַיָא, וְחַיִּים טוֹבִים, עֲלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו בַּעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ בְּנוֹי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שֶׁלֹא שָׁם חָלַקְנוּ כְּהֵם, וְנִגְרַלְנוּ כְּכָל הַמוֹנָם. וְאִנְחָנוּ בּוֹרְעִים
וּבְמִשְׁתַּחֲוִים וּמְוֹדִים לִפְנֵי מֶלֶךְ מֶלֶךְ בִּי הַמִּלְכִּים, הַקְדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מְמַעַל, וְשׁוֹבֵינָת עֵזוֹ בְּנִבְהִי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אֲמַת מֶלֶכְנוּ, אָפֶס זוֹלָתוֹ, בְּכַתוּב בְּתוֹרָתוֹ: וְיִדְעַת הַיּוֹם
וְהַשַּׁבָּת אֵל לְבַבְךָ, בִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל
הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

וְעַל כֵּן נִקְנֶה לָּךְ, יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת עֲוֹדָה,
לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ, וְהָאֱלִילִים כְּרוֹת יִכְרְתוּ; לְתַמְנֵן
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת
אֲלֶיךָ כָּל רָשָׁעֵי אֶרֶץ. יִכְירוּ וְיִדְעוּ כָּל יוֹשְׁבֵי תְבֵלָה, כִּי לָּךְ
תִּבְרַע כָּל בְּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, יִבְרְעוּ
וְיִפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ, וְיִקְבְּלוּ כָּלֶם אֶת עַל מַלְבוּתְךָ,
וְתִמְלֹדָךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
וְלְעוֹלָמִי עַד תִּמְלֹדָךְ בְּכָבוֹד, בְּכַתוּב בְּתוֹרָתְךָ: יְיָ יִמְלֹךְ
לְעוֹלָם וָעֶד. Reader וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאֶרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."² And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."³

¹ *Deuteronomy* 4:39. ² *Exodus* 15:18. ³ *Zechariah* 14:9.

MOURNERS' KADDISH

יְתַנְדֵּל וַיְתַקַּדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ;
וַיְמַלִּיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָהּ וַיְקַרֵּב מְשִׁיחָהּ, בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעִנְיָא וּבְזִמְנָא קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָא.
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיְתַפָּאֵר וַיְתַרומם, וַיְתַנְשֵׂא וַיְתַסְפֵּר,
וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דְקַדְשָׁא, בְּרוּךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרִכָּתָא וְשִׁירָתָא, תְּשֻׁבָּתָא וְנַחֲמָתָא, דְאִמְרִין בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

אַל תִּירָא מִפְּחַד פְּתָאִים, וּמִשְׂאֵת רְשָׁעִים כִּי תָבֵא. עָצוּ
עֵצָה וְתַפָּר, דְּבִירוּ דְבָר וְלֹא יָקוּם, כִּי עָמְנוּ אֵל. וְעַד זִקְנָה
אֲנִי הוּא, וְעַד שִׁיבָה אֲנִי אֶסְבֵּל; אֲנִי עָשִׂיתִי וְאֲנִי אֲשָׂא, וְאֲנִי
אֶסְבֵּל וְאֶמְלֹט.

The following Psalm 27 is recited from the first day of *Elul* until
Simḥath Torah.

לְדָוִד. יְיָ אוֹרִי וַיִּשְׁעִי, מִמִּי אֵידָא; יְיָ מַעֲזוֹ חַיִּי, מִמִּי אֶפְחָד.
בְּקָרֵב עָלַי מִרְעִים לֵאמֹל אֶת בְּשָׁרִי, צָרִי וְאֵיבִי לִי, תִּפְחֵה
בְּשָׁרוֹ וְנַפְלֹו. אִם תַּחֲנֶנֶה עָלַי מִחֲנֶנֶה, לֹא יִירָא לִבִּי; אִם תִּקְוֶה
עָלַי מִלְחָמָה, בְּזֹאת אֲנִי בּוֹטֵחַ. אַחַת שְׁאַלְתִּי מֵאֵת יְיָ, אוֹרְתִּי
אֲבַקֵּשׁ: שְׁבִיתִי בְּבֵית יְיָ כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנֹעַם יְיָ, וּלְבַקֵּר
בְּחַיִּכָּלוֹ. כִּי יִצְפְּנִי בְסֻכָּה בְּיוֹם רָעָה, יַסְתַּרְנִי בְּסִתְרֵי אֲהֻלָּו;

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.

The following Psalm 27 is recited from the first day of Elul until Simhath Torah.

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he

בצור ירוֹמָמְנִי. וְעַתָּה יָרוּם רֹאשִׁי עַל אֲבִי סְבִיבוֹתִי, וְאַזְבָּחָהּ
בְּאַהֲלֹוּ וּבְחֵי תְרוּעָה; אֲשִׁירָה וְאַזְמִירָה לְיָי. שְׁמַע יְיָ קוֹלִי
אֶקְרָא, וְחַנּוּנִי וְעֲנֻנִי. לֵךְ אָמַר לְבִי, בִּקְשׁוּ פָנָי; אֵת פָּנֶיךָ, יְיָ,
אֲבַמֶּשׁ. אַל תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי, אַל תֵּט בְּאֶף עֲבָדְךָ, עֲזֹרְתִי
הָיִיתָ: אַל תִּטְּשֵׁנִי וְאַל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׂרָאֵל. כִּי אָבִי וְאִמִּי
עֲזֹבוּנִי, וַיֵּי יֹאסִפֵּנִי. הוֹרֵנִי יְיָ דֶּרֶכְךָ, וְנַחֲנִי בְּאַרְחַ מִישׁוֹר, לְמַעַן
שָׁרְרִי. אַל תִּתְּנֵנִי בְּנֶפֶשׁ צָרִי; כִּי קִמּוּ בִי עֲדֵי שֹׁקֵר וַיִּפְתּוּ חִמָּם.
לֹא־אֶהְיֶה לְרֹאשׁוֹת בְּטוֹב יְיָ בְּאַרְצֵן חַיִּים. Reader קְנֹה אֵל יְיָ,
חֹזֵק וְנֹאמֵץ לְכָל, וְקְנֹה אֵל יְיָ.

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פְּרֻקְנָהּ וְיִקְרַב מְשִׁיחָהּ, בְּחַיִּיבוֹן
וּבְיוֹמִיבוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻלְמָא וּבְזִמְנוֹ קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַדָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֻלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, וְדִאֲמִירֵן בְּעֻלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

... ואני עובדי Though I am orphaned, friendless and deserted, God will be father to me and protect me.

... לילא האמתי The remainder of the sentence is left to the imagination: "What would my condition be, if I had not believed!" The word לילא, which is אלול in reverse order, is marked with dots in the Massoretic text.

שִׁיר הַכְּבוֹד

The ark is opened.

אֲנָעִים וְמִירוֹת וְשִׁירִים אֶאָרֵג, כִּי אֲלִיָּה נִפְשִׁי תִּעְרָג.
נִפְשִׁי חֲמֻדָּה בְּצֵל יְהוָה, לְדַעַת כָּל רֵז סוּדָה.
מִדֵּי דַבָּרִי בִּכְבוֹדָה, הוֹמָה לְבִי אֶל הוֹדָה.
עַל כֵּן אֶדְבֵּר בָּהּ נִכְבְּרוֹת, וְשִׁמָּה אֶכְבֵּד בְּשִׁירֵי יְדִידוֹת.
אֶסְפָּרָה בְּבוֹדָה וְלֹא רְאִיתִיהָ, אֶדְמָה אֶכְנֶה וְלֹא יִדְעֶנִּיהָ.
בְּנֵד נְבִיאֶיהָ בְּסוּד עֲבָרֶיהָ, דְּמִיתָ הָדָר כְּבוֹד הוֹדָה.
נִדְלַתָּה וְנִבְוַרְתָּה, כִּנּוּ לְתַקָּה פֶּעֶלְתָּה.
דָּמוּ אוֹתָהּ וְלֹא כָפִי יִשָּׁה, נִיִּשְׁווּה לְפִי מַעֲשִׂיהָ.
הִמְשִׁילֶנָּה בְּרַב חֲזִינוֹת, הִנֵּה אַחֶר בְּכָל דְּמִינוֹת.
נִיִּחְזוּ בָּהּ זִקְנָה וּבַחֲרוּת, וְשִׁעָר רֹאשָׁהּ בְּשִׁיבָה וְשַׁחֲרוּת.
זִקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קָרֵב, כְּאִישׁ מְלַחְמוֹת יִדְּיוֹ לֹו רָב.
חֲבֵשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ, הוֹשִׁיעָה לוֹ יְמִינוֹ וְזָרוּעַ קִדְשׁוֹ.
מְלָלִי אוֹרוֹת רֹאשׁוֹ נִמְלָא, וּקְצוֹצוֹתָיו רְסִיסֵי לֵילָה.
יִתְפָּאֵר בִּי כִּי חֲפֵץ בִּי, וְהוּא יִהְיֶה לִּי לַעֲטָרַת צְבִי.

(ר' יהודה החסיד) Rahhi Judah of Regensburg is attributed to who was a philosopher and poet, saint and mystic. Each line in this alphabetical poem contains sixteen syllables, as in the *Hymn of Oneness* (שִׁיר הַיְחוד). The alphabetical sequence begins with the fifth line.

בסוד עבדך has been mistranslated: "in the mystic utterance of thy servants." However, the poet uses בסוד עבדך in the sense of (Psalm 89:8) בוֹסוּד קְדוּשִׁים "in the council of the holy ones."

לִּמָּה מַעֲשִׂי that is, the human intellect cannot conceive the essence of God; but only his acts.

HYMN OF GLORY

The ark is opened.

I sing hymns and compose songs
Because my soul longs for thee.

My soul desires thy shelter,
To know all thy mystery.

When I speak of thy glory,
My heart yearns after thy love.

Hence I utter thy glories,
And offer thee songs of love.

I tell thy praise, though I have not seen thee;
I describe thee, though I have not known thee.

Through thy prophets amidst thy worshipers
Didst thou show forth thy majestic splendor.

Thy greatness and thy power
They traced in thy mighty work.

They imaged thee, not as thou art really;
They described thee by thy acts only.

They depicted thee in countless visions;
Despite all comparisons thou art One.

They saw in thee both old age and young age,
With the hair of thy head now grey, now black:

Age in judgment day, youth in time of war,
As a warrior whose hands fight for him,

A helmet of triumph tied on his head,
His holy right arm bringing victory;

As though his head is drenched with dew of light,
And his locks are filled with drops of the night.

He glories in me, he delights in me;
My crown of beauty he shall ever be.

... *יְהוָה בִּרְךְ* alludes to Daniel 7:9; Song of Songs 5:11; Exodus 15:3; Deuteronomy 33:7; Psalm 98:1; Isaiah 26:19; 28:5; Song of Songs 5:2, 11.

בָּתָם טָהוֹר פָּז דְּמוֹת רֹאשׁוֹ, וְחָק עַל מִצַּח כְּבוֹד שֵׁם קָדְשׁוֹ.
 לָחֵן וּלְכְבוֹד צָבִי תִפְאַרֶתָהּ, אֲמָתוֹ לֹא עֲטָרָה עֲטָרָה.
 מִחֲלָפוֹת רֹאשׁוֹ כְּבִימֵי בְחָרוֹת, קְנוּצוֹתָיו תִּלְתָּלִים שְׁחוּרוֹת.
 נוֹה הַצֶּדֶק צָבִי תִפְאַרְתּוֹ, יַעֲלֶה נָא עַל רֹאשׁ שְׁמֹחָתוֹ.
 סִגְלָתוֹ תְּהִי בְּדוֹ עֲטָרָת, וְצִנִּיף מְלוּכָה צָבִי תִפְאַרֶת.
 עֲמוּסִים נִשְׂאָם עֲטָרַת עֲנָדָם, מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו כְּבֹדָם.
 פֶּאֶרֹז עָלֶי וּפֶאֶרִי עָלָיו, וְקָרוֹב אֵלַי בְּקֶרְאִי אֵלָיו.
 צַח וְאֲדוֹם לְלְבוּשׁוֹ אָדָם, פּוֹרָה בְּדָרְכּוֹ בְּבוֹאוֹ מֵאֲדוֹם.
 קָשֶׁר תִּפְלִין הִרְאָה לְעֵנֹ, תְּמוּנַת יְיָ לִנְגֹד עֵינָיו.
 רוּצָה בְּעֵמּוֹ עֲנָנִים יִפְאֵר, יוֹשֵׁב תְּהִלּוֹת בָּם לְהַתְּפַאֵר.
 רֹאשׁ דְּבָרָה אֲמָת, קוֹנֵא מֵרֹאשׁ דּוֹר וְדוֹר, עִם דּוֹרְשֵׁה דְרוּשׁ.
 שִׁית הַמֶּזֶן שִׁירִי נָא עָלֶיהָ, וְרִנָּתִי תִקְרַב אֵלֶיהָ.
 תְּהִלָּתִי תְּהִי לְרֹאשָׁהּ עֲטָרָת, וְתִפְלָתִי תִכּוֹן קִטְרָת.
 תִּיבָר שִׁירָתָךְ בְּעֵינֶיהָ, בְּשִׁיר יוֹשֵׁר עַל קֶרְבָּנֶיהָ.
 בְּרָכְתִּי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר, מִחוּלָּל וּמוֹלִיד צְדִיק בְּבִיר.
 וּבְרָכְתִּי תִנְעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לָךְ בְּבִשְׁמִים רֹאשׁ.
 יַעֲרֹב נָא שִׁיחִי עָלֶיהָ, כִּי נִפְשִׁי תַעֲרֹג אֵלֶיהָ.
 לָךְ, יְיָ, הִגִּדְלָה וְהִתְגַּבְּרָה וְהִתְפַּאֲרָת וְהִנָּצַח וְהִהוֹר, כִּי כָל
 בִּשְׁמִים וּבְאֲרָץ. לָךְ, יְיָ, הַמְּמַלְכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ. מִי
 יִמְלֹל וְבוֹרוֹת יְיָ, יִשְׁמְעֵה כָּל תְּהִלָּתוֹ.

by the plate on Aaron's forehead, upon which was engraved: "Holy to the Lord" (Exodus 28:36). *hymns of praise.* Jerusalem. ...
 Isaiah 62:3; 46:3; 43:4; Song of Songs 5:10; Isaiah 63:1-3.
 ... containing the words *the Lord is One.* "ה' אחד" the *tefillin* containing the words *the Lord is One.* "ה' אחד" the first three words of the Torah, whose final letters spell *אמת*.
 alludes to *אמת*, the first three words of the Torah, whose final letters spell *אמת*.

His bead is like pure gold; on the forehead
He engraved his glorious holy name.

For graee and glory, beauty and splendor,
His own people has made a crown for him.

Tbe locks of his head are such as in youth;
His curls, forming eountless ringlets, are blaek.

May his splendid Temple of righteousness
Be prized by him above his highest joy.

May his people be a crown in his hand,
A royal diadem of great beauty.

Borne by him, he uplifted and crowned them;
Being preeious to him, he honored them.

His glory rests on me, and mine on him;
He is near to me when I call to him.

Dazzling he is and ruddy, bis elotbes red,
When from treading Edom's winepress he comes.

Meek Moses was shown symbolie tefillin
When the Lord's image was before his eyes.

Pleased with his people, he glorifies them;
Enthroned in glories, he glories in them.

Thy chief word is truth, Creator of all;
Care for thy people who seek thee forever.

O set my abundant songs before thee;
May my ringing ery come near to thee.

May my praise be deemed a crown for thy head;
Let my prayer rise like incense before thee.

Let a poor man's song be preeious to thee
As the song that was sung at the offerings.

May my blessings rise to God who sustains,
Creates and brings forth, the Just, the Migbty.

As for my prayer, nod thy approval,
And aaccept it as tbe choicest incense.

May my meditation be sweet to thee,
For all my being is yearning for thee.

Thine, O Lord, is the greatness and the power, the glory and
the victory and the majesty; for all that is in heaven and on earth
is thine; thine, O Lord, is the kingdom, and thou art supreme over
all. Who can describe tbe mighty deeds of the Lord, or utter all
his praise?¹

¹*Chronicles 29:11; Psalm 106:2.*

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ;
וְנִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פְּרָמְנָהּ וְיִקְרַב מְשִׁיחָהּ, בְּתַיִּיבֹון
וּבְיוֹמֵיכֹון וּבְתַנֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַומֵּם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַדָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, הַשְׁבַּחְתָּא וְנִתְחַמְתָּא, דְאִמְרִין בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

לעלא לעלא is said between *Rosh Hashanah* and *Yom Kippur*; otherwise לעלא מן כל לעלא is said. In some rituals לעלא is repeated throughout the year. לעלא לעלא is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43). Hence, according to *Kitzur Shulhan Arukh*, 129:1, one should say לעלא without a *vav*.

נחמת ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen," added at the end of the silent meditation after

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

The *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

It has been suggested that the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

The Kaddish, like *צדוק הדין* ("acknowledgment of divine justice"), recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

From the response *יהא שמה רבא* until the end of the Kaddish there are twenty-eight words. Since *לעלא* is said twice during the High Holydays, the one-word *מכל* replaces the phrase *מן כל* so as to retain the same number of words, namely twenty-eight, which is the numerical value of *כח* ("strength").

The Kaddish has five different forms: 1) *קדיש דרבנן*, recited after the reading of passages from the Talmud; 2) *קדיש שלם*, the full-Kaddish, recited by the Reader at the end of the service; 3) *חצי קדיש*, the half-Kaddish, recited by the Reader between sections of the service; 4) *קדיש יתום*, the mourners' Kaddish, recited by the mourners after the service and after the recitation of certain psalms; 5) *קדיש לאתחדתא*, an expanded form of the mourners' Kaddish, recited at the cemetery after a burial.

| | |
|---------------------------------|---------------------------------|
| אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ | בְּטָרֶם כָּל יַצִּיר נִבְרָא. |
| לָעֵת נַעֲשֶׂה בְּחִפְזוֹ כָּל | אֲנִי מָלַךְ שְׁמוֹ נִקְרָא. |
| וְאַחֲרֵי כִכְלוֹת הַכֹּל | לְבַדּוֹ יִמְלֹךְ נִזְרָא. |
| וְהוּא הָיָה וְהוּא הָיָה | וְהוּא יִהְיֶה בְּתַפְאָרָה. |
| וְהוּא אֶחָד וְאֵין שְׁנֵי | לְהַמְשִׁיךְ לוֹ לְתַחֲבִירָה. |
| בְּלִי רֵאשִׁית בְּלִי תַכְלִית | וְלֹא הָעוֹ וְהַמְשֻׁקָּה. |
| וְהוּא אֵלֵי וְחִי גֵאֲלֵי | וְנִזְוֹר חֲבֵלֵי בְּעֵת צָרָה. |
| וְהוּא נָסִי וּמָגוֹס לִי | מִנֶּת בּוֹסִי בְּיוֹם אֶקְרָא. |
| בְּיָדוֹ אֶפְקִיד רוּחִי | בְּעֵת אִישׁוֹן וְאַעִירָה. |
| וְעַם רוּחִי גִוְיָתִי | יִי לִי וְלֹא אֵירָא. |

Adon Olam treats of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol who flourished in Spain during the eleventh century. In his famous hymn *Kether Malkhuth*, which is appended to the Sephardic liturgy for the evening service of Yom Kippur, Ibn Gabirol addresses God in terms which bear traces of the theme of *Adon Olam*. He writes:

לָךְ בְּרוּצֵי מַעֲלָה וּמִטָּה יַעֲיֶדוּ, כִּי הִקְמָה יֶאֱבְדוּ וְאַתָּה תַעֲמֹד. לָךְ הַגְּבוּרָה אֲשֶׁר
בְּסוּדָה נִלְאוּ רַעֲיוֹנֵינוּ לַעֲמֹד, כִּי עֲצָמָתָּ מִמֶּנּוּ מֵאֵד ... לָךְ הַשֵּׁם הַנִּעְלָם מִמֶּנִּי חֲכָמָה,
וְהַלֵּחַ הַסּוּבֵל הָעוֹלָם עַל בְּלִימָה, וְהִיכָלֶת לְהוֹצִיא לְאוֹר כָּל תַּעֲלֻמָּה ... לָךְ
הַסּוּדוֹת אֲשֶׁר לֹא יִכְלֹם שִׁכָּר וְרַעֲיוֹן, וְהַחַיִּים אֲשֶׁר לֹא יִשְׁלַט עֲלֵיהֶם כְּלִי ... לָךְ
הַמַּצִּיאוֹת אֲשֶׁר מִצֵּל מְאוּרֹו וְנִהְיָה כָּל הָיָה, אֲשֶׁר אֶמְדֶּנּוּ בְּצִלּוֹ נִחְיָה ... אַתָּה אֶחָד,
וּבְסוּד אֶחָדוּתָךְ חֲכָמִי לֵב יִתְמַהוּ, כִּי לֹא יִדְעוּ מַה הוּא ... אַתָּה אֶחָד, וְלֹא כְּאֶחָד
הַקְּנוֹי וְהַמְּנוֹי, כִּי לֹא יִשְׁיגֶה רַבּוֹי וְשֹׁנֵי, לֹא תֵאָר וְלֹא כִּנּוֹי. אַתָּה אֶחָד, וְלֹא שׁוֹם לָךְ
חֵק וְגִבּוֹר גִּלְעָה הַגִּיּוֹנִי, עַל כֵּן אֶמְדָּתִי אֲשֶׁמְרֶה דְּרָכֵי מַחֲסוֹא בְּשׁוֹנֵי ... אַתָּה נִמְצָא
וְלֹא יִשְׁיגֶה שְׁמֵעַ אֵין וְלֹא רֵאוֹת עֵין, וְלֹא יִשְׁלַט כָּף אֵיף וְלֹא מָה וְאֵין ... אַתָּה נִמְצָא.

ADON OLAM

He is the eternal Lord who reigned
 Before any being was created.
 At the time when all was made by his will,
 He was at once acknowledged as King.
 And at the end, when all shall cease to be,
 The revered God alone shall still be King.
 He was, he is, and he shall be
 In glorious eternity.
 He is One, and there is no other
 To compare to him, to place beside him.
 He is without beginning, without end;
 Power and dominion belong to him.
 He is my God, my living Redeemer,
 My stronghold in times of distress.
 He is my guide and my refuge,
 My share of bliss the day I call.
 To him I entrust my spirit
 When I sleep and when I wake.
 As long as my soul is with my body
 The Lord is with me; I am not afraid.

בְּכִסְדֵּם הָיִיתָ כֹּל יְמֵן הָיִיתָ, וּבִלְבִי מְקוֹם חֲנִית... אַתָּה חֵי, וְלֹא מִזְמַן קְבוּרָה, וְלֹא מֵעַתָּה
 לְדוּעַ... אַתָּה חֵי, וְלֹא כְחֵי אָדָם לְהִבָּלַד דְּמָה, וְסוּפוּ עַל וְרָמָה. אַתָּה חֵי, וְהַמְּנִיעַ
 לְסוּדָה יִמְצָא תַעֲנוּג עוֹלָם, וְאֵבֶל וְחֵי לְעוֹלָם... אַתָּה אֱלֹהִים, וְכֹל הַבְּרוּאִים עֲדִיד...
 וְלֹא יִחַסֵּר כְּבוֹדָה, בְּגִלְגַּל עוֹבְדֵי בִלְעֲדִידָה, כִּי כְנֻת כָּלָם לְהִנָּע עֲדִידָה, אֲבָל הֵם
 בְּעוֹנִים מְנַמֵּת פְּנֵיהֶם דְּרָה הַמִּלָּה, וְתַעֲזוּ מִן הַדְּרָה... וְכָלָם חָשְׁבוּ כִּי לְחַפְצָם
 לָגַע, וְהֵם לָרִיק יָגַעוּ. אֲךָ עֲבָדֶיהָ הֵם בְּפִקְחִים, הַחֹלְכִים דְּרָה נְכוּחִים. לֹא סָרוּ
 יְמִיז וְשִׁמְאֵר מִן הַדְּרָה, עַר בּוֹאִם לְחַצֵּר בֵּית הַמִּלָּה... אַתָּה חָכֵם, וְקִדְמוֹ לְכֹל
 קִדְמוֹ... וְלֹא לְמִדָּת מִבְּלַעֲדִידָה, וְלֹא מִנִּית חֲכָמָה מִיִּלְחָה...

קידוש ליום השבת

תהלים כג

מִזְמוֹר לְדָוִד. יְיָ רֹעִי, לֹא אֲחָסֶר. בְּנֹאוֹת דָּשָׁא יִרְבִּיצֵנִי,
עַל מֵי מִנְחֹות יִנְהַלֵּנִי. נִפְשִׁי לְשׁוֹבֵב, וְנַחְנִי בְּמַעְנֵלֵי צָדֵק לְמַעַן
שְׁמוֹ. גַּם כִּי אֵלֶּךְ בְּגִיא צְלֻמוֹת לֹא אִירָא רָע, כִּי אַתָּה עִמָּדִי;
שִׁבְטְךָ וּמִשְׁעֲנִתְךָ, הֵמָּה וְנַחֲמָנִי. תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צָרָרִי;
דִּשְׁנָתְךָ בְּשִׁמּוֹן רֹאשִׁי, כּוֹסֵי רִנָּה. אֵד טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל
יְמֵי חַיִּי; וְשִׁבְתִּי בְּבֵית יְיָ לְאָרְךָ יָמִים.

ישעיה נח, יג-יד

אם תָּשִׁיב מִשְׁבֶּת רִנָּתְךָ, עֲשׂוֹת חֲפָצְךָ בְּיוֹם קִדְשִׁי, וְקִרְאתָ
לְשִׁבְתְּךָ עֲנִי, לְקִדּוֹשׁ יְיָ מִכְבֶּד, וּכְבֹּדְתוֹ מַעֲשׂוֹת דְּרָכֶיךָ, מִמְּצוֹא
חֲפָצְךָ וְדַבַּר דְּבָר. אֲזִי תִתְעַנֵּנִי עַל יְיָ, וְהִרְכַּבְתִּיךָ עַל בְּמֹתַי
אֲרָץ, וְהִאֲבִלְתִּיךָ נִחְלַת יַעֲקֹב אָבִיךָ, כִּי פִי יְיָ דִבֶּר.

שמות לא, כז-יח

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שָׁשֶׁת
יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיְנַפֵּשׁ.

שמות כ, ח-יא

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקִדְשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וַעֲשִׂיתָ כָּל
מְלָאכָתְךָ. יוֹם הַשְּׁבִיעִי שַׁבָּת לַיְיָ אֱלֹהֶיךָ; לֹא תַעֲשֶׂה כָּל
מְלָאכָה, אִתָּה וּבִנְךָ וּבִתְךָ, עַבְדְּךָ וַאֲמָתְךָ וּבְהֵמָתְךָ, וְגִרְךָ
אֲשֶׁר בְּשַׁעְרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
אֶת הַיָּם, וְאֶת כָּל אֲשֶׁר בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי; עַל כֵּן בֵּרַךְ
יְיָ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן.

KIDDUSH FOR SABBATH MORNING

Psalms 23

A psalm of David. The Lord is my shepherd; I am not in want. He makes me lie down in green meadows; he leads me beside refreshing streams. He restores my life; he guides me by righteous paths for his own sake. Even though I walk through the darkest valley, I fear no harm; for thou art with me. Thy rod and thy staff—they comfort me. Thou spreadest a feast for me in the presence of my enemies. Thou hast perfumed my head with oil; my cup overflows. Only goodness and kindness shall follow me all the days of my life; I shall dwell in the house of the Lord forever.

Isaiah 58:13-14

If you refrain from following your own pursuits on the Sabbath, on my sacred day, and call the Sabbath a delight, and the Lord's sacred day honorable; if you honor it by not following your own ways, by not seeking your own interests or talking idly, then you shall have delight in the Lord's favor, and I will make you ride on the heights of the earth; I will nourish you with the heritage of Jacob your father; so the Lord himself has spoken.

Exodus 31:16-17

The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.

Exodus 20:8-11

Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work; but on the seventh day, which is a day of rest in honor of the Lord your God, you shall not do any work, neither you, nor your son, nor your daughter, nor your male or female servant, nor your cattle, nor the stranger who is within your gates; for in six days the Lord made the heavens, the earth, the sea, and all that they contain, and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

The following is chanted during the Sabbath-noon meal.

אַתְּקִינוּ סַעֲדָתָא דְּמַהֲיִמְנוּתָא, שְׁלִימָתָא חֲדוּתָא דְּמַלְכָּא
קַדִּישָׁא; אַתְּקִינוּ סַעֲדָתָא דְּמַלְכָּא. דָּא הִיא סַעֲדָתָא
דְּעַתִּיקָא קַדִּישָׁא, וְזַעִיר אַנְפִּין, וְחַקֵּל תַּפּוּחִין קַדִּישִׁין אַתְּנוּ
לְסַעֲדָא בְּחֵדָה.

א סִדֵּר לְסַעֲדָתָא בְּצִפְרָא דְּשַׁבְתָּא
וְאַזְמִין בָּהּ הַשְׁתָּא עַתִּיקָא קַדִּישָׁא.
ב הוֹרָה יִשְׂרֵי בָהּ בְּמַדְוֶשָׁא רַבָּא
וּבְחִמְרָא טָבָא דְּבָהּ תַּחְדֵּי נַפְשָׁא.
ג שֶׁדֵּר לֹן שְׁפָרָה וְנִחְזִי בִיקָרִיָּה
וְנִחְזִי לֹן סִתְרָה דְּאַתְאֲמַר בְּלִתִּישָׁא.
ד גִּלָּה לֹן טַעְמֵי דְּבִתְרִיסָר נַחְמֵי
דְּאַנוּן אֶת בְּשִׁמָּה כְּפִילָא וּקְלִישָׁא.
ה רֹזָא דְּלַעֲלָא דְּבָהּ חַיִּי כָלָא
וְיִתְרֵי חֵילָא וְחַסְקָא עַד רִישָׁא.
ו דִּי חֲצָדֵי חֲמָלָא בְּדַבּוּר וּבְקָלָא
וּמִלָּלוּ מִלָּה מְתִיקָא כְּדִבְשָׁא.
ז דָּם רַבּוֹן עֲלָמִין בְּמַלְיָן סְתִימִין
תַּגְלוּן פְּתִימִין וְתִימְרוֹן חַדוּשָׁא.

חֲקוּי שַׁבָּת is the general name given to the readings, meditations and poetic compositions that have been introduced by the kabbalistic school as part of the Sabbath liturgy.

ל' עטר פתורא בקרא בקרא
 עמיקא וטמירא ולאו מזתא אנשא.
 ו' אליו מזתא יהון לרקיעא
 ותמן מאן שרית הקא ההוא שמשא.
 ר' בו נתיר נסני לעלא מן דרגה
 ויסיב בת זוגה דהנות פרישא.

ח' י' וברוך צורי; ביי תתהלל נפשי, כי יי נאיר גרי,
 בהלו גרו עלי ראשי.
 ו' רעי לא אחסר, על מי מנוחות ינחלני, נותן לחם
 לכל בשר; לחם חקי הטריפני.
 ו' הי רצון מלפניך, אתה אלהי קדוש, תעלה לפני
 שלחנה, תדשן בשמן ראשי.
 מ' י' ותן מנוחתי, לפני אדוני השלום; והיתה שלמה מטתי,
 החיים והשלום.
 ו' שלח מלאכו לפני, ללוותי לוי; בכוס ישועות אשא
 פני, מנת בוכי רויח.
 ז' מאה נפשי אל יי, ימצא שבע אסמי; אל הקרים
 אשא עיני, בהלל ולא בשמאי.
 ח' דות ימים ושנות עולמים, עורה כבודי עורה; ועל
 ראשי יהיו תמים, גר מצנה נאור תורה.
 ק' ומה יי למנוחתי, אתה וארון ענה; קח נא אל את
 ברכתי, והחזק מנן חונה.

זמירות לשבת

Chanted at the table

ברוך אדני יום יום, נעמס-לנו ישע ופדיוֹם, ובשמוֹ נגיל כל
היום, ובישועתו נרים ראש עֲלִיֹן, כי הוא מעוז לְדָל ומחֹסֶה
לְאֶבִיֹן.

שְׂבִטִי יְהִי לְיִשְׂרָאֵל עֲדוּת, בְּצַדִּיקָם לוֹ צָר בְּסִבְלוֹת וּבַעֲבָדוֹת,
בְּלִבְנֵת הַסִּפּוּר הָרָאם עֹז יְדִידוֹת, וְנִגְלָה לְהַעֲלוֹתָם מִמָּקָם
בוֹר וְדוּת, כִּי עַם יִי הַחֲסֵד וְהַרְבֵּה עֲמוֹ בְּדוּת.

מִה יִקָּר חֲסִדוֹ בְּצִלוֹ לְנוֹנָמֹ, בְּנִלוֹת בְּבִלָּה שְׁלַח לְמַעֲנָמוֹ,
לְהוֹרִיד בְּרִיחִים נִמְנָה בִּינִימוֹ, וַיִּהְיֶם לְרַחֲמִים לִפְנֵי שׁוֹבִימוֹ,
כִּי לֹא יִטַּשׁ יִי אֶת עֲמוֹ, בַּעֲבוּר הַגָּדוֹל שְׁמוֹ.

עֵילָם שֵׁת בְּסֹאז לְחֲצִיל יְדִידוֹ, לְהַעֲבִיר מִשֵּׁם מַעֲזֵי מוֹרְדִיו,
מַעֲבֵר בְּשִׁלַּח פָּדָה אֶת עֲבָדָיו, קָרָן לְעַמּוֹ יָרִים תְּהִלָּה לְכָל
חֲסִידָיו, כִּי אִם הוֹנָה וְרַחֵם בְּרַחֲמָיו וּכְלָב חֲסִידָיו.

וּצְפִיר הָעִזִּים הַגָּדִיל עֲצוּמָיו, וְנִם חֲזוֹת אַרְבַּע עָלוּ לְמִרוֹמָיו,
וּבְלָבָם דִּמּוּ לְהַשְׁחִית אֶת רַחוּמָיו, עַל יְדֵי כְחָנוֹ מִנֶּר
מִתְקוּמָיו, חֲסִדֵי יִי כִי לֹא תִמְנֹו כִי לֹא כָלוּ רַחֲמָיו.

was composed by Rabbi Simeon bar Isaac bar Ahun, a native of Mayence, who was one of the most important liturgical writers and scholars of the eleventh century. The name of the author (שמעון בר יצחק) forms the acrostic of the stanzas, each of which consists of five rhymed verses. The part beginning with ברוך הוא אלהינו seems to be a later addition.

The poem bears no reference to the Sabbath, but deals with the persecutions endured by our people in *Galuth*. Each stanza ends with a biblical verse as a chorus. The poet utilized the following biblical verses: Psalm 68:20; Isaiah 25:4; 63:9; Exodus 24:10; Psalm 130:7; Isaiah 43:14; Psalm 106:46;

SABBATH HYMNS

Chanted at the table

Blessed be the Lord day by day!
He brings us help and redemption;
In his name we rejoice all day;
By his aid we raise our head high;
He is the poor man's strength and shield.

"God's tribes" proves Israel's merit;
He feels their stress while in slavery;
By the sapphire he showed them strong love;
He came to lift them out of the depths;
The Lord is kind and great to save.

How precious is his protecting love!
He went to Babylon for their sake;
He was with them in their exile;
He made their captors pity them;
The great Lord forsakes not his people.

In Persia he saved his loved ones,
And destroyed his rebels' strongholds;
He saved his servants from the sword,
Raising the honor of his people;
Though he wounds, he shows great mercy.

The Hellenic power waxed strong;
Four horns pointed against his heights;
They meant to destroy his loved ones;
He cast his foes down by his priests,
For the Lord's mercies never fail.

I Samuel 12:22; Jeremiah 49:38; Job 33:18; Psalm 148:14; Lamentations 3:32;
Daniel 8:8,21; Lamentations 3:23; Jeremiah 60:34; Job 38:6; Lamentations
3:31; Isaiah 63:1; 34:6; Psalm 76:13; Isaiah 27:8; Deuteronomy 4:43; Psalms
31:24; 42:9; Ezekiel 37:9; 17:23; 20:40; 34:14; Deuteronomy 30:3-4; Isaiah 63:7;
43:7; Psalm 117:2; Isaiah 9:5.

נסגרתיו לאֲרום בְּיַד רְעִי מִדְּנִי, שֶׁבְּכֹל יוֹם מִמְּלָאִים בְּרָסָם
מִעֲדֵנִי, עֲזָרְתוֹ עִמִּי לִסְמֹךְ אֶת אֲדֵנִי, וְלֹא נִשְׁתַּנִּי כָּל יְמֵי
עַדְנִי, כִּי לֹא יִזְנַח לְעוֹלָם אֲדֵנִי.

בְּבוֹאוֹ מֵאֲרוֹם חֲמוּץ בָּנִידִים, זָבַח לוֹ בְּבִצְרָה וְשָׁבַח לוֹ
בְּבוֹנִידִים, וְזֶה נִצָּחָם מִלְּבוּשָׁיו לְהֵאָדִים, בְּכַחוֹ הַגָּדוֹל וּבְצַד
רוּחַ גִּידִים, הָנָה בְּרוּחוֹ הַקָּשָׁה בְּיוֹם קָדִים.

רְאוּתוֹ כִּי בֶן אֲדוֹמִי הָעוֹצֵר, וְיִחְשָׁב לוֹ בְּצִרָה תִּקְלוֹשׁ בְּבִצְרָה,
וּמִלֵּאָד בְּאָדָם בְּתוֹכָהּ יִנְצֵר, וּמִזִּיד בְּשׁוֹנֵג בְּמִקְלָט יַעֲצֵר,
אֶהְיֶה אֶת יְיָ כֹּל חֲסִידָיו אֲמוֹנִים נוֹצֵר.

יִצְנָה צוּר חֲסִידוֹ קְהֵלוֹתָיו לְקַבֵּץ, מֵאֲרַבַּע רוּחוֹת עֲדִיו
לְתַקְבֵּץ, וּבְהֵר מָרוֹם הָרִים אוֹתָנּוּ לְהַרְבֵּץ, וְאֶתָּנוּ יָשׁוּב
נִדְחִים קוֹבֵץ, יָשׁוּב לֹא נֶאֱמַר כִּי אִם וְשָׁב וְקַבֵּץ.

בְּרוּךְ הוּא אֱלֹהֵינוּ אֲשֶׁר טוֹב גִּמְלָנוּ, בְּרַחֲמָיו וּבְרַב חֲסִידָיו
הַגָּדִיל לָנוּ, אֵלֶּה וּבְאֵלֶּה יוֹסֵף עִמָּנוּ, לְהַגְדִּיל שְׁמוֹ הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ. בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְּרָאָנוּ
לְכַבֹּדוֹ, לְהַלְלוֹ וּלְשַׁבְּחוֹ וּלְסַפֵּר חוֹדוֹ, מִכָּל אִם גָּבַר עָלֵינוּ
חֲסִידוֹ, לָבֵן בְּכָל לֵב וּבְכָל נֶפֶשׁ וּבְכָל מְאֹד נִמְלִיכוֹ וּנְהַחֲדוֹ.
שְׁהַשְׁלוֹם שְׁלוֹ יֵשׁוּם עָלֵינוּ בְּרַכָּה וְשְׁלוֹם; מִשְׁמָאֵל וּמִנְמִין עַל
יִשְׂרָאֵל שְׁלוֹם; הַרְחֵקֵנוּ הוּא יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם; וְיִזְבֹּה
לְרֵאוֹת בָּנִים וּבְנֵי בָנִים עוֹסְקִים בְּתוֹרָה וּבִמְצוֹת; עַל יִשְׂרָאֵל
שְׁלוֹם; יוֹעֵץ אֵל גָּבוֹר אֲבִי-עַד שֶׁר-שְׁלוֹם.

ראווי... אדומי העזר refers to a statement in the Talmud (Makkoth 12a) that the guardian angel of Edom will commit three errors in fleeing to Bozrah. He will think that Bozrah is a city of refuge, confusing it with Bezer; he will think that the cities of refuge afford protection to wilful murderers; he will be ignorant of the fact that only human beings may seek refuge in these cities.

I was sold to Rome by my foes,
Who daily gorge themselves with my wealth;
God's help supports my foundations;
Throughout my life he deserts me not,
For the Lord never abandons.

Coming from Edom all crimsoned,
Having slain the traitors in Bozrah,
Whose lifeblood splashed and stained his robes—
He cut off the breath of princes,
Sweeping them away by his rough blast.

Edom's guardian lord, on seeing this,
Will think that Bozrah is a refuge,
Like Bezer, for both angel and man,
And that it protects wilful crimes.
Love the Lord who guards the faithful!

May God grant his love to his people
And gather them from all ends to him,
To make them rest on the lofty Mount;
May he return among those gathered,
For it is written: "He will come back..."

Praised be our God who deals well with us,
And graciously does great things for us;
May he manifold these things for us,
To magnify his great name which we bear.

Praised be our God who created us
For his glory, to recount his praise;
His love to us is greatest of all,
Let us acclaim him with all our might.

May the Author of peace grant us peace;
Peace be to Israel north and south!
May the Lord bless his people with peace;
May they live to see sons and grandsons
Occupied with Torah and good deeds.
O God, Author and Champion of peace!

בְּרוּךְ אַל עֲלִיּוֹן אֲשֶׁר נָתַן מְנוּחָה, לְנַפְשֵׁנוּ פְדִיּוֹן מִשְׁאֵת וְאַנְחָה,
וְהוּא יִרְדּוּשׁ לְצִיּוֹן עִיר הַנְּדָחָה, עַד אָנָּה תוֹנִיּוֹן נָפֶשׁ וְאַנְחָה.
הַשׁוֹמֵר שִׁבְתַּת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחֲבַת.

רוֹכֵב בְּעֶרְבוֹת מִן הַיָּם, אֶת עַמּוֹ לְשִׁבְתַּת אֲזוֹן בְּנִעִימִים,
בְּמִאֲכָלוֹת עֶרְבוֹת בְּמִיּוֹנֵי מִטְעָמִים, בְּמִלְבוּשֵׁי כְבוֹד זָכָה
מִשְׁפָּחָה.

הַשׁוֹמֵר שִׁבְתַּת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחֲבַת.

וְאֲשֶׁרִי כָּל חוֹבָה לְתַשְׁלוּמֵי כֶּכֶל, מֵאֵת כָּל סוֹכָה שׁוֹכֵן
בְּעֶרְפָּל, נִחְלָה לוֹ יִזְכָּה בְּהֵר וּבִשְׁכָּפֶל, נִחְלָה וּמְנוּחָה בְּשִׁשְׁמִשׁ
לוֹ זָרְחָה.

הַשׁוֹמֵר שִׁבְתַּת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחֲבַת.

כָּל שׁוֹמֵר שִׁבְתַּת בְּדַת מִחְלָלוֹ, הֵן הַכָּשֶׁר חַבַּת קָדֵשׁ גּוֹרְלוֹ,
וְאִם יֵצֵא חוֹבָת הַיּוֹם אֲשֶׁרִי לוֹ, לֹאֵל אֲדוֹן מְחוֹלָלוֹ מִנְחָה
הִיא שְׁלוּחָה.

הַשׁוֹמֵר שִׁבְתַּת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחֲבַת.

חֲמִדַּת תְּיָמִים קָרְאוּ אֵלֵי צוּר, וְאֲשֶׁרִי לְתַמִּימִים אִם יִהְיֶה
נְצוּר, בְּחֵר הַלּוּמִים עַל רֹאשׁם יָצוּר, צוּר הָעוֹלָמִים רוּחוֹ
בָּם נָחָה.

הַשׁוֹמֵר שִׁבְתַּת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחֲבַת.

is a poem by Rahhi Baruch ben Samuel of Mayence, one of the most eminent German rahhis of the thirteenth century. The stanzas, consisting of four verses each with a cross rhyme and a refrain, bear the acrostic ברוך, חוק. Each of the seven stanzas, including the refrain, has a total of sixty syllables. The refrain הבן עם הבת is an allusion to the fourth commandment: "You shall not do any work, neither you, nor your son, nor your daughter...". מנתה על מחבה, the offering baked on a griddle, is ordained in Leviticus 2:5. The expression עד אנה תוֹנִיּוֹן נפש is borrowed from Joh 19:2.

Blessed be God Most High who gives repose,
 To our soul relief from dismay and woe;
 He cares for Zion, the forlorn city:
 "How long will you oppress a moaning soul?"

*All sons and daughters who keep the Sabbath—
 Most pleasing to God is their offering.*

God in heaven, King of the universe,
 Bade his people keep Sabbath with delight—
 Savory food and all kinds of dainties,
 Distinguished clothes and a family feast.

All sons and daughters who keep the Sabbath. ::

Happy is he who awaits double reward
 From God who sees all and is invisible;
 He will merit land on hill and in vale,
 A sunlit heritage and a serene mind.

All sons and daughters who keep the Sabbath. ::

Whoever keeps the Sabbath unprofaned
 Is qualified to love what is holy;
 Happy he who fulfills the day's precept,
 As an offering to his Creator.

All sons and daughters who keep the Sabbath. ::

My God has proclaimed it the choicest day;
 Happy are the faithful who keep it holy;
 God will place a fitting crown on their head,
 His divine spirit resting in their midst.

All sons and daughters who keep the Sabbath. . .

The biblical verses utilized in this poem are: Genesis 14:20; I Kings 8:56; Lamentations 3:47; Jeremiah 30:17; Job 19:2 (Stanza I). Psalm 68:5; Ecclesiastes 12:9; I Samuel 20:29 (Stanza II). Isaiah 30:18; I Kings 8:12; Deuteronomy 1:7; Malachi 3:20, or Genesis 32:32 (Stanza III). Isaiah 56:6; Genesis 32:19 (Stanza IV). Psalm 119:1; Isaiah 26:4; 11:2 (Stanza V). Numbers 6:7; Proverbs 29:17; Exodus 29:29 (Stanza VI). Exodus 35:2; Ezekiel 44:30; Exodus 35:3; 20:10 (Stanza VII).

תשלומי כפל, the twofold reward for Sabbath observance, is in keeping with the opening words of the fourth commandment, זכור and שמור, in Exodus 20:8 and Deuteronomy 5:12, respectively.

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְמִקְדָּשׁוֹ, קִרְנֵנוּ כִּי נִבְרָה נִזְר עַל רֹאשׁוֹ,
עַל כֵּן יִתֵּן הָאָדָם לְנַפְשׁוֹ עֲנָג וְגַם שְׂמֵחָה, בָּהֶם לוֹ לְמִשְׁחָה.
הַשּׁוֹמֵר שַׁבָּת הַכֵּן עִם הַבַּת, לֹאֵל יִרְצוּ כְּמִנְחָה עַל מִתְכַּת.
קִדְּשׁ הִיא לָכֶם שַׁבָּת הַמְּלָכָה, אֵל תוֹדוֹתֵיכֶם לְחַיִּית בְּרָכָה,
בְּכָל מוֹשְׁבוֹתֵיכֶם לֹא תַעֲשׂוּ מְלָאכָה, בְּנִיכֶם וּבְנוֹתֵיכֶם עֶבֶד
וְגַם שְׁפָחָה.
הַשּׁוֹמֵר שַׁבָּת הַכֵּן עִם הַבַּת, לֹאֵל יִרְצוּ כְּמִנְחָה עַל מִתְכַּת.

יוֹם זֶה מְבַרְכַּר מְכַל יָמִים, כִּי בּוֹ שַׁבָּת צוּר עוֹלָמִים.
שֵׁשֶׁת יָמִים עָשָׂה מְלֹאכְתָּהּ, יוֹם הַשְּׁבִיעִי לֹאֵלֶיךָ,
שַׁבָּת לֹא תַעֲשֶׂה בּוֹ מְלָאכָה, כִּי כָל עָשָׂה שֵׁשֶׁת יָמִים.
יוֹם זֶה מְבַרְכַּר מְכַל יָמִים, כִּי בּוֹ שַׁבָּת צוּר עוֹלָמִים.
רֹאשׁוֹן הוּא לְמִקְרָאֵי קִדְּשׁ, יוֹם שַׁבְתוֹן שַׁבָּת קִדְּשׁ,
עַל כֵּן כָּל אִישׁ בְּיָמָיו יִקְדָּשׁ, עַל שְׁתֵּי לֶחֶם יִבְצְעוּ תַמִּימִים.
יוֹם זֶה מְבַרְכַּר מְכַל יָמִים, כִּי בּוֹ שַׁבָּת צוּר עוֹלָמִים.
אֲכַל מִשְׁמָנִים שְׂתָה מִמִּתְקִים, כִּי אֵל יִתֵּן לְכָל בּוֹ דְּבָקִים,
בְּנֵד לְלִבּוֹשׁ לֶחֶם חֲקִים, בָּשָׂר וְדָגִים וְכָל מִטְעָמִים.
יוֹם זֶה מְבַרְכַּר מְכַל יָמִים, כִּי בּוֹ שַׁבָּת צוּר עוֹלָמִים.

is by an unidentified poet, Rabbi Israel, whose name appears in the acrostic, which adds הַזֶּה ("the proselyte") in the last stanza. Each verse contains six syllables. The biblical verses utilized in this poem are: Isaiah 58:13; Genesis 2:3; Exodus 20:9-11; 12:2; 16:23; Nehemiah 8:10; Deuteronomy 4:4; Genesis 28:20; Proverbs 30:8; Deuteronomy 8:9-10; 7:14; 15:6; Psalms 19:2; 33:5; Isaiah 66:2; Deuteronomy 32:4.

Remember to keep the Sabbath holy;
 High its glory, a crown rests on its head;
 Hence, let man give himself pleasure and joy,
 And let him feel exalted like a prince.

All sons and daughters who keep the Sabbath. : :

Let Queen Sabbath be holy unto you,
 That she may place a blessing in your house;
 You shall do no work in all your dwellings,
 Nor your sons and daughters, nor your servants.

All sons and daughters who keep the Sabbath. : .

This day is the most precious of all days,
 Because on it the Eternal ceased from work.

Six days you are to perform all your work,
 But the seventh day is your God's Sabbath;
 On it you must not do any labor,
 For in six days he accomplished all things.

This day is the most precious of all days. . :

It is foremost among the holy feasts,
 The day of rest, the holy Sabbath day;
 Hence, let each recite *Kiddush* over wine,
 Let the faithful say grace over the twin loaves.

This day is the most precious of all days. . .

Come, enjoy the dainties and drink the sweet,
 For God provides for all who cling to him
 Clothes to wear and portions of nourishment,
 Meat and fish and all luxurious foods.

This day is the most precious of all days. . .

אכל משמנים... is based on the talmudic statement that the best food should be prepared for the Sabbath, for "he who delights in the Sabbath is granted his heart's desires" (Shabbath 118a-b). The emphasis on the Sabbath as a day of eating and drinking was meant, according to some, to counteract the ascetic tendencies of the Essenes.

לֹא תַחֲסֹר כָּל בּוֹ וְאֶבְלָתָ וְשִׁבְעָתָ וּבִרְכָּתָ
 אֶת יְיָ אֱלֹהֶיךָ אֲשֶׁר אֶהְבָּתָ, כִּי בִרְכָּךָ מָכַל עַמּוּם.
 יוֹם זֶה מְכַבֵּד מָכַל יָמִים, כִּי בּוֹ שָׁבַת צוּר עוֹלָמִים.

הַשְּׂמִימִים מִסִּפְרִים כְּבוֹדוֹ, וְגַם הָאָרֶץ מִלְּאָה חֲסִדוֹ,
 רְאוּ כָּל אֵלֶּה עֲשֵׂתָה יְדוֹ, כִּי הוּא הַצּוּר פֶּעֱלֹ תָמִים.
 יוֹם זֶה מְכַבֵּד מָכַל יָמִים, כִּי בּוֹנֵשֶׁבֶת צוּר עוֹלָמִים.

יְהִי רַבּוֹן עָלֵם וְעֹלָמָיָא, אֲנִתָּה הוּא מְלָכָא מְלָךְ מְלָכֵיָא, עוֹבֵד
 גְּבוּרָתְךָ וְתַמְהֵיָא, שִׁפְרָךְ קִדְמִי לְהַתְנַנֵּת.
 יְהִי רַבּוֹן עָלֵם וְעֹלָמָיָא, אֲנִתָּה הוּא מְלָכָא מְלָךְ מְלָכֵיָא.
 שְׁבַחְתִּין אֲסֻדָּר צִפְרָא וְרִמְשָׁא, לָךְ אֱלֹהֵא קַדִּישָׁא דִּי בְרָא כָּל
 נִפְשָׁא, עִירִין קַדִּישִׁין וּבְנֵי אֲנָשָׁא, הֵינֵת בְּרָא וְעוֹפֵי שְׁמַיָא.
 יְהִי רַבּוֹן עָלֵם וְעֹלָמָיָא, אֲנִתָּה הוּא מְלָכָא מְלָךְ מְלָכֵיָא.
 בְּרַבְרִבִּין עוֹבְדֵיךָ וְתַקִּיפִין, מְכַד רַמְיָא וְזָקָה כְּפִיפִין, לוֹ יְהִיָּא
 גְּבַר שְׁנִין אֶלְפִין, לֹא יַעַל גְּבוּרָתְךָ בְּחֻשְׁבָּנָיָא.
 יְהִי רַבּוֹן עָלֵם וְעֹלָמָיָא, אֲנִתָּה הוּא מְלָכָא מְלָךְ מְלָכֵיָא.
 אֱלֹהֵא דִּי לֵה יָקָר וְרַבּוּתָא, פָּרַק יֵת עֲנָה מִפֶּם אֲרִיזוּתָא, וְאַפֵּק
 יֵת עֲמָה מִגּוֹ גְּלוּתָא, עֲמָה דִּי בְּחֵרֶת מָכַל אֲמֵיָא.
 יְהִי רַבּוֹן עָלֵם וְעֹלָמָיָא, אֲנִתָּה הוּא מְלָכָא מְלָךְ מְלָכֵיָא.

Yah Ribbon was written in Aramaic by Rabbi Israel Najara, one of the most prolific Hebrew writers of the sixteenth century. His signature is seen in the initials of the five stanzas of this beautiful poem. At the end of the sixteenth century, he published a second and enlarged edition of his *Zemiroth Yisrael*, comprising three hundred and forty-six poems, which soon became the most popular songbook among the Jewish communities in the Orient. He was familiar with several languages, and was inspired by the kabbalistic school of Rabbi Isaac Luria at Safed, Palestine. His song *Yah Ribbon*, which

You shall not be in want of anything;
 When you have eaten and are satisfied,
 You shall bless the Lord your God whom you love,
 For he has blessed you above all people.

This day is the most precious of all days. . .

The heavens declare his glory,
 The earth is full of his kindness;
 Lo, his hand has made all these things!
 He is God, whose work is perfect!

This day is the most precious of all days. . .

Lord, eternal Master of worlds,
 Thou art the Supreme King of kings.
 Thy mighty acts and wondrous deeds
 It is my pleasure to declare.

Lord, eternal Master. . .

Morning and evening I praise thee,
 Holy God, who didst form all life:
 Sacred spirits, human beings,
 Beasts of the field, birds of the sky.

Lord, eternal Master. . .

Great and mighty are thy deeds,
 Humbling the proud, raising the meek;
 Were man to live a thousand years,
 Yet he could not recount thy might.

Lord, eternal Master. . .

O God of glory and greatness,
 Save thy flock from the lion's jaws;
 Free thy people from captivity,
 Thy people chosen from all nations.

Lord, eternal Master. . .

contains no allusion to the Sabbath, is chanted on Friday evenings all over the world. After describing the wonders of God's creation, the poet concludes with a prayer that God may redeem Israel and restore Jerusalem, the city of beauty. The phrase שְׁמֵר קֶרְמִי לַחַיִּיהָ is borrowed from Daniel 3:32.

למקדשך טוב ולקנך שך קדשין, אֶתֶר דִּי בַּהּ יִחְדּוּן רוּחִין וְנַפְשִׁין,
וְיִזְמְרוּן לְךָ שִׁירִין וְרַחֲשִׁין, בִּירוּשָׁלַם קִרְתָּא דְשַׁפְרָא.
יְהִי רַבּוֹן עָלֵם וְעַלְמָא, אֲנִתָּה הוּא מְלָכָא מְלַךְ מְלָכָא.

צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אֱמוּנִי, שְׂבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
חֲנֵן אֶת עוֹלָמוֹ, רוּעֵנוּ אֱבִינוּ, אֶבְלָנוּ אֶת לַחֲמוֹ, וְיִינוּ שְׁתִּינוּ,
עַל כֵּן נִזְדָּה לְשִׁמּוֹ, וְנִהְלֵלוּ בְּכִינוּ, אֶמְרָנוּ וְעִנֵּינוּ, אִין קְדוּשׁ בְּיִי.
צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אֱמוּנִי, שְׂבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
בְּשִׁיר וְקוֹל תּוֹדָה, נִבְרַךְ לֵאלֹהֵינוּ, עַל אֶרֶץ חֲמֻדָּה,
שְׁהִנְחִיל לְאַבּוֹתֵינוּ, מְזוֹן וְנִזְדָּה הַשְׂבִּיעַ לְנַפְשֵׁנוּ, חֲסִידוֹ גִּבֹּר
עָלֵינוּ, וְאַמֶּת יי.

צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אֱמוּנִי, שְׂבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
רַחֵם בְּחֲסִדָּה, עַל עַמְּךָ צוּרְנוּ, עַל צִיּוֹן מִשְׁכַּן כְּבוֹדָה,
זְבוּל בֵּית תַּפְאֲרֶתְנוּ, כֵּן דִּוֵּד עֲבָדָה, יְבֹא וְיִנְאָלְנוּ, רוּחַ אֲפִינוּ
מִשִּׁיחַ יי.

צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אֱמוּנִי, שְׂבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
יִבְנֶה חֲמֻדָּתְךָ, עִיר צִיּוֹן תְּמִלָּא, וְשֵׁם נָשִׁיר שִׁיר חֲדָשׁ,
וּבִרְנִינָה נַעֲלָה, הִרְחֵמֵן חֲמֻדָּתְךָ, יִתְבָּרַךְ וְיִתְעַלָּה, עַל כּוֹס יְיָ
מְלָא, בְּבִרְכַּת יי.

צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אֱמוּנִי, שְׂבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.

צוּר is of unknown authorship. This poem is an introduction to the grace recited after the meal. Its four stanzas contain the substance of that prayer. The first stanza is based on the first paragraph of the grace; the second stanza relates to the second paragraph of the grace (עֲרֵב); the third stanza corresponds to the third paragraph of the grace (וְעַל יְרוּשָׁלַם); and the fourth stanza has reference to the grace recited over a cup of wine. This poem, though it has no bearing on the Sahhath, is not used on the busy weekdays.

Return to thy most holy shrine,
The place where all souls will rejoice
And sing melodie hymns of praise—
Jerusalem, city of beauty.

Lord, eternal Master. . .

My comrades, bless the Lord whose food we ate!
We ate and have some left, as God has said.

He feeds his world—our Shepherd, our Father;
His was the bread we ate, his the wine we drank;
Hence, let us thank and praise him with our lips,
Chanting: There is none holy like the Lord!

My comrades, bless the Lord . . .

We praise our God with song and thanksgiving
For the good land he gave to our fathers
And for the ample sustenance he grants us;
Great is his love to us; the Lord is true.

My comrades, bless the Lord . . .

Our God, O have mercy on thy people,
On Zion thy shrine and our splendid home;
May David's seion come to redeem us,
The Lord's anointed, the breath of our life.

My comrades, bless the Lord . . .

Let the shrine be restored, Zion refilled,
That we may come up singing a new song;
Blessed be the Merciful, Holy One,
Over the brimful cup of wine, God's gift.

My comrades, bless the Lord . . .

רבותי נברך corresponds to the introductory phrase רבונו אמוני, inviting the table companions to recite the grace. רבותי אמוני my faithful friends. 'דבר ה' refers to II Kings 4:43 (והחור) אכול ואמר ה' אכול ודבר. Other biblical references are: I Samuel 2:2; Jeremiah 3:19; 33:15; Lamentations 4:20; Isaiah 63:15; 33:5. גבר עלינו חסדו, ואתה ה' לעולם is Psalm 117:2 transposed, which reads: גבר עלינו חסדו ואתה ה' לעולם.

מִנְחָה לַשַּׁבָּת וַיּוֹם טוֹב

Korbanoth, page 29.

אֲשֶׁר יוֹשְׁבֵי בֵיתָהּ; עוֹד יִהְיֶה לָהּ כֶּלֶה.
אֲשֶׁר הָעַם שִׁבְּחָהּ לוֹ; אֲשֶׁר הָעַם שָׁנָה אֵלָיו.

תהלים קכח

תְּהִלָּה לַדָּוִד

אֲרוֹמְמָהּ, אֵלֵהִי הַמִּלָּה, וְאֶבְרָכָה שְׁמָהּ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרָכָהּ, וְאֶחְלָלָה שְׁמָהּ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֵרָא מְאֹד, וְלִגְדָּלָתוֹ אֵין חֶקֶר.
דוֹר לַדּוֹר יִשְׁבַּח מַעֲשָׂיו, וּגְבוּרָתוֹ יִגִּידוּ.
הַדָּר כְּבוֹד הוֹדָה, וְדַבְּרֵי נִפְלְאוֹתֶיהָ אֲשִׁיחוּ.
וַעֲזוּזוֹ נִזְרָאוֹתֶיהָ יֹאמְרוּ, וּגְדָלָתָהּ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבָהּ יִפְיֵעוּ, וְדַבְּרֶתָהּ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אֲפָיִם וּגְדָל־חֶסֶד.
טוֹב יְיָ לַבָּל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִחוּדָהּ יְיָ כָּל מַעֲשָׂיו, וַחֲסִידֶיהָ יִבְרָכוּהָ.
כְּבוֹד מַלְכוּתָהּ יֹאמְרוּ, וּגְבוּרָתָהּ יִדְבָּרוּ.
לְחוּדִיעַ לִבִּי הָאָדָם גְּבוּרָתוֹ, וּכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתָהּ מַלְכוּת כָּל עַלְמִים, וּמִמְשַׁלְתָּהּ בְּכָל דּוֹר וָדָר.
סוֹמֵךְ יְיָ לְכָל הַנִּפְלָאִים, וְזוֹמֵךְ לְכָל הַכְּפוּפִים.
עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲבָלָם בְּעֵתוֹ.

AFTERNOON SERVICE FOR SABBATHS AND FESTIVALS

Korbanoth, page 30.

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.

Psaln 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty aets.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.

פּוֹתֶחָם אֶת יְדֵךְ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן.
צִדִּיק יי בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.
קָרֹב יי לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת שְׁוַעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם
שׁוֹמֵר יי אֶת כָּל אֲהָבָיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד.
תְּהַלֵּל יי יִרְבָּרֶכֶּה, וַיְבָרֶךְ בָּל בְּשֵׁר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
Reader וְאַנְחֵנוּ נִבְרָךְ יְהי מַעֲתָה וְעַד עוֹלָם, חֲלִלוּתָהּ.

וּבֹא לְצִיּוֹן גּוֹאֵל, וְלִשְׁבִי כְּשֶׁעַ בְּנֵי עֵקֶב, נָא יי. וְאַנִּי, זֹאת
בְּרִיתִי אִתָּם, אָמַר יי: רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרִי אֲשֶׁר שָׁמַעְתִּי
בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַעַךְ, וּמִפִּי זֶרַע זֶרַעַךְ, אָמַר יי.
מַעֲתָה וְעַד עוֹלָם. וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקִרָא
זֶה אֵל זֶה וְאָמַר: קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָל
הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלֵי דֵן מִן דֵּן וְאִמְרִינוּ: קְדִישׁ בְּשֵׁמִי מְרוֹמָא
עֲלָא, בֵּית שְׂכִינְתָּה; קְדִישׁ עַל אֲרֻעָא, עוֹבֵד גְּבוּרְתָּה; קְדִישׁ
לְעֹלָם וּלְעֲלָמֵי עֲלָמִיָּא יי צְבָאוֹת; מְלֵא כָל אֲרֻעָא זִיו וְקִרָה.
וּתְשַׁאֲנִי רוּחַ, וְאִשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל: בְּרוּךְ כְּבוֹד יי
מִמְקוֹמוֹ. וְנִטְלַתְנִי רוּחָא, וְשִׁמְעַת בְּתָרֵי קוֹל זִיעַ סָגִיא דִּי
מִשְׁבְּחִין וְאִמְרִין: בְּרִיךְ יִקְרָא בִּי מֵאַחֵר בֵּית שְׂכִינְתָּה. יי
יִמְלֹךְ לְעֹלָם וָעֶד. יי מְלִכּוּתָהּ (קָאם) לְעֹלָם וּלְעֲלָמֵי עֲלָמִיָּא.
יי אֱלֹהֵי אֲבִרְהָם יִצְחָק וַיִּשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֶרְחָה זֹאת לְעוֹלָם,
לִיָּצֵר מַחֲשָׁבוֹת לְבָב עַמָּךְ, וְהִכֵּן לְבָבָם אֵלֶיךָ. וְהוּא רַחוּם,
יִכְפֹּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעֲדִיר כָּל
תְּמִתּוֹ. כִּי אַתָּה, אֱדוּנִי, טוֹב וְסֶלַח וְרַב חֶסֶד לְכָל קִרְאֶיךָ.

Thou openest thy hand
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him;
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever:
¹We will bless the Lord henceforth and forever.
 Praise the Lord!

A redeemer shall come to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit it is which shall be upon you; and my words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children, says the Lord, henceforth and forever.²

Thou, holy God, art enthroned amidst the praises of Israel.³ They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."⁴ **They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory." Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode."*⁵ *Then a wind lifted me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the place of his divine abode." The Lord shall reign forever and ever.*⁶ *The Lord's kingship is established forever and to all eternity.*

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself.⁷ He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness

^{*}The words in italics are the Targum paraphrase of the preceding verse.

¹ Psalm 115:18. ² Isaiah 59:20-21. ³ Psalm 22:4. ⁴ Isaiah 6:3. ⁵ Ezekiel 3:12. ⁶ Exodus 15:18. ⁷ I Chronicles 29:18.

צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְהוֹרֵתְךָ אֱמֶת. תִּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד
 לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם בְּיוֹמֵי קְדָם. בְּרוּךְ יְיָ, יוֹם
 יַעֲמֹס-לָנוּ; הָאֵל יִשְׁעֵהֲנוּ, סִלָּה. יְיָ צְבָאוֹת עֲמָנוּ, מִשְׁנֵב לָנוּ
 אֱלֹהֵי יַעֲקֹב, סִלָּה. יְיָ צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ. יְיָ,
 הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ. בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְּרָאֵנוּ
 לְכַבֹּדוֹ, וְהַבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי
 עוֹלָם נָטַע בְּתוֹכָנוּ; הוּא יִפְתּוֹחַ לָנוּ בְּתוֹרָתוֹ, וְיִשֹּׁם בְּלִבֵּנוּ
 אֶתְהַבֵּנוּ וְיִרְאֵהוּ, לַעֲשׂוֹת רְצוֹנוֹ וּלְעֲבֹדוֹ בְּלִבֵּב שָׁלֵם, לְמַעַן
 לֹא נִינֵעַ לָרִיק, וְלֹא נִלְד לְבִהָלָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ
 אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, שֶׁנִּשְׁמֹר הַקִּיץ בְּעוֹלָם הַזֶּה, וְנִזְכֶּה
 וְנִחְיֶה וְנִירָשׁ טוֹבָה וּבִרְכָּה, לְשָׁנָה יְמוֹת הַמַּשְׁכִּית וְלִסְנוֹ
 הָעוֹלָם הַבָּא. לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם; יְיָ אֱלֹהֵי, לְעוֹלָם
 אֻלְדֶּךָ. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיָי, וְהָיָה יְיָ מְבַטְחוֹ. בְּטַחוֹ
 בְּיָ עֲדִי עַד, כִּי בָיָה יְיָ צוֹר עוֹלָמִים. Reader וְיִבְטַחוּ בְּךָ יוֹדְעֵי
 שְׁמֶךָ, כִּי לֹא עֲזַבְתָּ דְרָשִׁיךָ, יְיָ. יְיָ חַפֵּץ לְמַעַן צִדְקָה, יַגְדִּיל
 תוֹרָה וְיִאֲדִיר.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֶךָ רַבָּא בְּעָלְמָא דִּי כְּרָא כְּרַעוּתָהּ;
 וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פְּרֻקְנָהּ וְיִקְרַב מְשִׁיחָהּ, בְּחַיִּיכוֹן
 וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעִנְיָא וּבְזִמְן קָרִיב,
 וְאִמְרוּ אָמֵן.

יְהִי שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵינָא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶךָ דְקִדְשָׁא, בְּרִיד הוּא, לְעָלָא (לְעָלָא)
 מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחְמָתָא, דְאִמְרִין בְּעָלְמָא,
 וְאִמְרוּ אָמֵן.

is eternal, and thy Torah is truth. Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old. Blessed be the Lord who day by day bears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. So that my soul may sing praise to thee, and not be silent; Lord my God, I will praise thee forever. Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.

The Lord was pleased, because of his righteousness, to render the Torah great and glorious.

· *Reader:*

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

On weekday festivals the *Minhah* service is continued on page 651.

וְאֵנִי תִפְלְתִּי לָךְ, יְיָ, עַתָּה רְצֹנָה; אֱלֹהִים, בְּרַב־חֶסֶדְךָ עֲנֵנִי
בְּאַמְתִּי יִשְׂרָאֵל.

קְרִיאת התורה

The ark is opened.

Reader and Congregation:

יְהִי בְּנִסְעֵה הָאָרֶן וְיֵאמָר מִשְׁחָה: קְרִיאת יְיָ, וְיִפְצֹא אִיבִיךָ, וְיִנָּסֶה
מִשְׁנֵאִיךָ מִפְּקִידָה. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדַבֵּר יְיָ מִירוּשָׁלָיִם.
בְּרוּךְ שְׁמֹנֶן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

נוהר, ויקהל

בְּרִידֶךָ שְׁמַחַת דְּמָרָא עָלְמָא, בְּרִידֶךָ בְּתָרְךָ וְאַתְרָךָ. יְהֵא
רְעוּתְךָ עִם עַמֶּךָ יִשְׂרָאֵל לְעָלִם, וּפְרָקוֹן יְמִינְךָ אֲחֹזִי לְעַמֶּךָ
בְּבֵית מִקְדָּשְׁךָ; וְלֹאֲמַטְנִיא לָנָא מְטוֹב נְהוּרָךָ, וְלִקְבֵּל צְלוֹתְנָא
בְּרַחֲמִין. יְהֵא רַעֲוֵא קְדָמְךָ, דְּתוֹרִידֶךָ לֹן חַיִּין בְּטִיבוּתָא;
וְלִהְיוֹא אָנָּא בְּקִידָא בְּגוֹ צְדִיקָא, לְמַרְחֵם עָלֵי וְלִמְנַטֵּר יְהִי
וְיִתְּ כָּל דִּי לִי וְדִי לְעַמֶּךָ יִשְׂרָאֵל. אֲנִתָּה הוּא זֶן לְכָלֵּא וּמְפָרְגִים
לְכָלֵּא, אֲנִתָּה הוּא שְׁלִיט עַל כָּלֵּא. אֲנִתָּה הוּא דְּשְׁלִיט עַל מַלְכֵּינָא,
וּמַלְכוּתָא דִּילָךְ הִיא. אָנָּא עֲבָדָא דְּקִדְשָׁא בְּרִידֶךָ הוּא, דְּסִגְרָנָא
בְּמַחַת וּמִקְמָא דִּיקָר אוֹרִיחָה בְּכָל עֵדֶן וְעֵדֶן. לֹא עַל אָנֶשׁ
רְחֻצָּנָא, וְלֹא עַל בֶּר אֱלֹהִין סְמִכָּנָא, אֱלֹא בְּאַלְהָא דְּשִׁמְיָא.
דִּהוּא אֱלֹהָא קְשׁוּט, וְאוֹרִיחָה קְשׁוּט, וּנְבִיאֹהִי קְשׁוּט, וּמִסְגָּא
לְמַעַבְדִּי טַבְּרִין וְקְשׁוּט. בֵּה אָנָּא רַחֲמִין, וְלִשְׁמַחַת קְדִישָׁא גִּיּוֹרָא
אָנָּא אָמַר דְּשִׁבְתָּן. יְהֵא רַעֲוֵא קְדָמְךָ, דְּתַפְתַּח לְבָאִי
בְּאוֹרִיחָא, Reader וְחִשְׁלָם מִשְׁאֲלִין דְּלִבָּאִי וְלִבָּא רָבֵל עַמֶּךָ
יִשְׂרָאֵל, לְטָב וּלְחַיִּין וְלִשְׁלָם.

On weekday festivals the Minhah service is continued on page 652.

I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.¹

READING OF THE TORAH

The ark is opened.]

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."² Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.³

Blessed be he who in his holiness gave the Torah to his people Israel.

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

¹ Psalm 69:14. ² Numbers 10:35. ³ Isaiah 2:3.

The Reader takes the Torah and says:

נִגְדְּלוּ לִי אֱתֵי, וְנִרְוֹמָמָה שְׁמוֹ יִתְּרוֹ.

Congregation:

לֵךְ יִי הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנְצָח וְהַהוֹד, כִּי כָל
בְּשָׂמִים וּבְאַרְצֵי. לֵךְ, יִי, הַמִּמְלָכָה וְהַמְהַנְשָׂא לְכָל לְדָאֵשׁ.
רוֹמָמוֹ יִי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֲדָם רִנְלִיו, קְדוֹשׁ הוּא. רוֹמָמוֹ
יִי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֲדָ קְדוֹשׁ, כִּי קְדוֹשׁ יִי אֱלֹהֵינוּ.

Reader:

אֵב הַרְחָמִים, הוּא יְרַחֵם עִם עֲמוּסִים, וַיִּזְכֹּר בְּרִית
אִיתָנִים, וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וַיַּגְדֵּר בְּיָדָהּ הָרָע
מִן הַנְּשׂוּאִים, וַיַּחֲן אוֹתָנוּ לְפִלִּיטָה עוֹלָמִים, וַיִּמְלֵא מִשְׁאֲלוֹתֵינוּ
בְּמִנְחָה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וְתַנְלָה וְתַרְאָה מַלְכוּתוֹ עָלֵינוּ בְּזִמְן קְרֹב, וַיַּחֲן פְּלִיטָתָנוּ
וּפְלִיטָת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן וּלְחֶסֶד, לְרַחֲמִים וּלְרַצוֹן,
וְנֹאמַר אָמֵן. הַפֶּל הָבּוֹ גָּדֵל לֵאלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה; בְּהֵן,
קָרֵב; יַעֲמֹד (פְּלוֹנִי בֶן פְּלוֹנִי) הַבְּהֵן. בְּרוּךְ שֶׁנֶּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקֶדְשָׁתוֹ.

Congregation and Reader:

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, הַיּוֹם בְּלָכֶם הַיּוֹם.

The person called to the Torah recites:

בְּרַכּוּ אֶת יִי הַמְּבָרֵךְ.

Congregation responds:

בְּרוּךְ יִי הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בְּרוּךְ אַתָּה, יִי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים, וַנֶּתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה, יִי, נוֹתֵן הַתּוֹרָה.

The Reader takes the Torah and says:

Exalt the Lord with me, and let us extol his name together.¹

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.² Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.³

Reader:

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in his goodness fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May his kingdom soon be revealed and made visible to us; may he be gracious to our remnant, the remnant of his people, the house of Israel, granting them grace and kindness, mercy and favor; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward [*the Reader names the first person called to the Torah*]. Blessed be he who in his holiness gave the Torah to his people Israel.

Congregation and Reader:

And you who cling to the Lord your God are all alive today.⁴

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

¹ Psalm 34:4. ² I Chronicles 29:11. ³ Psalm 99:5, 9. ⁴ Deuteronomy 4:4.

The Torah is read; then he recites:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תוֹרַת
אֱמֶת, וְנָתַן עוֹלָם נֶטֶע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

When the Torah is raised, the Congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יי
בְּיַד מֹשֶׁה.

עַץ חַיִּים הִיא לַמַּחְיוּקִים בָּהּ, וְלַמְכִּיָּה מֵאֲשֶׁר. דְּרָכֶיהָ
בְּרָכִי נָעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. אֲרֹךְ יָמִים בִּימֹנֶיהָ;
בְּשִׂמְלֶתָהּ עֶשֶׂר וְכַבֹּד. יי חֲפִיץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה
וַיֹּאדִיר.

ההלל קיא

הִלְלוּהָ; אֹדָה יי בְּכָל לֵבָב, בְּסוֹד יִשְׁרָיִם וְעֵדָה. גְּדֻלָּים
מַעֲשֵׂי יי; דְּרוֹשִׁים לְכָל הַפְּצִיָּהֶם. הוֹד וְהָדָר פִּעֲלָיו; וְצִדְקָתוֹ
עוֹמֶדֶת לָעַד. זָכָר עֲשֵׂה לְנִפְלְאוֹתָיו; חֲנוּן וְרַחוּם יי. טָרַף נֶתַן
לִירְאָיו; יִזְכֹּר לְעוֹלָם בְּרִיתוֹ. כֶּת מַעֲשָׂיו הַגִּיד לְעַמּוֹ; לָהֶם
לָהֶם נִחַלַת גּוֹיִם. מַעֲשֵׂי יָדָיו אֱמֶת וּמִשְׁפָּט; נִאֲמָנִים כָּל פְּקוּדָיו.
סְמוּכִים לָעַד לְעוֹלָם; עֲשׂוּם בְּאֱמֶת וַיִּשֶׁר. פְּדוּת שְׁלַח לְעַמּוֹ,
צִוָּה לְעוֹלָם בְּרִיתוֹ; קְדוּשַׁת וְנוֹרָא שְׁמוֹ. רֵאשִׁית חֲבֻמָּה יִרְאֵת
יי, שְׂכָר טוֹב לְכָל עֲשִׂיָּהֶם: תְּהַלְלוּ עוֹמֶדֶת לָעַד.

The Reader takes the Torah and says:

יְהִלְלוּ אֶת שֵׁם יי, בִּי נִשְׁגֵּב שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ, תְּהַלְלוּ לְכָל
חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבֹ; הִלְלוּהָ.

The Torah is read; then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

When the Torah is raised, the Congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, for the sake of his righteousness, to render the Torah great and glorious.

Psalm 111

Praise the Lord! I give thanks to the Lord with all my heart in the company of the upright, and the congregation. Great are the works of the Lord, to be studied by all who delight in them. Majesty and glory are his deeds; his righteousness endures forever. He has made his wondrous deeds to be remembered; the Lord is gracious and merciful. He provides food for those who revere him; he is ever mindful of his covenant. He revealed to his people the power of his works, in giving them the heritage of the heathen. The works of his hands are faithful and just; all his precepts are trustworthy. They are firm forever and ever; they are wrought in truth and equity. He has sent deliverance to his people; he has commanded his covenant for all time; holy and revered is his name. Reverence for the Lord is the first thing in wisdom; it is sound sense for all those who live by it. His praise endures forever.

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the people near to him. Praise the Lord!

תהלים כד

לְדֹרֹד מִזְמוֹר. לִי הָאָרֶץ וּמִלְּוָאָה, תִּבְלֵ וְיִשְׁבִּי בָהּ. כִּי הוּא
עַל יָמִים יִכְדֶּה, וְעַל נְהָרוֹת יִכְוֹנֶנָה. מִי יַעֲלֶה בְּהַר יְיָ, וּמִי
יָקוּם בַּמָּקוֹם קָדְשׁוֹ. נָקִי בַּפִּים וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בִּדְרֹכַח מֵאֵת יְיָ, וּצְדָקָה מֵאֱלֹהֵי
יִשְׂרָאֵל. זֶה דֹּרֹד הַדָּשִׁי, מִבְּקָשֵׁי פְנִיָּה, יַעֲקֹב, סֵלָה. שְׁאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחוֹ עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה
מֶלֶךְ הַכְּבוֹד, יְיָ עֹז וְנִגְבוֹר, יְיָ גִבּוֹר מִלְּחָמָה. שְׁאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְשְׂאוּ פִתְחוֹ עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד, מִי הוּא זֶה
מֶלֶךְ הַכְּבוֹד, יְיָ צִבְאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

While the Torah is being placed in the ark:

וּבִנְחֹה יֹאמַר: שׁוּבָה, יְיָ, רַבּוֹת אֱלֹפֵי יִשְׂרָאֵל. קוּמָה יְיָ
לְמִנוּחֶתֶךָ, אֲתָה וְאַרְזֶן עֲנֹה. בְּהִנֵּה יִלְכְּשׁוּ צָדִיק, וַחֲסִידֶיךָ
יִרְנְנוּ. בַּעֲבוּר דָּוִד עַבְדְּךָ, אֵל תָּשֵׁב פָּנֵי מִשְׁיחֶךָ. כִּי לָקַח טוֹב
נִתַּתִּי לָכֶם, תּוֹרָתִי אֵל תַּעֲזֹבוּ. עַץ חַיִּים הוּא לְמַחְזִיקִים בָּהּ,
וְתִמְכֶּיָה מְאֹד. דְּרֹכֶיךָ דְּרָכֵי נֵעַם, וְכָל נְתִיבוֹתֶיךָ שְׁלוֹם.
הִשְׁיבֵנוּ יְיָ אֱלֹהֵי, וְנִשְׁוֹבָה; תַּדַּשׁ יְמֵינוּ בְּקִדְשׁ.

Reader:

יִתְעַדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתָהּ;
וְיִמְלִיךָ מַלְכוּתָהּ, וְיַצְמַח פְּרָקְנָה וְיִקְרַב מְשִׁיחָה, בְּתַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַנֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנָלָא וּבְזִמְן קָרִיב,
נְאֻמְרוּ אָמֵן. יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.
יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַומֵם, וְיִתְנַשֵּׂא וְיִתְעַדֵּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרִכְתָּא וְשִׁירָתָא, הַשְׁבִּיחָתָא וְהַתְהַלָּתָא, דְאִמְרִין בְּעֶלְמָא
נְאֻמְרוּ אָמֵן.

On festivals occurring on Sabbaths, the service is continued on page 651.

Psalm 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in, Who, then is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed with righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

On festivals occurring on Sabbaths, the service is continued on page 652.

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גִדְלֵי לֵאלֹהֵינוּ.

אֲדַנִּי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמַבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Between Rosh Hashanah and Yom Kippur add:

(וְזָכְרֵנוּ לְהַיִּים, מִלֶּךְ הַכֹּהֵן בַּחַיִּים,

וּבְתַבְנֵנוּ בְּסֻפֵּר הַחַיִּים, לְמַעַן אֵלֹהִים חַיִּים).

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם.

אַתָּה גִבּוֹר לְעוֹלָם, אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between Sukkoth and Pesah:

summer:

מוֹרִיר הַטָּל. מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְבַלֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישׁוּעַ
עָפָר. מִי בְּמוֹד, בָּעַל גְּבוּרֹת, וְכוֹי רֹמָה לָךְ, מִלֶּךְ מִמִּית
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur add:

(מִי בְּמוֹד, אֵב הַרְחָמִים,

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים).

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמֵּתִים.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Shemoneh Esreh aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

summer:

Thou causest the dew to fall.

Between Sukkoth and Pesah:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the *Shemoneh Esreh*, the following *Kedushah* is said.

נְקַדִּישׁוּ וְנַעֲרִיצוּ בְנֵעַם שֵׁיחַ סוּד שְׂרָפֵי קֹדֶשׁ הַמִּשְׁלָּשִׁים
לָךְ קֹדֶשׁהּ, בְּכַתוּב עַל יַד נְבִיאָהּ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מִלֵּא כָּל הָאָרֶץ כְּבוֹדוֹ.

לְעַמֶּתָם מוֹשְׁבָתִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

וּבִדְבַרֵי קֹדֶשׁ כָּתוּב לֵאמֹר:

יְמִלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

אֵתָהּ קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּהָ סֶלָה,
כִּי אֵל מְלֶכֶךְ נָדוּר וְקְדוֹשׁ אֵתָהּ. * בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יְיָ, הַמְּלֶכֶךְ הַקְּדוֹשׁ.)

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד, וְכִי בְעֵמֶךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ.
תַּפְאֲרַת נִדְלָה, וְעֲטָרַת יְשׁוּעָה, יוֹם מְנוּחָה וְקֹדֶשׁ לְעַמֶּךָ
נָתַתָּ. אֲבָרְהָם יִגָּל, יִצְחָק יִרְנֶנּוּ, יַעֲקֹב וּבָנָיו יִנּוּחוּ בּוֹ. מְנוּחַת
אַהֲבָה וְנִדְבָה, מְנוּחַת אֱמֶת וְאַמוּנָה, מְנוּחַת שְׁלֹם וְשִׁלְוָה
וְהַשְׁקֵט וְהַבִּטָּח, מְנוּחַת שְׁלָמָה שְׁאֵתָה רּוֹצָה בָּהּ; יִכְרִיו בְּגִיד
וִידָעוּ, כִּי מֵאַתָּה הִיא מְנוּחָתָם, וְעַל מְנוּחָתָם יִקְדִּישׁוּ אֶת שִׁמְךָ.
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, רָצָה נָא בְּמְנוּחָתָנוּ; הַדְּשֵׁנוּ
בְּמִצְוֹתֶיךָ, וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ; שִׁבְעֵנוּ מִטוֹבָה, וְשִׁמַּח נַפְשֵׁנוּ
בִּישׁוּעָתֶךָ; וְטַהַר לְבָבוֹ לְעִבְדֶּךָ בְּאַמֶּת; וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קֹדֶשׁהּ, וְיִנּוּחוּ בָּהּ כָּל יִשְׂרָאֵל מִקְדָּשֵׁי
שִׁמְךָ. בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ חֲשָׁבָת.

KEDUSHAH

When the Reader repeats the Shemoneh Esreh, the following Kedushah is said.

We sanctify and revere thee in the sweet words of the assembly of holy seraphim who thrice repeat *holy* unto thee, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory."¹

Angels respond with praise and say:

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord.³

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King. *Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou art One and thy name is One; and who is like thy people Israel unique on earth? Thou gavest thy people a crown of distinction, a crown of triumph—a day of rest and holiness. Abraham and Isaac rejoiced on the Sabbath; Jacob and his children found rest in it. It is a rest granted in gracious love, a true and genuine rest, a rest that yields peace and tranquillity, serenity and confidence, a perfect rest with which thou art pleased. May thy children realize and know that their rest comes from thee, and by keeping the Sabbath they hallow thy name.

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance; purify our heart to serve thee in truth; and, in thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage, and that Israel who sanctifies thy name may rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

¹Isaiah 6:3. ²Ezekiel 3:12. ³Psalms 146:10

רצה, יי אלהינו, בעמך ישראל ולתפלתם שעה; והשב את העבודה לדביר ביתך, ואשי ישראל ותפלתם מהרה באהבה תקבל ברכון, ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אלהינו ואלהי אבותינו, יעלה נבא, נגיע ונראה, ונרצה וישמע, ונפקד ונזכר, וזכוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בורחך עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לבניך, לבליטה ולטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום

| | | |
|----------------|--------------|--------------------|
| <i>Sukkoth</i> | <i>Pesah</i> | <i>Rosh Hodesh</i> |
| חג הסוכות | חג המצות | ראש החודש |

הזה. וזכרנו, יי אלהינו, בו לטובה, ופקדנו בו לברכה, והושענו בו לחיים טובים. ובדבר ישועה נרחמים חוס וחסנו, נרחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.)

ותתחננה עינינו בשוכך לציון ברחמים. ברוך אתה, יי, הממחיר שבינתו לציון.

When the Reader repeats the *She-monah Esreh*, the Congregation responds here by saying:

מודים אנחנו לך, שאתה
הוא יי אלהינו ואלהי אבותינו
הוא יי אלהינו ואלהי אבותינו
הוא יי אלהינו ואלהי אבותינו
הוא יי אלהינו ואלהי אבותינו
הוא יי אלהינו ואלהי אבותינו

מודים אנחנו לך, שאתה
הוא יי אלהינו ואלהי אבותינו
הוא יי אלהינו ואלהי אבותינו
הוא יי אלהינו ואלהי אבותינו
הוא יי אלהינו ואלהי אבותינו
הוא יי אלהינו ואלהי אבותינו

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and H'ol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

| <i>Rosh Hodesh</i> | <i>Pesah</i> | <i>Sukkoth</i> |
|--------------------|--------------------------------|---------------------------|
| the New Moon. | the Feast of Unleavened Bread. | the Feast of Tabernacles. |

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks

ערב ובקר וצהרים and נודה לך לעולם, לזר ויור נספר תהלתך, מרים is based on Psalms 79:13; 55:18). אשיחא.

מרים ורבנן, recited by the Congregation in an undertone while the Reader repeats aloud the adjacent benediction, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a).

חיינו המסורים בְּיָדָהּ, וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָהּ, וְעַל
נִסְיָהּ שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל
נִבְלָאוֹתֶיהָ וְטוֹבוֹתֶיהָ שֶׁבְּכָל
עֵת, עָרַב וְבָקַר וְצִהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיהָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ הַסְּדֵרוֹת,
כִּי מַעֲוָלָם קָנִינוּ לָהּ.

בְּרָבוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ עַל שְׁחֵחִייתָנוּ
וְקִנְיַתָּנוּ. כֵּן תַּחֲנוּנוּ וְתַקְנֵינוּ,
וְהַאֲסוּף וְלִיֻּתֵנוּ לְחֻצְרוֹת
קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלִבָּב
שְׁלָם, עַל שְׁאֲנָהּנוּ מוֹדִים לָהּ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

On Hanukkah add:

(עַל הַנִּסִּים וְעַל הַפִּדְיוֹן, וְעַל הַיְּבוּדוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמִּזְלָחֻמוֹת, שֶׁעָשִׂיתָ לְאַבְוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה.
בַּיָּמִי מִתְתַּהַו כֵּן יוֹחֵנָן כֹּהֵן גָּדוֹל, הַשְּׂמוּעִי וּבְנוֹי, בִּשְׁעֵמֻדָּה
מַלְכוּת יָנוּ הִרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחֵם הַתּוֹרָתָהּ,
וְלַהֲעִבִירָם מִחֻקֵּי רְצוֹנֶךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בְּעֵת צָרָתָם, רַבְתָּ אֶת רִיבָם, דָּגַתָּ אֶת דִּינָם, נִקְמַתָּ אֶת נִקְמָתָם;
מִסִּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מְעֻשִׁים, וּטְמֵאִים בְּיַד
טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תוֹרָתָהּ.
וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֻךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְדִיּוֹן בְּחַיִּים הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְּנֶיךָ לְדָבִיר
בֵּיתְךָ, וּבָנוּ אֶת הַיְּבֻלָּה, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת
בְּחֻצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׂמוֹנֶת יָמִי חֲנֻכָּה אֵלָיו לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל.)

מַתְחִיב, the leader of the Maccabean revolt against the Syrians, was the father of Simeon who became High Priest in 141 before the common era.

lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Mereiful One, whose kindnesses never cease, thou hast always been our hope.

are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great merey didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

Hence, it is suggested that the epithet כהן גדול refers to that fact. According to *Sofrim* 20:8, חשמונאי and מתתיהו were two different persons. There the reading is: *במי מתתיהו ... וחשמונאי ובניו*.

ועל בָּלֶם יתְּבַרַךְ וַיְתַּרְוֶם וַיְתַּנְשֵׂא שְׁמָהּ, מִלְכָּנוּ, תָּמִיד
לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל חַיִּים יוֹדִיךָ כִּלְהָה, וַיְתַלְּלוּ וַיְבָרְכוּ אֶת שְׁמֶךָ הַגָּדוֹל
בְּאַמֶּת, לְעוֹלָם בִּי טוֹב. הָאֵל, יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ כִּלְהָה, הָאֵל
הַטוֹב. בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ, וְלֹךְ נֶאֱחָ לְהוֹדוֹת.

שִׁים שְׁלֹם, טוֹבָה וּבִרְכָה, חַיִּים הוּ וְחֶסֶד וְרַחֲמִים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ, אֲבִינוּ, בְּלָנוּ בְּאַחֵד, בְּאוֹר
פְּנִיךָ. בִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבָה
חֶסֶד, וְצִדְקָה וּבִרְכָה, וְרַחֲמִים, וְחַיִּים וְשְׁלֹם. וְטוֹב יִהְיֶה
בְּעֵינֶיךָ לְבָרְכֵנוּ וּלְבָרַךְ אֶת כָּל עַמֶּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמְךָ. * בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרַךְ אֶת עַמּוֹ יִשְׂרָאֵל
בְּשְׁלֹם.

** Between Rosh Hashanah and Yom Kippur say:*

(בִּסְפָּר חַיִּים, בְּרָכָה וְשְׁלֹם וּפְרִנָּה טוֹבָה, וְגִזְרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנִחְמוֹת, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלֹם. בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרַךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשְׁלֹם.)

After the Amidah add the following meditation:

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מָרַע, וּשְׁפָתֵי מַדְבַּר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל תּוֹהֵיָה. פֶּתַח לְבָבִי בְּחוֹרְתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִתְּהִירָה
הַפֵּר עֲצָתָם וּמִלְּמַל מִחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Benefeent One, to whom it is fitting to give thanks.

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, merey, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times. *Blessed art thou, O Lord, who blessest thy people Israel with peace.

**Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy

ספר חיים, the book of life in which only the righteous are inscribed and from which the unrighteous are blotted out, is mentioned in Psalm 69:29. The Mishnah (*Avoth* 2:1) tells us that the deeds of every human being are recorded in a book. Rahhi Judah of Regensburg (*Sefer Hasidim*, 33) points out that God is in no need of a book of records and that the "book of life" is used figuratively ("the Torah speaks the language of man").

יְמִינָהּ, עֲשֵׂה לָמַעַן קִדְשָׁתָהּ, עֲשֵׂה לָמַעַן תּוֹרַתָּהּ. לָמַעַן יִחַלְצֶנּוּ
יְדִידֶיהָ, הוֹשִׁיעָה יְמִינָהּ וְעַנְנִי. יִהְיֶה לָרָצוֹן אִמְרֵי פִי וְהִגִּינוֹן לִבִּי
לִפְנֶיהָ, יְיָ, צוּרִי וְנוֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיהָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִפְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֲלָקֵנוּ בְּתוֹרַתָּהּ. וְשֵׁם נַעֲבֹדְךָ
בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעֲרֹבָה לִי מִנִּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

Omit this paragraph on occasions when the *Tahanun* is omitted on weekdays.

צְדָקָתָהּ כְּהַרְרֵי אֵל, מוֹשְׁפָטֶיהָ תַּהוֹם רַבָּה; אָדָם וּבְהֵמָה
תוֹשִׁיעַ, יְיָ. וְצְדָקָתָהּ אֱלֹהִים עַד מָרוֹם, אֲשֶׁר עָשִׂיתָ גְדֵלוֹת;
אֱלֹהִים, מִי כָמוֹךָ. צְדָקָתָהּ צֶדֶק לְעוֹלָם, וְתוֹרַתָּה אֱמֶת.

Reader:

יְהוָה יִתְקַדֵּשׁ שְׁמֹה רַבָּה בְּעֹלָמָא דִּי בָרָא כְרַעוּתָהּ;
וְנִמְלִיךְ מַלְכוּתָהּ, וְנַצְמַח פְּרָקְנָהּ וְיִקְרַב מוֹשִׁיעָהּ, בְּתַיִיכוֹן
וּבְיוֹמֵיכוֹן וּבְסִי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמֶן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּה מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמָיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִידָא הוּא, לְעֵלָא (לְעֵלָא)
מִן כָּל בְּרַבְתָּא וְשִׁידְתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, וְאִמְרִין בְּעֹלָמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוֹתָהוֹן
דִּי בְּשַׁמְיָא, וְאָמְרוּ אָמֵן.

power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redcemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

Omit this paragraph on occasions when the Tahanun is omitted on weekdays.

Thy righteousness is like the mighty mountains; thy judgments are like the vast sea; man and beast dost thou save, O Lord. Thy righteousness, O God, who is like thee? Thy righteousness is an everlasting righteousness, and thy Torah is truth.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

צדקתך is regarded as a form of *צדוק הרין*, recited on the occasion of a death. According to tradition, Moses died on Sabbath afternoon. These three verses, containing the words *ה' אלהים אמת*, are arranged in a reverse order in the Ashkenazie *Siddur*. *צדקתך* is presumably a substitute for the *Tahanun* of the *Minhah* for weekdays.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עָלֵינוּ לְשִׁבְתָּ לְאֶדְוֹן הַבֵּל, לְתַתּוֹת נִדְלָה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹּא עָשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שֶׁלֹּא שָׁם חָלַקְנוּ בָּהֶם, וְגִדְּלָנוּ בְּכָל הַבְּנוֹנִים. וְנִאֲנַחְנוּ בִּזְרָעִים
וּמִשְׁתַּחֲוִּים וּמוֹדִים לְכִנִּי מִלֵּד מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יָקָר בְּשָׁמַיִם
מִמַּעַל, וְשִׁבְיַת עֹז בְּנִבְחֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אֲמַת מַלְכֵנוּ, אָפֶס זִוְלָתוֹ, בְּכַתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ כִּי
נִחְשַׁבְתָּ אֵל לְבָבֶךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

וְעַל כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפְאֶרֶת עֲלִיָּה,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים בָּרוֹת יִכְרִתוּן; לְתַשֵּׁן
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּגֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת
אֲלֶיךָ כָּל רָשָׁעֵי אָרֶץ. וְכִירוּ וְיָדְעוּ כָּל יוֹשְׁבֵי תְבֵל, כִּי לָךְ
תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, וְכִרְעוּ
וְיִפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרִי וְיִתְנוּ, וְיִקְבְּלוּ בְּלֶם אֶת עַל מַלְכוּתְךָ,
וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד; כִּי הַמַּלְכוּת שְׁלֶיךָ הִיא,

וְעַל is the proclamation of God as King over a united humanity. An old tradition claims Joshua as its author. Taken from the *Musaf* service of *Rosh Hashanah*, *Alenu* has been used as the closing prayer of the daily services

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all

since the thirteenth century. It is reported that it was the death-song of Jewish martyrs in the Middle Ages. *Alenu* has been the occasion of repeated attacks on account of the passage: "They bow to vanity and emptiness and pray to a god that cannot save" (שֶׁהֵם מִשְׁתַּחֲוִים לְהַבֵּל וְרוֹקֵם וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ). Through fear of the official censors, the passage in question has been excluded from the prayer.

וְלַעֲוֹנָי עַד תִּמְלֹךְ בְּכָבוֹד, בְּפָתוּב בְּחוֹרְתָהּ: יי יִמְלֹךְ
 לְעַלְמָם וְעַד. Reader וְנֶאֱמַר: וְהָיָה יי לְמִלְכָּךְ עַל כָּל הָאָרֶץ;
 בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמּוֹ אֶחָד.

MOURNERS' KADDISH

יִתְעַדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְרָא בְרַעְיוֹתָהּ;
 וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח בְּרַקְנָהּ וְיִקְרַב מְשִׁיחָהּ, בְּחַיִּיבוֹן
 וּבְיוֹמִיבוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בְּעִנְיָא וּבְזִמְנָא קָרִיב,
 וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעַלְמָם וְלַעֲוֹנָי עַלְמִיָּא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְעַדֵּל,
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
 מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעָלְמָא,
 וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלֹם עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

אַל תִּירָא מִפְּתוֹד פְּתָאם, וּמִשְׁאֵת רִשְׁעִים כִּי תָבֵא. עָצוֹ
 עֲזָה וְתִפָּר, דְּבָרוֹ דְּבָר וְלֹא יָקוּם, כִּי עָמְנוּ אֵל. וְעַד זִקְנָה
 אָנִי הוּא, וְעַד שִׁיבָה אָנִי אֶסְבֵּל; אָנִי עָשִׂיתִי וְאָנִי אֲשָׂא, וְאָנִי
 אֶסְבֵּל וְאֶמְלֵט.

אשר כל דברי שירות ותשבחות דוד refers to the hymns of praise contained in the Psalms of David; compare the expression ושירתא חסבתאח

eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.

אל חירא, in Proverbs 3:25, conveys the thought that he who chooses divine wisdom as his guiding star has no reason to fear disaster. Freedom from fear is one of the greatest blessings given to those who let their lives be regulated by divine teachings. The word אל is here used as an emphatic negative; compare ואל ינום שומרך (Psalm 121:3).

¹Exodus 15:18. ²Zechariah 14:9.

The following is recited daily from the first day of Elul until Simḥat Torah.

תהלים כו

לְדָוִד. יְיָ אוֹרִי וְיִשְׁעִי, מִמֵּי אֵינָא; יְיָ מַעֲזוֹ חַיִּי, מִמֵּי אֶפְחָד.
בְּקָרֵב עָלַי מְרַעִים לֹאֲכֹל אֶת בְּשָׁרִי, צָרִי וְאֹיְבֵי לִי, הִקְוָה
בְּשָׁלֹו וְנִפְלָו. אִם תִּחְנֶנָּה עָלַי מִחְנֶנָּה, לֹא יִירָא לָבִי; אִם תִּקְוֶה
עָלַי מִלְחָמָה, בִּזְאוֹת אֲנִי בֹטָח. אֶחַת שְׁאֵלָתִי מֵאֵת יְיָ, אוֹתָהּ
אֲבַקֵּשׁ: שְׁבֹתִי בְּבֵית יְיָ בֶּל יָמוּ חַיִּי, לַחַיּוֹת בְּנִעִם יְיָ, וְלִבְבִּקֵּר
בְּהִיכָלוֹ. כִּי יִצְפְּנֵנִי בְּסֻכָּה בְּיוֹם רָעָה, וְסִתְּנֵנִי בְּסִתֵּר אֲהֵלָו;
בְּצוּר יְרוּמָמֵנִי. וְעֵתָה נָרוּם רֹאשִׁי עַל אֹיְבֵי סִבִּיבוֹתַי, וְאֲזַבְּחָהּ
בְּאֲהֵלָו וּבְחֵי תְרוּעָה; אֲשִׁירָה וְאֲזַמְּרָה לִי. שְׁמַע יְיָ קוֹלִי
אֶמְרָא, וְחַנּוּנִי וְעֲנֵנִי. לֵךְ אָמֹר לָבִי, בִּקְשׁוּ פָנַי; אֶת פָּנֶיךָ, יְיָ,
אֲבַקֵּשׁ. אֵל תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי, אֵל תֵּט בְּאֶף עֲבָדֶךָ, עֲזָרְתִּי
הֵייתָ; אֵל תִּשְׁשָׁנִי וְאֵל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׁעִי. כִּי אָבִי וְאִמִּי
עֲזָבוּנִי, וְיִי נֶאֱסָפֵנִי. חוֹרֵנִי יְיָ דִּרְבָּךָ, וְנַחֲנִי בְּאַרְח מִישׁוֹר, לְמַעַן
שָׁרְרִי. אֵל תִּתְּנֵנִי בְּנַפְשׁ צָרִי; כִּי קִמּוּ כִּי עָדִי שֶׁקֶר וִיפַח חֲמָס.
לֹאֵא הֶאֱמַנְתִּי לִירְאוֹת בָּטוֹב יְיָ בְּאַרְץ חַיִּים. Reader קְרוּה אֵל יְיָ,
חֲזֹק וְנִאֲמַץ לָבֶךָ, וְקוּה אֵל יְיָ.

Mourners' Kaddish.

... ואמי עזובני... Though I am orphaned, friendless and deserted, God will be father to me and protect me. God's protective care is more constant than that of parents for their child. The same thought is conveyed in Isaiah 49:15 where God says: "Can a woman forget her infant? Yet even were a mother to forget, never will I forget you."

... לולא האמנתי... The remainder of the sentence is left to the imagination. "What would my condition be, if I had not believed?" The word לולא, which is לולא in reverse order, is marked with dots in the Massoretic text.

The following is recited from the first day of Elul until Simḥath Tordh.

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

... לך אִמְרֵי לִבִּי The psalmist, in his heart, quotes God's command to the effect that all must seek access to his presence.

In the poetic language of Rabbi Abraham Isaac Kook, every plant and bush, every grain of sand and clod of earth, everything in which life is revealed or hidden, the smallest and the biggest in creation—all longs and yearns and reaches out toward its celestial source. And at every moment all these cravings are gathered up and absorbed by man, who is himself lifted up by the longing for holiness within him. It is during prayer that all these pent-up desires and yearnings are released. Through his prayer, man unites in himself all being, and lifts all creation up to the fountainhead of blessing and life.

מזמורים לשבת

The following psalms are recited on the Sabbaths between *Sukkoth* and *Pesah*.

תהלים קד

בְּרָכִי נַפְשִׁי אֶת יְיָ; יְיָ אֱלֹהֵי, נִדְּלָתָּ מְאֹד; הוֹד וְהָדָר
 לְבָשָׁתָּ. עָטָה אֹזֶר בִּשְׁלֵמָתָהּ, נוֹטָה שְׁמֶנֶם בְּיָרִיעָהּ. הַמְקַנְיָה
 בְּמִנִּים עֲלֵי־חַיּוֹ, הַשֵּׁם עָבִים רַבּוּבִים, הַמְזַחֲלֵה עַל בְּנֵי רִוּחַ.
 עָשָׂה מִלְּאֲכָיו רוּחוֹת, מִשְׁתָּרְתּוֹ אֵשׁ לֶהֱטֹ. יִסַּד אֶרֶץ עַל
 מְכוּנֶיהָ, בַּר תַּמּוּט עוֹלָם וָעֶד. תִּהְיוּם כְּלָבוּשׁ בְּסִיתוֹ; עַל הָרִים
 יַעֲמִדוּ מִנִּים. מִן גִּעְרָתָהּ יִנּוּסוּן, מִן קוֹל רַעְמָהּ יִחַפּוּזוּ. יַעֲלִי
 הָרִים, יִרְדּוּ בְּקַעֲוֹת, אֵל מְקוֹם זֶה יִסְדֶּה לָּהֶם. גְּבוּרַת שְׁמֹתָ
 בַּר יַעֲבִרוּ. בַּר יִשְׁבֹּן לְבַסּוֹת הָאָרֶץ. הַמְשַׁלֵּחַ מַעֲנִיִּים
 בְּנִחָלִים; בֵּין הָרִים יִהְיֶה בֵּין. יִשְׁקוּ בַּר חֲתוּ שְׂדֵי; יִשְׁפְּרוּ
 פְּרָאִים צִמָּאִים. עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוּ; מִבֵּין עֶפְרַאִים יִתְּנוּ
 קוֹל. מִשְׁקָה הָרִים מַעֲלֵי־חַיּוֹ; מִפְּרִי מַעֲשֵׂיהָ תִשָּׁבַע הָאָרֶץ.
 מִצְמִיחַ חֲצִיר לְבִהֶמָּה, וְעֶשֶׂב לְעִבּוֹדַת הָאָדָם, לְהוֹצִיא לָהֶם
 מִן הָאָרֶץ. וַיֵּן יִשְׁמַח לָבָב אֲנוּשׁ, לְהַזְחִיל פָּנִים מִשָּׁמֶן; וְלָהֶם
 לָבָב אֲנוּשׁ יִסְעֶד. יִשָּׁבְעוּ עֲצֵי יְיָ, אֲרָזֵי לְבָנוֹן אֲשֶׁר נָטַע. אֲשֶׁר
 שָׁם צִפְרִים יִקְנְנוּ; חֲסִידָה, בְּרוּשִׁים בֵּיתָהּ. הָרִים הַגְּבֹהִים
 לִיעֲלִים, סִלְעִים מִהֶסֶה לְשִׁפְנִים. עָשָׂה יָרַח לְמוֹעֲדִים; שָׁמֶשׁ
 יָדַע מְבוֹאוֹ. תִּשָּׁת חֹשֶׁךְ וַיְהִי לְיָגָה; בּוֹ תִרְמַשׁ בַּר חֲתוּ יַעֲר.
 הַבְּיָרִים שְׁאֵנִים לְטָרֶף, וְלִבְקֶשׁ מֵאֵל אֲבָבָם. תִּזְרַח הַשֶּׁמֶשׁ
 וְאֶסְפוֹן, וְאֵל מַעֲנֵתָם יִרְבֹּצוּן. יֵצֵא אָדָם לְפַעֲלוֹ, וְלַעֲבֹדָתוֹ

SABBATH PSALMS

The following psalms are recited on the Sabbaths between Sukkoth and Pesah.

Psalm 104

Bless the Lord, my soul! Lord my God, thou art very great; thou art robed in glory and majesty. Thou wrappest thyself in light as in a garment; thou spreadest the heavens like a curtain. Thou buildest thy upper chambers on the waters; thou makest clouds thy chariot, and ridest on the wings of the wind. Thou makest winds thy messengers, the flaming fire thy servant.

Thou didst establish the earth upon its pillars, that it might never be shaken. Thou hadst covered it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the sound of thy thunder they hastened away. The mountains rose, the valleys sank down, to the place which thou hadst founded for them. Thou didst set a limit which they should not cross over, so that they should not again cover the earth.

Thou sendest forth streams into the valleys; they run between the mountains. They furnish drink for all the beasts of the field; the wild asses quench their thirst there. Beside them the birds of the sky dwell; from among the branches they sing. Thou waterest the mountains from thy upper chambers; the earth is full of the fruit of thy works.

Thou makest grass grow for the cattle, and fodder for the working animals of man, to bring forth bread from the earth, and wine that cheers man's heart, making his face brighter than oil, and bread that stays man's heart. The trees of the Lord drink their fill, the cedars of Lebanon which he has planted, wherein the birds make their nests, the stork with her home in the cypress. The high mountains are for the wild goats; the rocks are a refuge for the rabbits.

Thou hast made the moon for marking the seasons; the sun knows its time of setting. Thou makest darkness and it is night, wherein all the beasts of the forest creep forth. The young lions roar after their prey, and seek their food from God. When the sun rises, they slink away and couch in their dens. Man goes forth to his work, to his labor until evening.

עֲדֵי עָרֵב. מָה רַבּוֹ מַעֲשֵׂיךָ, יי; כָּלֶם בְּחֻכְמָה עָשִׂיתָ; מְלָאָה
הָאָרֶץ כִּנְנוּךָ. זֶה הֵיטָּב גָּדוֹל וְרַחֵב יָדִים, שָׁם רָמַשׁ וְאִין מִסְפָּד,
חַיִּים קִטְנוֹת עִם גְּדִלוֹת. שָׁם אֲנִיּוֹת יִחְלֹכוּ, לִוְיָתָן זֶה יִצְרָף
לְשִׁחְקָבּוֹ. כָּלֶם אֱלִיָּה יִשְׁבְּרוּן, לָתֵת אָכְלָם בְּעֵתוֹ. תִּתֵּן לָהֶם
יִלְקֻטוּן, תִּפְתַּח יָדְךָ יִשְׁבְּעוּן טוֹב. תִּסְתִּיר פְּנֵיךָ יִבְהַלּוּן, תוֹסֵף
רוּחַם יִנְנוּעוּן, וְאֵל עֲפָרָם יִשׁוּבוּן. תִּשְׁלַח רוּחְךָ וּבִרְאוֹן, וְתַחֲדָשׁ
פְּנֵי אֲדָמָה. יְהִי כְבוֹד יי לְעוֹלָם; יִשְׁמַח יי בְּמַעֲשָׂיו. הַמְבִּיט
לָאָרֶץ וְתִרְעַד, יַנַּע בְּהָרִים וַיַּעֲשֶׂנוּ. אֲשִׁירָה לִי בְּחַיִּי, אֲזַמְּרָה
לְאֱלֹהֵי בְּעוֹדִי. יַעֲרֵב עָלָיו שִׁיחִי; אֲנִכִּי אֲשַׁבַּח בְּנִי. יִתְמַז
חֲטָאִים מִן הָאָרֶץ, וְרָשָׁעִים עוֹד אֵינָם; בָּרֵכִי נַפְשִׁי אֵת יי;
הִלְלוּיָהּ.

תהלים קכ

שִׁיר הַמַּעֲלוֹת. אֵל יי, בְּצִרְתָּהּ לִי, קָרָאתִי וַיַּעֲנֵנִי. יי,
הִצִּילָה נַפְשִׁי מִשְׁפַּת שִׁקָּר, מִלְּשׁוֹן רְמִיָּה. מָה יִתֵּן לָךְ, וַיְמַה
יִסִּיף לָךְ, לְשׁוֹן רְמִיָּה. תִּצִּי גְבוּר שְׁנוּנִים, עִם נַחֲלֵי רְתֻמִּים.
אֲזִיָּה-לִי, כִּי גִרְתִּי מִשֶּׁד; שְׁכַנְתִּי עִם אֲהָלֵי קָדֶר. רַבַּת שְׁכֻנָּה
לָהּ נַפְשִׁי עִם שׁוֹנֵא שָׁלוֹם. אֲנִי שָׁלוֹם, וְכִי אֲרַבֵּר, תִּקְוָה
לְמַלְחָמָה.

תהלים קכא

שִׁיר לַמַּעֲלוֹת. אֲשָׁא עֵינֵי אֵל הַהָרִים, מֵאִין יָבוֹא עֲזָרִי.
עֲזָרִי מִעַם-יי, עֲשֵׂה שָׁמַיִם וָאָרֶץ. אֵל יִתֵּן לַמוֹט רִנָּלָהּ, אֵל יָנוּם

Psalm 120, the title prefixed to the following fifteen psalms, is now generally understood to mean a psalm sung by the pilgrims as they went up to Jerusalem to celebrate the three pilgrim festivals in the center of national and religious life.

Psalm 120 is directed against slanderers. They are doomed to severe punishment. They shall be pierced with sharp arrows and burned with the hot charcoal of the hroom bush. משך and קדר, wild tribes, symbolize barbarian enemies.

How manifold are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. There is the sea, vast and broad, wherein are creeping things innumerable, creatures small and great. There go the ships; there is the leviathan, which thou hast created to frolic therein. All of them wait for thee to give them their food at the right time. What thou givest them, they gather up; when thou openest thy hand, they are satisfied with good things. When thou hidest thy face, they vanish; when thou takest away their breath, they die and turn again to dust. When thou sendest forth thy spirit they are created, and thou renewest the face of the earth.

May the glory of the Lord be forever; may the Lord rejoice in his works! He looks on the earth, and it trembles; he touches the mountains, and they smoke. I will sing to the Lord as long as I live; I will sing praise to my God while I exist. May my meditation please him; I will rejoice in the Lord. Sinners shall vanish from the earth, and the wicked shall be no more. Bless the Lord, my soul! Praise the Lord!

Psalm 120

A Pilgrim Song. In my distress I called to the Lord, and he answered me. O Lord, save me from lying lips, from a deceitful tongue. What will a deceitful tongue give you, what will it profit you? Sharp arrows of a warrior with burning coals of broom! Woe is me that I dwell in Meshek, that I reside amid the tents of Kedar. Too long have I been living where men hate peace. I am all for peace; but when I speak, they are for war.

Psalm 121

A Pilgrim Song. I lift my eyes to the hills; whence will my help come? My help comes from the Lord who made heaven and earth. He will not let your foot slip; he who guards you will not slumber.

Psalm 121 is a perfect expression of trust in God, and has been on the lips of countless people when they felt the need of help beyond that which mortals can offer.

שְׁמִרָה. הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן, שׁוֹמֵר וְשָׁרָאֵר. יְיָ שְׁמִרָה, יְיָ
צִלָּה, עַל נֵד יְמִינָה. יוֹזֵם הַשָּׁמַשׁ לֹא יִכָּבֵד, וְיָרַח בִּלְיִלָה. יְיָ
יְשְׁמִרָה מִכָּל דָּע, יִשְׁמֹר אֶת נַפְשָׁה. יְיָ יִשְׁמֹר צִיָּאָתָהּ וּבֹאָהּ,
מִעֲתָה וְעַד עוֹלָם.

תהלים קכב

שִׁיר הַמַּעֲלוֹת לְדָוִד. שְׁמֹחֵתִי בְּאִמְרִים לִי, בֵּית יְיָ גִּלָּה.
עֲמֻדוֹת הָיוּ רִגְלֵינוּ בְּשַׁעְרֶיהָ, יְרוּשָׁלַם. יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר
שֶׁחִבְרָה-לָהּ נִחְדָּו. שָׁשָׂם עָלָו שְׂבָטִים, שְׂבָטֵי יְהוָה, עֲדוֹת
לְיִשְׂרָאֵל, לְהַדּוֹת לְשֵׁם יְיָ. כִּי שָׁמָּה יָשָׁבוּ כִסְאוֹת לְמִשְׁפָּט,
כִּסְאוֹת לְבֵית דָּוִד. שָׂאֲלוּ שְׁלוֹם יְרוּשָׁלַם; יִשְׁלִיו אֲהֻבָּהּ. יְהוָה
שְׁלוֹם בְּחִילָה, שְׁלָחָה בְּאַרְמְנוֹתֶיהָ. לְמַעַן אֲחִי וְרַעִי, אֲדַבְּרָה
נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְיָ אֱלֹהֵינוּ, אֲבַקֶּשֶׁת טוֹב לָךְ.

תהלים קכג

שִׁיר הַמַּעֲלוֹת. אֱלֹהֶיךָ נִשְׁאֲתִי אֶת עֵינִי, הִיִּשְׁבִּי בַשָּׁמַיִם. הִנֵּה
כְּעֵינִי עֹבְדִים אֶל נֵד אֲדוֹמִיָּהֶם, כְּעֵינִי שִׁפְחָה אֶל נֵד גְּבֻרָתָהּ,
בֶּן עֵינֵינוּ אֶל יְיָ אֱלֹהֵינוּ, עַד שִׁיִּחְנֶנּוּ. חֲנֻנוּ יְיָ חֲנֻנוּ, כִּי רַב שִׁבְעָנוּ
בוֹז. רַפַּת שְׂבָעָה לָהּ נַפְשָׁנוּ חֲלָעַג הַשָּׂאֲנָנִים, הַבּוֹז לְגֵאֵי-יוֹנִים.

תהלים קכד

שִׁיר הַמַּעֲלוֹת לְדָוִד. לֹאִי יְיָ שְׁהִיָּה לָנוּ, יֹאמֵר נָא יִשְׂרָאֵל.
לֹאִי יְיָ שְׁהִיָּה לָנוּ, בָּקִים עָלֵינוּ אָדָם. אֲזִי חַיִּים בְּלָעוֹנִי, בַּחֲרוֹת
אִפְסָם בָּנוּ. אֲזִי הַמָּיִם שִׁטְפוּנִי, נִחַלָה עָבַר עַל נַפְשָׁנוּ. אֲזִי עָבַר
עַל נַפְשָׁנוּ הַמָּיִם הַיָּדוֹנִים. בָּרוּךְ יְיָ, שֶׁלֹּא נִתְּנִנוּ טָרֶף לְשֹׂנְאֵיהֶם.
נַפְשָׁנוּ כַּצִּפּוֹר נִמְלָטָה מִפֶּחַ יוֹקָשִׁים; הִפַּח נִשְׁבָּר, וְאִנְחָנוּ
נִמְלָטָנוּ. עֲזָרְנוּ בְּשֵׁם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

Psalm 122 is a pilgrim's recollection of a visit to Jerusalem and the many sacred memories associated with that magnificent city.

Psalm 123 begins in the singular and continues in the plural. It is a hymn of faith composed in a time of distress, contemptuous scorn and mockery.

Behold, the guardian of Israel neither slumbers nor sleeps. The Lord is your guardian; the Lord is your shelter upon your right hand. The sun shall never hurt you in the day, nor the moon by night. The Lord will guard you from all evil; the Lord will guard your life. The Lord will guard you as you come and go, henceforth and forever.

Psalm 122

A Pilgrim Song by David. I was glad when they said to me: "Let us go to the house of the Lord." Our feet are standing within your gates, O Jerusalem; Jerusalem that is rebuilt like a city that is compact altogether; whither the tribes went on pilgrimage, the tribes of the Lord, as a testimony of Israel, to offer praise to the name of the Lord. There, indeed, were set the seats of justice, the thrones of the house of David. Pray for the welfare of Jerusalem; they will prosper who love you. May all go well within your walls, within your palaces. For the sake of my brethren and friends I pray: "May all be well with you!" For the sake of the house of the Lord our God I seek your good.

Psalm 123

A Pilgrim Song. To thee I lift my eyes, O thou who dwellest in heaven. Lo, as the eyes of servants look to the hand of their master, and as a maid's eyes to the hand of her mistress, so our eyes look to the Lord our God, till he take pity on us. Have pity on us, O Lord, have pity on us, for we are full sated with contempt. We are full sated with the sneering of those who live at ease, with the contempt of the arrogant.

Psalm 124

A Pilgrim Song by David. "Had not the Lord been on our side," let Israel say, "had not the Lord been on our side when men rose up against us, they would have swallowed us alive when their anger blazed forth against us; the floods would have swept us away, the torrent would have surged over us, the impetuous waters would have gone over us." Blessed be the Lord, who did not give us as a prey to their teeth. We are like a bird escaped from a fowler's snare; the snare is broken and we have escaped. Our help is in the name of the Lord, who made heaven and earth.

Psalm 124 commemorates an escape from some imminent danger.

תהלים קכח

שִׁיר הַמַּעֲלוֹת. הַבְּטָחִים בִּי, בְּהַר צִיּוֹן לֹא יִמוּט, לְעוֹלָם
יָשֹׁב. יְרוּשָׁלַם הָרִים סָבִיב לָהּ, וְיִי סָבִיב לְעַמּוֹ, מִעַתָּה וְעַד
עוֹלָם. כִּי לֹא יָנוּחַ שֹׁבֵט הָרָשָׁע עַל נֹדֵל הַצַּדִּיקִים, לְמַעַן
לֹא יִשְׁלַחוּ הַצַּדִּיקִים בְּעוֹלָתָהּ יְדֵיהֶם. הִיטִיבָהּ, יְיָ, לְטוֹבִים,
וְלִישָׁרִים בְּלִבּוֹתָם. וְהַמָּטִים עָקְלָקְלוֹתָם, יוֹלִיכֵם יְיָ אֶת פְּעָלֵי
הָאָנוּ; שָׁלוֹם עַל יִשְׂרָאֵל.

תהלים קכו

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ בְּחֻקִּים. אֲזִי
וְיִמְלֵא שְׂחוֹק פִּינוּ, וְלִשְׁוֹנֵנוּ רִנָּה; אֲזִי יֹאמְרוּ בִנּוּיָם, הִנֵּדִיל יְיָ
לַעֲשׂוֹת עִם אֶלֶּה. הִנֵּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמֵחִים. שׁוּבָה
יְיָ אֶת שְׁבִיתָנוּ, בְּאִפְיָקִים בְּנִגְבִּי. הוֹרְעִים בְּרָמְזָה, בְּרִנָּה
יִקְצְרוּ. הֲלֹךְ יִלְךְ וּבִכָּה נִשָּׂא מוֹשֶׁה הָרֹעִ; בֹּא יְבֹא בְּרִנָּה נִשָּׂא
אֶלְמֹתָיו.

תהלים קכז

שִׁיר הַמַּעֲלוֹת לְשִׁלְמֹה. אִם יְיָ לֹא יִבְנֶה בַּיִת, שָׁוָא עֲמָלוֹ
בוֹנֵיוֹ בּוֹ; אִם יְיָ לֹא יִשְׁמְרֵ-עִיר, שָׁוָא שָׁקֵד שׁוֹמְרֵהָ. שָׁוָא לָכֶם,
מִשְׁקִימֵי קוֹם, מֵאַחֲרֵי שְׁכֶתָּה, אֲבָלִי לָהֶם הַעֲצָבִים; בֶּן יִתָּן
לִידִידוֹ שָׁנָא. הִנֵּה נִחַלַת יְיָ בָּנִים, שָׂכַר פָּרִי הַבֶּטֶן. בְּחַצִּים
בֵּינָם גְּבוּרָה, בֶּן בָּנֵי הַנְּעוּרִים. אֲשֶׁרִי הַנֶּבֶר אֲשֶׁר מָלֵא אֶת
אֲשָׁפְתוֹ מִהֶם; לֹא יִבָּשׂוּ כִּי יִדְבְּרוּ אֶת אוֹיְבֵיהֶם בְּשֹׁעַר.

תהלים קכח

שִׁיר הַמַּעֲלוֹת. אֲשֶׁרִי כָּל יִרְאָה יְיָ, הִחֲלִיף בְּדָרְכָיו. יִינַע
כַּפְיָה כִּי תֹאכַל, אֲשֶׁרִיָּה וְשׁוֹב לָהּ. אֲשֶׁתָּהּ כְּנָפֶן פְּרִיָּה בְּיַרְכְּתִי

Psalm 125 expresses the unshakable confidence of Israel in God, and the assurance that the evildoers shall perish.

Psalm 126 is a song of those who have been redeemed from exile, and a hopeful prayer for those who have not yet returned. כַּפְיָה like the hill

Psalms 125

A Pilgrim Song. Those who trust in the Lord are like Mount Zion which cannot be shaken, but abides forever. The mountains are round about Jerusalem, and the Lord is round about his people, henceforth and forever. Verily, the wicked scepter shall not stay in the land of the righteous, or else the righteous themselves might take to evil. Do good, O Lord, to those who are good, to those who are upright in heart. But as for those who turn to their crooked ways, may the Lord lead them [to destruction] together with the evildoers. Peace be on Israel!

Psalms 126

A Pilgrim Song. When the Lord brought the exiles back to Zion, we were like those who dream. Our mouth was filled with laughter, and our tongue with ringing song; then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our fortunes O Lord, like streams in the Negev. Those are who sowing in tears shall reap in joy. Sadly the farmer bears the bag of seed to the field; he shall come home with joy, bearing his sheaves.

Psalms 127

A Pilgrim Song by Solomon. Unless the Lord builds a house, its builders toil on it in vain; unless the Lord guards a city, the watchman wakes in vain. It is vain for you to rise early and sit up late, gaining your bread with anxious toil! God's gifts come to his loved ones during sleep. Lo, children are a gift of the Lord; offspring is a reward from him. Like arrows in the hand of a warrior, so are the children of one's youth. Happy is the man whose quiver is filled with them! They will not be put to shame when they speak with their enemies in the gate.

Psalms 128

A Pilgrim Song. Happy is everyone who reveres the Lord, who walks in his ways. When you eat the toil of your hands, you shall be happy and at ease. Your wife shall be like a fruitful vine

streams of the Negev, dry in summer but becoming suddenly swollen torrents in the rains of the autumn.

Psalms 127 is a warning against over-anxiety in any work. Man's labor is in vain without God's help. A numerous family is one of God's special blessings; it secures for the parents influence and respect.

Psalms 128 contains a picture of an ideal homelife. The welfare of the state depends upon virtuous family life.

בִּיתָהּ, בָּנִיהָ בְּשִׁתִּילֵי זֵיתִים סָבִיב לְשִׁלְחָנָהּ. הִנֵּה כִּי בֶן יִבְרָךְ
נֶכֶד, וְרָא יְיָ. וְיִבְרָכֶה יְיָ מִצִּיּוֹן, וְרָאֵה בְּטוֹב יְרוּשָׁלָּם, כָּל יְמֵי
חַיֶּיהָ. וְרָאֵה בָּנִים לְבָנֶיהָ; שָׁלוֹם עַל יִשְׂרָאֵל.

ההלים קכט

שִׁיר הַמַּעֲלוֹת. רַבַּת צָרָרוֹנִי מִנְּעוּרִי, יֹאמֶר נָא יִשְׂרָאֵל.
רַבַּת צָרָרוֹנִי מִנְּעוּרִי, גַּם לֹא נָכְלוּ לִי. עַל גְּבֵי חָרְשׁוֹ חֲרָשִׁים,
הֶאֱרִיכוּ לְמַעֲנִיתָם. יְיָ צִדִּיק, קִצֵּץ עֲבוֹת רָשָׁעִים. יִבְשׁוּ וַיִּסָּגוּ
אֲחֹזֶר כָּל שְׂנְאֵי צִיּוֹן. יִהְיוּ בַּחֲצִיר גִּזְזוֹת, שֶׁקְדַּמְתָּ שֶׁלֶף יָבֵשׁ.
שְׁלֹא מָלֵא כַּפּוֹ קוֹצֶר, וְהִצְנַנְנוּ מַעֲמָר. וְלֹא אָמְרוּ הַעֲבָרִים
בְּרַבַּת יְיָ אֱלֹהֵיכֶם, בִּרְכָנוּ אֱתָכֶם בְּשֵׁם יְיָ.

ההלים קל

שִׁיר הַמַּעֲלוֹת. מִמַּעֲמָקִים קָרָאתִיהָ, יְיָ. אֲדֹנִי, שְׁמָעָה
בְּקוֹלִי, תִּהְיֶינָה אָזְנוֹתַי קֹשְׁבוֹת לְקוֹל תַּחֲנוּנָי. אִם עֲזוֹנוֹת תִּשְׁמָר־
יָה, אֲדֹנִי, מִי יַעֲמֹד. כִּי עַמֶּךָ הִסְלִיכָה, לְמַעַן תִּגְרָא. קִנִּיתִי
יְיָ, קִנִּיתָה נַפְשִׁי, וְלִדְבָרוֹ הוֹחֵלְתִּי. נַפְשִׁי לֹאדֹנִי מִשְׁמָרִים
לְבַקֵּר, שְׁמָרִים לְבַקֵּר. יַחַל יִשְׂרָאֵל אֵל יְיָ, כִּי עִם יְיָ הַחֲסֹד,
וְהִרְבָּה עִמּוֹ פְדוּתוֹ. וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

ההלים קלא

שִׁיר הַמַּעֲלוֹת לְדָוִד. יְיָ, לֹא גְבוּה לִבִּי, וְלֹא רָמוּ עֵינַי וְלֹא
הִלָּכְתִּי בַּגְּדָלוֹת וּבַנִּפְלְאוֹת מַמְנִי. אִם לֹא שְׁנִיתִי וְרוֹמַמְתִּי,
נַפְשִׁי כְּגֹמֶל עָלֵי אִמּוֹ, כְּגֹמֶל עָלֵי נַפְשִׁי. יַחַל יִשְׂרָאֵל אֵל יְיָ,
מַעֲתָה נֶעַד עוֹלָם.

Psalm 129 is a song of deliverance and the overthrow of the wicked. On the flat roofs of oriental houses grass often springs up in the rainy season but quickly withers, yielding nothing useful. So the enemies of Zion shall be destroyed before their malicious schemes can mature.

Psalm 130 is an expression of remorse for sin and a plea for forgiveness. Since God reveals himself as a forgiving God, Israel can hope and trust.

in the interior of your house; your children like olive plants, around your table. Behold, thus indeed shall the man be blessed who reveres the Lord. The Lord bless you from Zion; may you see the welfare of Jerusalem all the days of your life; may you live to see your children's children. Peace be upon Israel!

Psalm 129

A Pilgrim Song. "Much have they afflicted me from my youth up," let Israel say, "much have they afflicted me from my youth up, but they have never overcome me. The plowers plowed upon my back; they made their furrows long. The Lord is righteous; he has cut the cords of the wicked." May all who hate Zion be shamed and routed. Let them be like the grass on the roofs, that fades ere ever it flourishes, with which the reaper does not fill his hands, nor the binder of sheaves his bosom. Those passing by will not say: "The blessing of the Lord be upon you; we bless you in the name of the Lord!"

Psalm 130

A Pilgrim Song. Out of the depths I call to thee, O Lord. O Lord, hear my voice; let thy ears be attentive to my supplicating voice. If thou, O Lord, shouldst keep strict account of iniquities, O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. I look for the Lord, my whole being hopes; I wait for his word. My soul waits for the Lord more eagerly than watchmen for the dawn, than watchmen for the dawn. O Israel, put your hope in the Lord, for with the Lord there is kindness; with him there is great saving power. It is he who will redeem Israel from all its iniquities.

Psalm 131

A Pilgrim Song by David. O Lord, my heart is not haughty, nor are my eyes lofty; neither do I concern myself with matters too great and too wonderful for me. Surely I have soothed and stilled my soul, like a weaned child with its mother; my soul is with me like a weaned child. O Israel, put your hope in the Lord, henceforth and forever.

Psalm 131 is a song of child-like humility. As the child that has gone through the troublesome process of weaning can lie happily in its mother's arms, so the psalmist's soul has found contentment and happiness through the discipline of humility.

תהלים קלב

שִׁיר הַמַּעֲלוֹת. זְכוֹר יי לְדָוִד אֶת כָּל עֲנוּתָיו. אֲשֶׁר נִשְׁבַּע לַי, נָדַר לְאַבִּיר יַעֲקֹב. אִם אָבֹא בְּאַהֲל בֵּיתִי, אִם אֶעֱלֶה עַל עָרֵשׁ יְצוּעַי. אִם אֶחָן שָׁנָת לְעֵינַי, לְעַפְעַפִּי תַּנּוּמָה. עַד אֲמַצֵּא מְקוֹם לַי, מִשְׁכָּנֹת לְאַבִּיר יַעֲקֹב. הִנֵּה שְׁמִעֲנוּךָ בְּאַפְרָחָה מִצְּאֵנוּךָ בְּשָׂדֵי יַעֲר. נִבְרָאָה לְמִשְׁכָּנֹתַי, נִשְׁתַּחֲוֶה לְחַדָּם רִגְלִי. קוֹמָה יי לְמִנְחָתְךָ, אַתָּה וְאַרְוֹן עֲנֶךָ. בְּחִינָה יִלְבָּשׁ צִדֶּק וְחִסְדֶּיךָ יִרְנָנוּ. בַּעֲבוּר דָּוִד עֲבָדְךָ, אֵל הַשֵּׁב פָּנֶי מִשְׁחָךָ. נִשְׁבַּע יי לְדָוִד, אֶמֶת לֹא יִשׁוּב מִמֶּנָּה: מִפָּרִי בִטְנְךָ אִשְׁיָה לְכִסֵּא לְךָ. אִם יִשְׁמְרוּ בְּנֶיךָ בְּרִיתִי, וְעַדְתִּי זֹו אֶלְמַדָּם, גִּבּוֹרֵי בְּנֵיהֶם עָדִי עַד יֵשְׁבוּ לְכִסֵּא לְךָ. כִּי בָחַר יי בְּצִיּוֹן, אֹהֶל לְמוֹשֵׁב לוֹ. וְאַתָּה מְנוּחָתִי עָדִי עַד, פַּח אֲשֵׁב, כִּי אֹתִיקָ. צִידָה בְּרֹד אֲבָרְךָ, אֲבִיּוֹנִיָּה אֲשַׁבֵּעַ לָחֶם. וְכַחֲנִיָּה אֲלַבִּישׁ יִשְׁעִי, וְחִסְדֶּיךָ רַגְלִי יִרְנָנוּ. שֵׁם אֲצַנִּיחַ קֶרֶן לְדָוִד, עֲרֹכְתִי נָדַר לְמִשְׁיחִי. אוֹיְבָיו אֲלַבִּישׁ בְּשֵׁת, וְעָלָיו יִצְיֵן נִזְרוֹ.

תהלים קלג

שִׁיר הַמַּעֲלוֹת לְדָוִד. הִנֵּה מָה טוֹב וּמָה נָעִים שָׁבֹת אַחִים גַּם יָחִיד. בְּשִׁמְן הַטוֹב עַל הָרֹאשׁ, יֵרֵד עַל הַזָּקָן, וְזָמֵן אֶהְיֶה שִׁירְד עַל פִּי מְדוּחָיו. כְּטַל חֶרְמוֹן שִׁירְד עַל הַרְרֵי צִיּוֹן; כִּי שֵׁם צִנָּה יי אֶת הַבְּרָכָה, תִּימִים עַד הָעוֹלָם.

תהלים קלד

שִׁיר הַמַּעֲלוֹת. הִנֵּה בָּרְכוּ אֶת יי, כָּל עַבְדֵי יי, הַעֲמִידִים בְּבֵית יי בְּלִילֹת. שְׁאוּ יְדֵכֶם קֹדֶשׁ, וּבָרְכוּ אֶת יי. וּבָרְכֵךָ יי מִצִּיּוֹן, עֹשֶׂה שָׁמַיִם וָאָרֶץ.

Psalm 132 contains the prayer that David's efforts in establishing a sanctuary in Jerusalem should be well remembered and rewarded by God.

Psalms 132

A Pilgrim Song. O Lord, remember David and all his affliction; how he swore to the Lord, and vowed to the Mighty One of Jacob: "I will not enter my house, I will not lie on my bed, I will not give sleep to my eyes, nor slumber to my eyelids, until I find a place for the Lord, a residence for the Mighty One of Jacob." We heard of the ark in Ephrath; we found it in the fields of Yaar. Let us enter his dwelling; let us worship at his footstool. Arise, O Lord, to thy resting-place, thou and thy glorious ark. May thy priests be clothed in righteousness, and let my faithful followers sing for joy. For the sake of thy servant David, reject not thy own anointed. The Lord swore an oath to David, from which he will not swerve: "I will set one of your offspring on your throne. If your children will keep my covenant and the laws which I teach them, their children also shall sit on your throne forever." For the Lord has chosen Zion; he has desired it for his habitation. "This is my resting-place forever; here will I dwell, for I have desired it. I will richly bless its food supply; its needy I will satisfy with bread. Its priests will I clothe with triumph, and its godly shall sing for joy. There will I make David's dynasty flourish; there have I prepared a lamp for my anointed. His foes I will clothe with shame, but his own crown shall shine."

Psalms 133

A Pilgrim Song by David. Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, flowing down the beard, Aaron's beard, that comes down upon the edge of his robes. It is like the dew of Mount Hermon, that comes down upon the hills of Zion; for there the Lord commanded the blessing, life for evermore.

Psalms 134

A Pilgrim Song. Come bless the Lord, all you servants of the Lord, who nightly stand in the house of the Lord. Lift up your hands in holiness, and bless the Lord. May the Lord, who made heaven and earth, bless you from Zion.

Psalms 133 describes the blessing of unity and brotherly love. כֶּסֶם הַטֵּב as the fragrant oil with which Aaron was anointed diffused its fragrance all around, so the spirit of amity and mutual friendship is spread throughout the environment.

Psalms 134 is a night-salutation addressed to the priests and Levites in the Temple, and their reply.

פִּרְקֵי אָבוֹת

Recited on the Sabbaths between *Pesah* and *Rosh Hashanah*

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא, שְׁנֵאֲמַר: וְעוֹמֵד
בְּלִים צְדִיקִים, לְעוֹלָם יִירָשׁוּ אֶרֶץ; נֶצֶר מַטְעֵי, מַעֲשֵׂה יָדֵי
לְהַתְּפָאֵר.

פֶּרֶק רִאשׁוֹן

א. מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִסֵּדָה לַיהוֹשֻׁעַ, וַיהוֹשֻׁעַ
לְזִקְנִים, וְזִקְנִים לְנָבִיאִים, וְנָבִיאִים מִסְּרִיף לְאִישׁ כְּנֶסֶת
הַדּוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים: הָיוּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ
תַלְמִידִים הֶרְבֵּה, וַעֲשׂוּ סֵיג לַתּוֹרָה.

ב. שְׁמַעוֹן הַצַּדִּיק הָיָה מְשִׁירֵי כְנֶסֶת הַדּוֹלָה. הוּא הָיָה
אוֹמֵר: עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה, וְעַל
הָעֲבוּדָה, וְעַל גְּמִילוּת חֶסֶדִים.

ג. אַנְשֵׁינְנוֹס אִישׁ שׁוֹכֵן קִבֵּל מִשְׁמַעוֹן הַצַּדִּיק. הוּא הָיָה
אוֹמֵר: אֵל תְּהִי כַּעֲבָדִים הַמְּשֻׁמְשִׁים אֶת הָרֵב עַל מִנַּת לְקַבֵּל
פָּרֶס, אֲלָא הָיוּ כַּעֲבָדִים הַמְּשֻׁמְשִׁים אֶת הָרֵב שְׁלֹא עַל מִנַּת
לְקַבֵּל פָּרֶס, וַיְהִי מוֹרָא שָׁמַיִם עֲלֵיהֶם.

אבות, one of the sixty-three tractates of the Mishnah, deals with the ethical principles given by the fathers of Jewish tradition who flourished over a period of nearly five centuries, from the time of the last prophet to the end of the second century. Having achieved a place in the Prayerbook, *Avot* became the most popular of all the books of the Mishnah and its contents exercised a most salutary influence on the Jewish people. The custom of reading *Pirke Avot* ("Chapters of the Fathers") on Sabbath afternoons was originally limited, it seems, to the period between *Pesah* and *Shavuoth*. A sixth chapter, derived from a source other than the Mishnah, was added to the five chapters of *Avot* in order to provide a separate chapter for each of the six Sabbaths between the two festivals. The sixth chapter, called *Kinyan*

ETHICS OF THE FATHERS

Recited on the Sabbaths between Pesah and Rosh Hashanah

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."¹

CHAPTER ONE

1. Moses received the Torah at Sinai and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Assembly. The latter said three things: Be patient in the administration of justice; develop many students; and make a fence for the Torah.

2. Simeon the Just was one of the last survivors of the Great Assembly. He used to say: The world is based on three principles: Torah, worship, and kindness.

3. Antigonus of Sokho received the oral tradition from Simeon the Just. He used to say: Be not like servants who serve the master for the sake of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward; and let the fear of Heaven be upon you.

Torah ("The Acquisition of Torah"), was chosen to be read on the Sabbath preceding *Shavuoth*, the anniversary of the giving of the Torah, because its subject-matter is almost exclusively in praise of the Torah. The liturgical use of *Avoth* on Sabbath afternoons is mentioned in the *Siddur* of Amram Gaon (ninth century).

כל ישראל introduces each chapter of *Avoth* in the Prayerbook. It is an excerpt from Mishnah Sanhedrin 11:1.

תורה consists of two parts: the written law and the oral law. The written law is contained in the Five Books of Moses, and the oral law consists of the traditional interpretations and amplifications handed down by word of mouth from generation to generation until finally embodied in the talmudic literature.

בית דין a legislative body of 120 men said to have functioned during and after the Persian period in Jewish history, about 500-300 before the common era.

למנוחה additional regulations, designed to preserve the biblical laws.

אין אנו means to say that virtue must not be contingent upon any hope of external appreciation. *מורא שמים* reverence for God.

¹ *Isaiah* 60:21.

ד. יוסי בן יועזר, איש צרדה, ויוסי בן יוחנן, איש ירושלים, קבלו מהם. יוסי בן יועזר, איש צרדה, אומר: יהי ביתך בית גער לחבמים, ויהיו מתאבק בעפר רגליהם, ויהיו שותה בצמא את דברייהם.

ה. יוסי בן יוחנן, איש ירושלים, אומר: יהי ביתך פתוח לרחוקה, ויהיו עניים בני ביתך, ואל פרקה שיחה עם האשה. באשתו אמרו, קל וחמר באשת חברו. מכאן אמרו חבמים: כל המפרקה שיחה עם האשה גורם רעה לעצמו, ובוטל מדברי תורה, וסופו יורש גיהנום.

ו. יהושע בן פרחיה ונפי הארכלי קבלו מהם. יהושע בן פרחיה אומר: עשה לך רב, וקנה לך חבר, ויהיו דין את כל האדם לבד זכות.

ז. נפי הארכלי אומר: תרחק משכנ רע, ואל תתחבר לרשע, ואל תתנאש מן הפרענות.

ח. יהודה בן טבי ושמעון בן שטח קבלו מהם. יהודה בן טבי אומר: אל תעש עצמך בעורכי הדינים, וכשיהיו בעלי הדין אומרים לפניך, יהיו בעיניך ברשעים, וכשנפטרים מלפניך, יהיו בעיניך בזכאים, כשקבלו עליהם את הדין.

ט. שמעון בן שטח אומר: הוי מרבה לחקר את העדים, ויהי זהיר בדבריה, שמא מתוכם ילמדו לשקר.

י. שמעיה ואבטליון קבלו מהם. שמעיה אומר: אהב את המלאכה, ושנא את הרבנות, ואל תתודע לרשות.

יוסי... In this and the following four paragraphs are given the names of the five *Zugoth*, "pairs" of leading scholars, who were president and vice-president of the Sanhedrin in the course of 150 years, the period preceding the *Tannaim*.

4. Yosé ben Yo'ezer of Zeredah and Yosé ben Yoḥanan of Jerusalem, received the oral tradition from the preceding. Yosé ben Yo'ezer of Zeredah said: Let your house be a meeting-place for scholars; sit at their feet in the dust, and drink in their words thirstingly.

5. Yosé ben Yoḥanan of Jerusalem said: Let your house be wide open [to strangers]; treat the poor as members of your own family; and do not gossip with women. This has been said even with regard to one's own wife, how much more does it apply to another man's wife. Hence the sages say: Whoever gossips with women brings harm to himself, for he neglects the study of the Torah and will in the end inherit *Gehinnom*.

6. Joshua ben Peraḥyah and Nittai of Arbel received the oral tradition from the preceding. Joshua ben Peraḥyah said: Provide yourself with a teacher; get yourself a companion; and judge all men favorably.

7. Nittai of Arbel said: Keep aloof from a bad neighbor; do not associate with an evil man; and do not give up the belief in retribution [wickedness will not succeed in the end].

8. Judah ben Tabḥai and Simeon ben Shataḥ received the oral tradition from the preceding. Judah ben Tabḥai said: Do not [as a judge] play the part of a counselor; when the parties in a lawsuit are standing before you, regard them both as guilty; but when they go away from you, after having submitted to the judgment, regard them both as innocent.

9. Simeon ben Shataḥ said: Examine the witnesses thoroughly; be careful with your words, lest through them the witnesses learn to give false testimony.

10. Shemayah and Avtalyon received the oral tradition from the preceding. Shemayah said: Love work; hate the holding of public office; and do not be intimate with the ruling authorities.

ויהם the place of punishment in the hereafter. **ויהם** is mentioned in Jeremiah 32:35 as the valley of Ben-Hinnom, near Jerusalem, where idolators used to sacrifice human lives. The valley of Hinnom became identified with woe and suffering as a result of the horrible crimes committed in it.

יהי בעיניך כרשעים that is, the judge should be impartial; he must not look upon either litigant with favor, but should regard both sides with equal suspicion.

שמעון בן שטח, brother of queen Salome Alexandra, laid the foundations of an elementary school system among the Jews in the beginning of the first century before the common era.

שמעיה ואבטליון are said to have been descendants of proselytes.

יא. אבטליון אומר: החכמים, הזוהרו בדבריהם, שמא תחובו חובת גלות ותגלו למקום מים הרעים, וישתי התלמידים הבאים אחריכם וימותו, ונמצא שם שמיר מתחלל.

יב. הלל ושמי קבלו משה. הלל אומר: הוי מתלמידיי של אהרן: אוהב שלום ורודף שלום, אוהב את הבריות ומקרבן לתורה.

יג. הוא הנה אומר: נגד שמא אבד שמה, ודלא מוסיף קספא, ודלא ילף קטלא חזיב, ודאשתמש בתנא חלף.

יד. הוא הנה אומר: אם אין אני לי, מי לי; וכשאני לעצמי, מה אני; ואם לא עבדו, אימתי.

טו. שמי אומר: עשה תורתך קבע, אמר מעט ועשה הרבה, ויהי מקבל את כל האדם בסבר פנים יפות.

טז. רבן גמליאל אומר: עשה לך רב, והסתלק מן הספק, ואל תרבה לעשר אמדות.

יז. שמעון בנזי אומר: כל ימי גדלתי בין החכמים ולא מצאתי לגוף טוב משתיקה, ולא המדרש עקר אלא המעשה, וכל המרבה דברים מביא חטא.

יח. רבן שמעון בן גמליאל אומר: על שלשה דברים העולם קיים: על האמת, ועל הדין, ועל השלום, שנאמר: אמת ושפט שלום שפטו בשעריכם.

Teachers are cautioned against their use of inexact language which might bring their students under the influence of heresy.

flourished in Jerusalem a few decades before the common era. The last of the five *Zugoth*, they are regarded as the first of the *Tannaim* whose interpretations of biblical law and oral tradition are recorded in the *Mishnah*, *Tosefta*, and other works. In contrast to Shammai, Hillel was

11. Avtalyon said: Scholars, be careful with your words! You may incur the penalty of exile and be banished to a place of evil waters [heretical teachings], and the disciples who follow you into exile are likely to drink of them and die [a spiritual death], with the result that the name of Heaven would be profaned.

12. Hillel and Shammai received the oral tradition from the preceding. Hillel said: Be of the disciples of Aaron, loving peace and pursuing peace; be one who loves his fellow men and draws them near to the Torah.

13. He used to say: He who seeks greater reputation loses his reputation; he who does not increase his knowledge decreases it; he who does not study deserves death; he who makes unworthy use of the crown [of learning] shall perish.

14. He used to say: If I am not for myself, who is for me? If I care only for myself, what am I? If not now, when?

15. Shammai said: Make your study of the Torah a regular habit; say little but do much; and receive all men cheerfully.

16. Rabban Gamaliel said: Provide yourself with a teacher and avoid doubt; and do not make a habit of giving tithes by guesswork.

17. Simeon his son said: All my life I have been brought up among the sages, and I have found nothing better for a person than silence; study is not the most important thing but practice; and whoever talks too much brings about sin.

18. Rabban Simeon ben Gamaliel said: The world is established on three principles: truth, justice, and peace, as it is said: "You shall administer truth, justice and peace within your gates."¹

famous for his meek and gentle disposition. They were the founders of the schools named after them: *Beth Hillel* and *Beth Shammai*.

... *אין אי לי* that is, one must be self-reliant, but must not live for himself. *אם לא עכשיו אימתי* one must take swift advantage of opportunity.

רבן זמליאל was a grandson of Hillel. He was the first to be known by the title *Rabban* ("Master"), given to the heads of the Sanhedrin. Like Hillel, he is also known by the title *Zaken* ("Elder"). He lived shortly before the Second Temple was destroyed.

ואל חרבה לעשר אומדן that is, keep clear of all doubt. Even when you come to pay the tenth part of your annual income for charitable uses, let there be no doubt that what you pay represents really a tenth of your income.

¹ *Zechariah* 8:16.

רבי תנניא בן עקשא אומר: רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצוות, שנאמר: "חפץ למען צדקו, וגדיל תורה ויאדיר".

פרק שני

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמך כלם צדיקים, לעולם יירשו ארץ; נצר מטעי, מעשה ידי להתפאר.

א. רבי אומר: איזו היא דרך ישראל שיבור לו האדם, כל שהיא תפארת לעשה ותפארת לו מן האדם; ויהי זהיר במצוה קלה כבחמורה, שאין אדם יודע מתן שכרו של מצוות; ויהי מושב הפסד מצוה כנגד שכרה, ושכר עברה כנגד הפסדה. הסתכל בשלשה דברים ואין אדם בא לידי עברה: דע מה למעלה ממך, עין רואה, ואזן שומעת, וכל מעשה בפסד נכתבים.

ב. רבן גמליאל בנו של רבי יהודה הנשיא אומר: יפה תלמוד תורה עם דרך ארץ, שניעת שניהם משקחת עון; וכל תורה שאין עמה מלאכה סופה בטלה וגוררת עון; וכל העוסקים עם הצבור יהיו עוסקים עמהם לשם שמם, שזכות אבותם מסייעתם וצדקתם עומדת לעד. ואתם, מעלה אני עליכם שכר הרבה באלו עשייתם.

belonged to the third generation of the *Tannaim*, and flourished in the middle of the second century. His dictum, which is added in the Prayer-book at the end of each chapter of *Avot*, is an excerpt from Mishnah Mak-koth 3:16.

is sometimes called *Rabbenu ha-Kadosh* ("our saintly teacher"). All the best qualities were combined in him. He is said to have been born in 135, when Rabbi Akiba died. He lived to be 84 years old. Famous as the compiler

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER TWO

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

1. Rabbi [Judah ha-Nasi] said: Which is the right course that a man should choose for himself? One which is creditable to the person adopting it, and on account of which he gains respect from men. Be careful to perform a minor *mitzvah* just as well as a major one, for you do not know the reward for each *mitzvah*. Balance the loss sustained by the performance of a *mitzvah* against the reward secured by its observance, and the profit of a sin against its injury. Consider three things and you will not come into the grip of sin—know what is above you: a seeing eye, a hearing ear, and a book in which all your deeds are recorded.

2. Rabban Gamaliel, the son of Rabbi Judah ha-Nasi, said: It is well to combine Torah study with some worldly occupation, for the energy taken up by both of them keeps sin out of one's mind; all Torah study which is not combined with some trade must at length fail and occasion sin. Let all who work for the community do so from a spiritual motive, for then the merit of their fathers will sustain them, and their righteousness will endure forever. "I credit you with great reward [God says] as if you accomplished it all."

and editor of the Mishnah, he was without a rival among his contemporaries in learning. He said: "I learned much from my teachers, more from my colleagues, and most of all from my pupils" (Makkoth 10a). He possessed great wealth of which he gave freely to poor scholars. The greatest scholar of the period, he was designated simply *Rabbi* ("Master") par excellence. A descendant of Hillel in the seventh generation, he is also known as Judah ha-Nasi (head of the Sanhedrin).

רַבֵּן גַּמְלִיאֵל the third, who belonged to the last generation of the *Tannaim*. He succeeded his father in the office of *Nasi* in the third century.

עָקַב דִּרְרָא that is, one would be driven to dishonest means of obtaining a livelihood.

¹ Isaiah 42:21. ² Isaiah 60:21.

ג. הווי זהירין בךשות, שאין מקרבין לו לאדם אלא לצורך עצמו; נראין באזהבין בשעת הנאה, ואין עומדין לו לאדם בשעת דחקו.

ד. הוא הנה אומר: עשה רצונו ברצונה, כדי שיעשה רצונה ברצונו; בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה.

ה. הלל אומר: אל תברוש מן הצבור; ואל תאמן בעצמך עד יום מותך; ואל תדין את חברך עד שתגיע למקומו; ואל תאמר דבר שאי אפשר לשמוע שסופו להשמע; ואל תאמר לבשאפנה אשנה, שמה לא תפנה.

ו. הוא הנה אומר: אין בור ירא חטא, ולא עם הארץ חסיד, ולא הבישן למד, ולא המקפדן מלמד, ולא כל המרבה בסחורה מחכים; ובמקום שאין אנשים השתדל להיות איש. ז. אף הוא ראה גלגלת אחת שצפה על פני המים. אמר לה: על דאטיפת אטיפוד, וסוף מטיפנד יטופון.

ח. הוא הנה אומר: מרבה בשר, מרבה רמה; מרבה נכסים, מרבה דאנה; מרבה נשים, מרבה כשפים; מרבה שפחות, מרבה זמה; מרבה עבדים, מרבה גזל. מרבה תורה, מרבה חיים; מרבה ישיבה, מרבה חכמה; מרבה עצה, מרבה תבונה; מרבה צדקה, מרבה שלום. קנה שם טוב, קנה לעצמו; קנה לו דברי תורה, קנה לו חיי העולם הבא.

is read by Rashi לשמוע in the sense that one should take swift advantage of each opportunity to acquire knowledge.

3. Be cautious of the ruling authorities, for they befriend a man only for their own interests; they appear as friends when it is to their own advantage, but they do not stand by a man when he is in distress.

4. He used to say: Do God's will as you would do your own will, so that he may do your will as if it were his; sacrifice your will for the sake of his will, so that he may undo the will of others before yours.

5. Hillel said: Do not keep aloof from the community; be not sure of yourself till the day of your death; do not judge your fellow man until you have been in his position; do not say anything which cannot be understood at once, in the hope that ultimately it will be understood; and do not say: "When I shall have leisure I shall study," for you may never have leisure.

6. He used to say: An empty-headed man cannot be sin-fearing, nor can an ignorant person be pious; the bashful cannot learn, nor can the quick-tempered teach; nor can anyone who is engrossed in trade become a scholar; and in a place where there are no men, strive to be a man.

7. He saw a skull floating on the surface of the water. He said to it: Because you drowned others, others have drowned you; and those who have drowned you shall themselves be drowned [measure for measure].

8. He used to say: The more flesh, the more worms [in the grave]; the more property, the more anxiety; the more wives, the more witchcraft; the more female servants, the more lewdness; the more male servants, the more thievery; but the more Torah study, the more life; the more schooling, the more wisdom; the more counsel, the more understanding; the more righteousness, the more peace. One who has acquired a good name, has acquired it for himself; one who has acquired for himself Torah has acquired for himself the life of the world to come.

בזר a man devoid of both knowledge and moral principles. This term originally signifies a piece of land completely uncultivated.

מריבה בשמים Rival wives often resorted to black magic in their efforts to retain their husband's affection.

ט. רבן יוחנן בן זבי קבל מהלל ומשמי. הוא הנה אומר:
אם למדת תורה הרבה, אל תחזק טובה לעצמך, כי לבד
נצרת.

י. חמשה תלמידים היו לו לרבן יוחנן בן זבי, ואלו הו:
רבי אליעזר בן הורקנוס, רבי יהושע בן חנניא, רבי יוסי
הבבוי, רבי שמעון בן נתנאל, ורבי אלעזר בן ערד.

יא. הוא הנה מונה שבהם: רבי אליעזר בן הורקנוס בור
סוד, שאינו מאבד טפה; רבי יהושע בן חנניא, אשרי יולדתו;
רבי יוסי הבבוי חסיד; רבי שמעון בן נתנאל ירא חטא; רבי
אלעזר בן ערד במועני המהביר.

יב. הוא הנה אומר: אם יהיו כל חבמי ישראל בבר
מאזנים, ואליעזר בן הורקנוס בבר שנית, מבריע את כלם.
אבא שאול אומר משמו: אם יהיו כל חבמי ישראל בבר
מאזנים, ואליעזר בן הורקנוס אף עמקם, ואליעזר בן ערד
בבר שנית, מבריע את כלם.

יג. אמר להם: צאו וראו איזו היא דרך טובה שידבק
בה האדם. רבי אליעזר אומר: עין טובה. רבי יהושע אומר:
חבר טוב. רבי יוסי אומר: שכן טוב. רבי שמעון אומר:
הרואה את הנולד. רבי אלעזר אומר: לב טוב. אמר להם:
רואה אני את דברי אלעזר בן ערד מדבריכם, שבכלל
דבריו דבריכם.

saved the nation from disintegration after the destruction of
the Temple when he reorganized the Sanhedrin in Yavneh, south of Jaffa.
According to tradition, he died at the age of 120.

is frequently quoted in the Mishnah. Against the wishes
of his father who threatened to disinherit him, he began to study late in life
and developed into the greatest scholar of the period. Though a brother-in-

9. Rabban Yoḥanan ben Zakkai received the oral tradition from Hillel and Shammai. He used to say: If you have learnt much Torah, do not claim credit for yourself, because you were created for this purpose.

10. Rabban Yoḥanan ben Zakkai had five pre-eminent disciples, namely: Rabbi Eliezer ben Hyrcanus, Rabbi Joshua ben Ḥananyah, Rabbi Yosé the Priest, Rabbi Simeon ben Nethanel, and Rabbi Elazar ben Arakh.

11. He used to sum up their merits: Eliezer ben Hyrcanus is a cemented cistern which loses not a drop [retentive memory]; Joshua ben Ḥananyah—happy is his mother; Yosé the Priest is most pious; Simeon ben Nethanel is one who fears sin; Elazar ben Arakh is like a spring that ever gathers force [creative mind].

12. He used to say: If all the sages of Israel were in one scale of the balance, and Eliezer ben Hyrcanus in the other, he would outweigh them all. Abba Saul, however, quoted him otherwise: If all the sages of Israel, including Eliezer ben Hyrcanus, were in one scale of the balance, and Elazar ben Arakh in the other, he would outweigh them all [originality surpasses retentiveness].

13. He [Yoḥanan ben Zakkai] said to them: Go and see which is the best quality to which a man should cling. Rabbi Eliezer said: A good eye [generosity]; Rabbi Joshua said: A good friend [friendliness]; Rabbi Yosé said: A good neighbor [goodwill]; Rabbi Simeon said: One who considers the probable consequences [foresight]; Rabbi Elazar said: A good heart [unselfishness]. Said he to them: I prefer what Elazar ben Arakh has said to what you have said, because in his words yours are included.

law of Gamaliel II, the president of the Sanhedrin, he was excommunicated by his colleagues because he refused to accept the decision of the majority on a point of law that arose for discussion. He is sometimes spoken of as "Rabbi Eliezer the Great."

אשרי זלדו Great credit for his scholarship was due to his mother, who is said to have taken him as an infant to the academy of learning so that his ears might become attuned to the sound of Torah. Rabbi Joshua ben Ḥananyah successfully debated with Greek philosophers and was famous as the representative of Jewish wit and wisdom.

אבא ("father") is not part of this Tanna's name, but a title. Abba Saul lived during the second century.

יד. אָמַר לָהֶם: צֵאוּ וּרְאוּ אֵיזוֹ הָיָה דְּרָךְ רַעַת שְׂתִירְחָהּ
מִמֶּנּוּ הָאָדָם. רַבִּי אֱלִיעֶזֶר אוֹמֵר: עֵין רַעַת. רַבִּי יְהוֹשֻעַ
אוֹמֵר: חֶבֶר רַע. רַבִּי יוֹסִי אוֹמֵר: שָׁכַן רַע. רַבִּי שְׁמַעוֹן אוֹמֵר:
הַלֵּנָה וְאֵינוּ מִשְׁלָם; אַחֵד הַלֵּנָה מִן הָאָדָם כְּלֵנָה מִן הַמָּקוֹם,
שְׁנֵאֲמַר: לֵנָה רַשָּׁע וְלֹא יִשְׁלַם, וְצַדִּיק חוֹנֵן וְנוֹתֵן. רַבִּי אֱלִיעֶזֶר
אוֹמֵר: לֵב רַע. אָמַר לָהֶם: רוּאָה אֲנִי אֶת דְּבָרֵי אֱלִיעֶזֶר בֶּן
עֲרָף מִדְּבָרֵיכֶם, שֶׁבִּבְלָל דְּבָרָיו דְּבָרֵיכֶם.

טו. הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים. רַבִּי אֱלִיעֶזֶר אוֹמֵר: יְהִי
כְבוֹד חֶבֶרְךָ חֲבִיב עֲלֶיךָ כְּשֶׁלֶךְ, וְאַל תְּהִי גֹחַ לְכַעֲסוֹ, וְשׁוֹב
יוֹם אֶחָד לִפְנֵי מִיתָתְךָ. וְהָיוּ מִתְחַכְּמִים בְּנֶגֶד אוֹרֵן שֶׁל חֲכָמִים,
וְהָיוּ זָהִיר בְּנַחֲלָתוֹ שֶׁלֹא תִכְנֹה, שְׁנֵאֲמַר כֶּתֶן נְשִׁיכַת שׂוֹעֵל,
וְעִמְצָתוֹ עִקְצָת עֶקְרָב, וְלִחִישָׁתוֹ לִחִישַׁת שָׂרָף, וְכָל דְּבָרֵיהֶם
בְּנִחְלֵי אִשׁ.

טז. רַבִּי יְהוֹשֻעַ אוֹמֵר: עֵין הָרַע וְיִצְרַר הָרַע וְשִׁנְאָת הַבְּרִיּוֹת
מוֹצִיאִים אֶת הָאָדָם מִן הָעוֹלָם.

יז. רַבִּי יוֹסִי אוֹמֵר: יְהִי מָמוֹן חֶבֶרְךָ חֲבִיב עֲלֶיךָ כְּשֶׁלֶךְ,
וְהִתְקַן עֲצֻמָּה לְלִמּוּד תּוֹרָה שְׂאִינָה יִרְשָׁה לָךְ, וְכָל מַעֲשֵׂיהָ
יְהִיוּ לְשֵׁם שְׁמַיִם.

יח. רַבִּי שְׁמַעוֹן אוֹמֵר: הָיוּ זָהִיר בְּקִרְיַאת שְׁמַע וּבִתְפִלָּה;
וּבְשִׂאנְתָּה מִתְפַּלֵּל, אַל תַּעַשׂ תְּפִלָּתְךָ קָבַע אֶלֶּא רַחֲמִים
וְתַחֲנוּנִים לִפְנֵי הַמָּקוֹם, שְׁנֵאֲמַר: כִּי תַנּוּן וְרַחוּם הוּא, אֶרְךָ
אֶפְסִים וְרַב חֶסֶד וְנָחָם עַל הָרַעַת; וְאַל תְּהִי רַשָּׁע בְּפִנֵּי עֲצֻמָּה.

Since all wealth belongs to God, the borrower is considered
as borrowing directly from God, the Righteous One, who will repay the bene-
volent lender what the debtor fails to repay.

14. He further said to them: Go and see which is the worst quality a man should shun. Rabbi Eliezer said: An evil eye [greed]; Rabbi Joshua said: A bad friend [hatred]; Rabbi Yosé said: A bad neighbor [discord]; Rabbi Simeon said: One who borrows and does not repay. It is the same whether one borrows from man or from God, as it is said: "The wicked borrows and repays not, but the righteous deals graciously and gives."¹ Rabbi Elazar said: An evil heart [selfishness]. Said he to them: I prefer what Elazar ben Arakh has said to what you have said, for in his words yours are included.

15. They each said three things. Rabbi Eliezer said: Let your friend's honor be as dear to you as your own; be not easily provoked to anger; repent one day before your death [every day, for you may die tomorrow]. He further said: Warm yourself by the fire of the scholars, but beware of their glowing coals [treat them respectfully], lest you burn yourself; for the bite of scholars is as hurtful as that of a fox, their sting is as deadly as that of a scorpion, their hiss is like that of a serpent, and all their words are like coals of fire [and should be heeded].

16. Rabbi Joshua said: The evil eye [greed], the evil impulse and hatred of mankind shorten a man's life.

17. Rabbi Yosé said: Let your friend's property be as precious to you as your own; give yourself to studying the Torah, for it does not come to you by inheritance; and let all your deeds be done in the name of Heaven.

18. Rabbi Simeon said: Be careful in reading the *Shema* and the *Shemoneh Esreh*; when you pray, do not regard your prayer as a perfunctory act, but as a plea for mercy and grace before God, as it is said: "For he is gracious and merciful, slow to anger, abounding in kindness, and relenting of evil."² Do not be wicked in your own esteem [lest you set yourself a low standard of conduct].

לשם שמים for the sake of God, that is, with pure purpose and good intentions. קריאת שמע and all regularly repeated prayers should never be recited in a mechanical manner, without understanding and a devotional frame of mind.

¹ Psalm 37:21. ² Joel 2:13.

יט. רבי אלעזר אומר: הני שקוד ללמד תורה, ונדע מה שתשיב לאפיקורוס, ונדע לפני מי אתה עמל ומי הוא בעל מלאכתה שישלם-לה שכר פעלתה.

כ. רבי טרפון אומר: היום קצר, ותמלאכה מרבה. והפועלים עצלים, והשכר הרבה, ובעל הבית דוחק.

כא. הוא היה אומר: לא עליך המלאכה לגמר, ולא אתה בן חורין להבטל ממנה. אם למדת תורה הרבה, נודעני לך שכר הרבה, וינאמן הוא בעל מלאכתה שישלם-לה שכר פעלתה; ונדע שמתן שכרן של צדיקים לעתיד לבוא.

רבנן תנניא בן עקשיא אומר: רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצות, שנאמר יי חפץ למען צדקו, גדיל תורה ויאדיר.

פרק שלישי

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמן כלם צדיקים, לעולם יירשו ארץ; ונצור מטעי, מעשה יד להתפאר.

א. עקביא בן מהללאל אומר: הסתכל בשלשה דברים ואין אתה בא לידי עברה: דע מאין באת, ולאן אתה הולך; ולפני מי אתה עתיד לתן דין וחשבון. מאין באת, מטפח סרוחה; ולאן אתה הולך, למקום עפר, רמה ותולעה; ולפני מי אתה עתיד לתן דין וחשבון, לפני מלך מלכי המלכים הקדוש ברוך הוא.

• רבי טרפון was a contemporary of Rabban Yohanan ben Zakkai and a colleague of Rabbi Akiba. He used his great wealth for charitable purposes.

19. Rabbi Elazar said: Be eager to study the Torah; know what to answer an unbeliever; know before whom you toil, who your Employer is, who will pay you the reward of your labor.

20. Rabbi Tarfon said: The day [life] is short; the task is great; the workmen [human beings] are lazy; the reward is great, and the Master is insistent.

21. He used to say: You are not called upon to complete the work [of Torah study], yet you are not free to evade it; if you have studied much Torah, much reward will be given you—your Employer can be trusted to pay you for your work; and know that the grant of reward to the righteous will be in the time to come.

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER THREE

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

1. Akavyah ben Mahalalel said: Reflect on three things and you will not come into the grip of sin: know whence you came, whither you are going, and before whom you are destined to give a strict account. *Whence you came*—from a malodorous drop; *whither you are going*—to a place of dust, worms and moths; *and before whom you are destined to give a strict account*—before the supreme King of kings, the Holy One, blessed be he.

אפיקורוס a follower of Epicurus, the Greek philosopher who taught that "all parts of the universe . . . owe their origin to accident and chance" (Maimonides, *Guide*, III, 17). Because of the phonetic resemblance between **אפיקורוס** and **פקר** ("to be licentious") the term *epikurus* is used in talmudic literature to denote one who denies the authority of the Torah. There is a statement that he who insults a scholar is an *epikurus* (Sanhedrin 99b).

מחלילא בן קנאי was a contemporary of Hillel. On Shammai's death he was offered the position of vice-president of the Sanhedrin on condition that he first change his views on certain points of law, but he refused.

¹ Isaiah 42:21. ² Isaiah 60:21.

ב. רבי חנינא סגן הכהנים אומר: הוי מתפלל בשלומה של מלכות, שאלמלא מוראה איש את רעהו חיים בלעו.

ג. רבי חנינא בן תרדיון אומר: שנים שיושבים ואין ביניהם דברי תורה, הרי זה מושב לצים, שנאמר: ובמושב לצים לא ישב. אבל שנים שיושבים ויש ביניהם דברי תורה, שכינה שרויה ביניהם, שנאמר: אז נדברו וירא יי איש אל רעהו, ויקשב יי וישמע, ויכתב ספר זכרון לפניו, ליראי יי ולחשבי שמו. אין לי אלא שנים, מנין אפילו אחד שיושב ועוסק בתורה, שהקדוש ברוך הוא קובע לו שכר, שנאמר: יושב בדרך וידם כי נטל עליו.

ד. רבי שמעון אומר: שלשה שאכלו על שלחן אחד ולא אמרו עליו דברי תורה, כאלו אכלו מזבחי מתים, שנאמר: כי כל שלחנות מלאו קיא צאה בלי מקום. אבל שלשה שאכלו על שלחן אחד ואמרו עליו דברי תורה, כאלו אכלו משלחנו של מקום, שנאמר: וידבר אלי, זה השלחן אשר לפני יי.

ה. רבי חנינא בן חביי אומר: הנעור בקליה ותמהלך בדרך יחיד ומפנה לבו לבטלה, הרי זה מתחייב בגופשו.
ו. רבי נחוניא בן הקנה אומר: כל המקביל עליו על תורה, מעבירים ממנו על מלכות ועל דרך ארץ; וכל הפורק ממנו על תורה, נותנים עליו על מלכות ועל דרך ארץ.

ה. רבי חנינא בן חביי was the father of Beruriah, famous wife of Rabbi Meir. He was burned at the stake, after the defeat of Bar-Kokhba in 135, for his refusal to obey the decrees of Hadrian.

סכיה ("habitation") denotes God's presence on earth. It is used as one of God's names.

2. Rabbi Hanina, the deputy high-priest, said: Pray for the welfare of the government, since were it not for the fear of it men would swallow each other alive.

3. Rabbi Hananyah ben Teradyon said: If two sit together and no words of Torah are spoken between them, they are a session of scoffers, of whom it is said: "[A good man] does not sit in the company of scoffers."¹ But when two sit together and interchange words of the Torah, the *Shekhinah* abides between them, as it is said: "Then those who revered the Lord spoke to each other, and the Lord listened and heard, and in his presence a record was written of those who revere the Lord and respect his name."² Now, this verse refers to two persons; whence do we know that even if one person engages in the study of the Torah, the Holy One, blessed be he, determines his reward? It is said: "Though he sits alone in thoughtful meditation, yet he receives" [the reward].³

4. Rabbi Simeon said: If three have eaten at a table and have held no conversation on Torah, it is as though they had eaten of sacrifices offered to the dead [idols], as it is said: "For all their tables are full of filth without the presence of God."⁴ But if three have eaten at a table and have conversed on Torah, they are as though they had eaten from the table of God, as it is said: "He said to me: This is the table which is in the presence of the Lord."⁵

5. Rabbi Hanina ben Hakinai said: He who is awake at night, or travels alone on the road, and turns his mind to idle thoughts, commits a deadly sin.

6. Rabbi Nehunya ben ha-Kanah said: Whoever takes upon himself the yoke of the Torah will be relieved from the yoke of the government and the yoke of worldly affairs [struggle for existence]; whoever divests himself of the yoke of the Torah will be burdened with the yoke of the government and the yoke of worldly affairs.

רבי שמעון בן יוחאי, one of the most brilliant students of Rabbi Akiba. Strongly anti-Roman, he was forced for a long time to remain in hiding after the defeat of Bar-Kokhba. He is the supposed author of the *Zohar*, the mystical commentary on the Pentateuch. According to tradition, he died at Meron, northwest of Safed, on *Lag b'Omer*.

רבי חנינא בן חזני was a disciple of Rabbi Akiba.

רבי נחמיה בן הקנה was a contemporary of Rabban Yohanan ben Zakkai. He attributed his attainment of great age to his forgiving nature, generosity in money matters and respect for the feelings of others (Megillah 28a).

¹Psalm 1:1. ²Malachi 3:16. ³Lamentations 3:28. ⁴Isaiah 28:8. ⁵Ezekiel 41:22.

ז. רבי חלפתא בן דוסא, איש כפר חנניא, אומר: עשרה שיושבים ועוסקים בתורה, שכינה שרויה ביניהם, שנאמר: אלהים נזב בעדת אל. ומנין אפילו חמשה, שנאמר: ואנדרתו על ארץ יסדה. ומנין אפילו שלשה, שנאמר: בקרב אלהים ישפט. ומנין אפילו שנים, שנאמר: אז נברו יראי יי איש אל רעהו, ויקשב יי וישמע. ומנין אפילו אחד, שנאמר: בכל המקום אשר אזכיר את שמי, אבא אליה וברכתיה.

ח. רבי אלעזר, איש ברתותא, אומר: תנולו משלו, שאמה ושלף שלו. וכן בדרך הוא אומר: בי מוקד הכל, ומנוד נתנו לו.

ט. רבי יעקב אומר: המחלף בדרך ושונה, ומפסיק ממשנתו ואומר: מה נאה אילן זה, מה נאה ניר זה, מעלה עליו הכתוב כאלו מתחוב בנפשו.

י. רבי דוסתאי בר יעי, משום רבי מאיר, אומר: כל השוכח דבר אחד ממשנתו, מעלה עליו הכתוב כאלו מתחוב בנפשו, שנאמר: רק השמר-לך ושמר נפשך מאד, פן תשכח את הדברים אשר ראו עיניך. יכול, אפילו תקפה עליו משנתו, תלמוד לומר: ופן יסורו מלככה כל ימי חייך; הא, אינו מתחוב בנפשו עד שישוב ויסירם מלבו.

יא. רבי חנינא בן דוסא אומר: כל שיראת חטאו קודמת לחכמתו, חכמתו מתקיימת; וכל שחכמתו קודמת ליראת חטאו, אין חכמתו מתקיימת.

was a disciple of Rabbi Meir. רבי חלפתא בן דוסא

was a contemporary of Rabbi Akiba. רבי אלעזר איש ברתותא

was one of the teachers of Rabbi Judah ba-Nasi. רבי יעקב

was an older contemporary of Rabbi Judah ha-Nasi. רבי דוסתאי בר יצא

was a disciple of Rabban Yohanan ben Zakkai. רבי חנינא בן דוסא

7. Rabbi Halafta ben Dosa of Kfar Hananya said: When ten people sit together and occupy themselves with the Torah, the *Shekhinah* abides among them, as it is said: "God stands in the godly congregation."¹ Whence do we know that the same applies even to five? It is said: "He has founded his band upon the earth."² Whence do we know that the same applies even to three? It is said: "In the midst of the judges he judges."³ Whence do we know that the same applies even to two? It is said: "Then those who revered the Lord spoke to each other, and the Lord listened and heard."⁴ Whence do we know that the same applies even to one? It is said: "In every place where I have my name mentioned I will come to you and bless you."⁵

8. Rabbi Elazar of Bertotha said: Give to God of his own, for you and yours are his. The same thought was expressed by David, who said: "For all things come from thee, and we have given thee only what is thine."⁶

9. Rabbi Jacob said: He who travels on the road while reviewing what he has learnt, and interrupts his study and says: "How fine is that tree, how fair is that field!" Scripture regards him as if he committed a grave sin [study is more important than the admiration of nature].

10. Rabbi Dostai ben Yannai said in the name of Rabbi Meir: Whoever forgets anything of what he has learned, Scripture regards him as if he committed a grave sin, for it is said: "Only take care, and watch yourself well that you do not forget the things which your eyes saw." Now, one might suppose that this applies even to a person who has forgotten because his study proved too hard for him; it is therefore explicitly added: "Lest they be removed from your heart all the days of your life."⁷ Thus, he incurs a grave sin only when he deliberately removes the lessons from his heart.

11. Rabbi Hanina ben Dosa said: Anyone whose fear of sin precedes his wisdom [whose moral conduct means more to him than his learning], his wisdom shall endure; anyone whose wisdom precedes his fear of sin, his wisdom shall not endure.

רבי יעקב was one of the teachers of Rabbi Judah ha-Nasi.

רבי דוסתאי בר ינאי was an older contemporary of Rabbi Judah ha-Nasi.

רבי חנינא בן דוסא was a disciple of Rabban Yohanan ben Zakkai.

אין חכמתו מתקיימת Not being governed by the moral demands of wisdom, he will give up wisdom so that it might not trouble his conscience.

¹Psalm 82:1. ²Amos 9:6. ³Psalm 82:1. ⁴Malachi 3:16. ⁵Exodus 20:24.

⁶1 Chronicles 29:14. ⁷Deuteronomy 4:9.

יב. הוא הֵיחָה אומר: כֹּל שֶׁמַּעֲשִׂיו מְרַבִּים מִחֻמְתּוֹ, חֻמְתּוֹ מִתְקַיֶּמֶת; וְכֹל שֶׁחֻמְתּוֹ מְרַבָּה מִמַּעֲשָׂיו, אֵין חֻמְתּוֹ מִתְקַיֶּמֶת.

יג. הוא הֵיחָה אומר: כֹּל שֶׁרוֹחַ הַבְּרִיּוֹת נוֹחָה הֵימָנוּ, רוֹחַ הַמָּקוֹם נוֹחָה הֵימָנוּ; וְכֹל שֶׁאֵין רוֹחַ הַבְּרִיּוֹת נוֹחָה הֵימָנוּ, אֵין רוֹחַ הַמָּקוֹם נוֹחָה הֵימָנוּ.

יד. רבי דוסא בן הרבִּינִט אומר: שְׁנֵה שֶׁל שְׁחֵרִית וְיֵין שֶׁל צְהָרִים, וְשִׁחַת הַיִּלָּדִים וְיִשְׁבֵּת בְּתִי בְּנִסִּיּוֹת שֶׁל עַמִּי הָאֲרִזִּי, מוֹצִיאִים אֶת הָאָדָם מִן הָעוֹלָם.

טו. רבי אֶלְעָזָר הַמּוֹדְעִי אומר: הַמַּחֲלִיל אֶת הַקָּדוֹשִׁים, וְהַמְבַּזֶּה אֶת הַמוֹעֲדוֹת, וְהַמְלַבֵּן פְּנֵי חֲבֵרוֹ בְּרַבִּים, וְהַמְפַּד בְּרִיתוֹ שֶׁל אֲבֵרָהֶם אֲבִינוּ, וְהַמְנַלָּה פָּנִים בַּתּוֹרָה שֶׁלֹּא כְּהִלָּכָה, אֵף עַל פִּי שֵׁשׁ בְּיָדוֹ תּוֹרָה וּמַעֲשִׂים טוֹבִים, אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא.

טז. רבי יִשְׁמַעֵאל אומר: הֵיוּ קָל לְרֹאשׁ וְנָחַם לְתַשְׁחֶרֶת, וְהֵיוּ מְקַבֵּל אֶת כָּל הָאָדָם בְּשִׂמְחָה.

יז. רבי עֲקִיבָא אומר: שְׁחוֹק וְקִלּוֹת רֹאשׁ מְרַגְּלִים אֶת הָאָדָם לְעֶרְוָה. מִסֶּרֶת סִיג לְתוֹרָה, מַעֲשֵׂרוֹת סִיג לְעֶשֶׂר, נִדְרִים סִיג לְפִרְיָשׁוֹת; סִיג לְחֻמְתָּה שְׁתִּיקָה.

רבי דוסא בן הרבִּינִט, a man of wealth, was a contemporary of Rabban Yohanan ben Zakkai.

רבי אלעזר המודעי was killed by Bar-Kokbba who suspected him of being in communication with the enemy during the siege of Betbar.

one who interprets the Torah in contrast to the authoritative rulings. It has been suggested that this phrase refers to the allegorizers who accepted only the symbolic sense of the commandments and rejected the traditional interpretation.

12. He used to say: Anyone whose deeds exceed his wisdom, his wisdom shall endure; anyone whose wisdom exceeds his deeds, his wisdom shall not endure.

13. He used to say: Anyone who is liked by his fellow men is liked by God; anyone who is not liked by his fellow men is not liked by God.

14. Rabbi Dosa ben Horkinas said: Morning sleep [late sleeping], wine drinking at noon, [frivolous] childish talk, and attending the meeting-places of the ignorant shorten a man's life.

15. Rabbi Elazar of Modin said: He who profanes sacred objects, slights the festivals, puts his fellow man to shame in public, breaks the covenant of our father Abraham, or misinterprets the Torah—even though he has Torah and good deeds to his credit—has no share in the world to come.

16. Rabbi Ishmael said: Be submissive to a superior and kindly to the young; and receive all men cheerfully.

17. Rabbi Akiba said: Jestings and light-headedness lead a man on to lewdness. The *Massorah* [the tradition as to the correct text of the Scriptures] is a fence to the Torah [and preserves its integrity]; tithes form a fence to wealth; vows are a fence [a help] to self-restraint; a fence to wisdom is silence.

רבי שמעאל, when a hoy, was taken prisoner to Rome after the fall of Jerusalem, and was ransomed by Rabbi Joshua ben Hananyah. He formulated the "thirteen rules" by which the Torah is to be interpreted. During the Hadrianic persecutions he died as a martyr.

נעור has been variously rendered. It is here rendered in the sense of "youth" on the basis of נעור in Ecclesiastes 11:10.

רבי עקיבא, one of the most important interpreters of oral tradition, began his career as a student at the age of forty. He soon became one of the most prominent leaders of Palestine, and trained a vast number of students in his academy at Bné Brak, east of Jaffa. He is the hero of many stories which are tributes to his unselfishness, loyalty and devotion. One of the main supporters of Bar-Kokhba, he died as a martyr in 135.

מעשרות סני לעשר that is, contributions to charity protect the donor from spending his fortune wastefully. This is generally illustrated by the proverbial saying: עשר בשביל שתעשר "Give tithes so that you will become rich," a play on the words עשר תעשר (Deuteronomy 14:22).

יח. הוא הִיָּה אומֵר: חֲבִיב אָדָם, שֶׁנִּבְרָא בְּצֶלֶם; חֶפֶה יִתְּרָה נֹדַעַת לוֹ שֶׁנִּבְרָא בְּצֶלֶם, שֶׁנֶּאֱמַר: כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם. חֲבִיבִים יִשְׂרָאֵל, שֶׁנִּקְרְאוּ בָּנִים לַמָּקוֹם; חֶפֶה יִתְּרָה נֹדַעַת לָהֶם שֶׁנִּקְרְאוּ בָּנִים לַמָּקוֹם, שֶׁנֶּאֱמַר: בָּנִים אַתֶּם לִי אֱלֹהֵיכֶם. חֲבִיבִים יִשְׂרָאֵל, שֶׁנִּתֵּן לָהֶם כָּלִי חֲמֻדָּה; חֶפֶה יִתְּרָה נֹדַעַת לָהֶם שֶׁנִּתֵּן לָהֶם כָּלִי חֲמֻדָּה, שֶׁבּוֹ נִבְרָא הָעוֹלָם, שֶׁנֶּאֱמַר: כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֵל תַּעֲזֹבוּ. יט. הַכֹּל צָפוּי, וְהַרְשֻׁת נְתוּנָה, וּבְטוֹב הָעוֹלָם נִדּוּן, וְהַכֹּל לְפִי רֹב הַמַּעֲשֶׂה.

כ. הוא הִיָּה אומֵר: הַכֹּל נָתַן בְּעֶרְבוֹן, וּמִצְוָה פְּרוּשָׁה עַל כָּל הַחַיִּים. הַחֲנוּת פְּתוּחָה, וְהַחֲנֻנִי מִקִּיף, וְהַפְּנִקָס פְּתוּחָה, וְהַיָּד בּוֹתֶכֶת, וְכָל הַרוֹצֶה לְלוּזָה יָבֹא וְיִלְוֶה; וְהַנֶּפְאָיִם מוֹחֲזִירִים תָּדִיר בְּכָל יוֹם וּנִפְרָעִים מִן הָאָדָם, מִדַּעְתּוֹ וְשֵׁלֵא מִדַּעְתּוֹ, וְיֵשׁ לָהֶם עַל מֵה שִׁיִּסְמְכוּ. וְהַדִּין דִּין אֱמֶת, וְהַכֹּל מוֹתָקֵן לְסַעֲדָה.

כא. רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אומֵר: אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ; אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חֲכָמָה, אֵין יִרְאָה; אִם אֵין יִרְאָה, אֵין חֲכָמָה. אִם אֵין דַּעַת, אֵין בִּינָה; אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין קָמָת, אֵין תּוֹרָה; אִם אֵין תּוֹרָה, אֵין קָמָת.

that is, God's foreknowledge does not predetermine man's actions, good or bad. In matters of ethical conduct man has the ability to choose between alternative possibilities of action.

Man's good deeds are set off against his evil deeds, and he is condemned or acquitted according to the preponderance of his good or bad deeds.

is a saying which employs the language of everyday business life to drive home the thought with greater force.

18. He used to say: Beloved is man, for he was created in the image of God; it is by special divine love that he is informed that he was created in the image of God, as it is said: "For God made man in his own image."¹ Beloved are Israel, for they were called the children of God; it is by special divine love that they are informed that they were called the children of God, as it is said: "You are the children of the Lord your God."² Beloved are Israel, for to them was given a precious instrument [the Torah]; it is by special divine love that they are informed that to them was given the precious instrument through which the world was created, as it is said: "For I give you good doctrine; forsake not my Torah."³

19. Everything is foreseen [by God], yet freewill is granted [to man]; the world is ruled with divine goodness, yet all is according to the amount of man's work.

20. He used to say: Everything is given on pledge, and a net is spread for all the living [none can escape divine justice]; the store is open, and the storekeeper [God] allows credit; the ledger is open, and the hand writes; whoever wishes to borrow may come and borrow, but the collectors go around regularly every day and exact payment from man, whether or not he realizes [that he is punished for his sins]; they have good authority on which they can rely, since the judgment is just; and all is prepared for the banquet [the reward of the righteous is assured].

21. Rabbi Elazar ben Azariah said: Where there is no Torah, there is no proper conduct; where there is no proper conduct, there is no Torah. Where there is no wisdom, there is no reverence; where there is no reverence, there is no wisdom. Where there is no knowledge, there is no understanding; where there is no understanding, there is no knowledge. Where there is no bread, there is no Torah; where there is no Torah, there is no bread.

רבי אלעזר בן עזריה was elected president of the Sanhedrin when Rabban Gamaliel II was temporarily deposed. When Rabban Gamaliel was restored to his former position, Rabbi Elazar was retained as vice-president of the Sanhedrin. He used his great wealth for the welfare of his people during the Roman persecutions before the revolt of Bar-Kokhba.

¹Genesis 9:6. ²Deuteronomy 14:1. ³Proverbs 4:2.

כב: הוא הנה אומר: כל שחקמתי מרבה ממעשיו, למד הוא דומה, לאילן שענפיו מרבים ושרשיו מעטים, והרוח באה ועוקרתו והופכתו על פניו, שנאמר: והנה בערער בערבה, ולא יראה כי יבוא טוב, ושכן חררים במדבר, ארץ מלחה ולא חשב. אבל כל שמעשיו מרבים מחכמתו, למה הוא דומה, לאילן שענפיו מעטים ושרשיו מרבים, שאפילו כל הרוחות שבעולם באות ונושבות בו, אין מזיזים אותו ממקומו, שנאמר: והנה בעץ שתול על מים, ועל יובל ישלח שרשיו, ולא יראה כי יבא חם, והנה עלהו רענן, ובשנה בצקת לא ידאג, ולא ימיש מעשות פרי.

כג: רבי אלעזר בן הסמא אומר: קנין ופתחי נדה הן הן גופי הלבנות; תקופות ונמשריאות פרפראות לחכמה.

ד' רבי חנניא בן עקשיא אומר: רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצוות, שנאמר: ייחפץ למען צדקו, יגדיל תורה ונאדיר.

פרק רביעי

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמד בלם צדיקים, לעולם יירשו ארץ; נצר מטעי, מעשה ידי להתפאר.

... is an elaboration of the maxim expressed above (3:12) by Rabbi Hanina ben Dosa. Moral goodness is more essential than speculative thought. Wisdom is valueless unless it improves a man's character. If he has more theoretical knowledge than good deeds, his life is ruined by his failure to live up to his ethical principles. On the other hand, a good life is possible even if it is not based on much learning.

22. He used to say: One whose wisdom exceeds his deeds, to what is he like? To a tree that has many branches and few roots, so that when the wind comes, it plucks it up and turns it over, as it is said: "And he shall be like a lonely tree in the desert, and shall not see the coming of good; he shall inhabit the parched places in the wilderness, a salt land and uninhabited."¹ But one whose deeds exceed his wisdom, to what is he like? To a tree that has few branches and many roots, so that even if all the winds in the world come and blow upon it, they cannot move it out of its place, as it is said: "And he shall be like a tree planted by waters, that spreads out its roots beside a stream; it sees not the coming of heat, and its leaves are ever green; in a year of drought it is not troubled, and ceases not to bear fruit."²

23. Rabbi Elazar Hisma said: The laws concerning the sacrifices of birds and the purification of women are essential precepts; astronomy and geometry are the auxiliaries of wisdom.

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."³

CHAPTER FOUR

All Israel have a share in the world to come, as it is said; "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."⁴

רבי אלעזר חסמא, a disciple of Rabbi Akiha, was famous for his knowledge of astronomy and physics. He means to say that though the laws concerning bird sacrifices do not apply when the Temple no longer exists, and though certain laws seem unattractive as a subject of study, they are nevertheless of highest importance, because they form the precepts of the Torah. The primary meaning of *תרמור* is dessert, appetizer. Some derive this word from the Greek in the sense of periphery, outer circle, as opposed to the essence of the Torah. According to this view, Rabbi Elazar means to say that astronomy and geometry are of secondary importance to the study of the Torah.

¹Jeremiah 17:6. ²Jeremiah 17:8. ³Isaiah 42:21. ⁴Isaiah 60:21.

א. בן זומא אומר: איזהו חכם, הלומד מכל אדם, שנאמר: מכל מלמדי השכלתי (בי עדותיה שיחה לי). איזהו גבור, הכובש את יצרו, שנאמר: טוב ארץ אפים מגבור, ומושל ברוחו מלכד עיר. איזהו עשיר, השמח בחלקו, שנאמר: יגיע בפיו כי תאכל, אשריה וטוב לך. אשריה, בעולם הזה; וטוב לך, לעולם הבא. איזהו מכבד, המכבד את חבריו, שנאמר: כי מכבדי אכבד, ובני יקלו.

ב. בן עזי אומר: הוי רץ למצוה קלה (בלחמורה) ובזרם מן העברה, שמצוה גוררת מצוה, ועברה גוררת עברה; ששבר מצוה מצוה, ושבר עברה עברה.

ג. הוא הנה אומר: אל תהי כו לכל אדם, ואל תהי מפליג לכל דבר, שאין לך אדם שאין לו שעה, ואין לך דבר שאין לו מקום.

ד. רבי לויטס, איש יבנה, אומר: מאד מאד הוי שפל רוח, שתקנות אנוש רמה.

ה. רבי יוחנן בן ברוקא אומר: כל המחלל שם שמים בסתר, נפרעים ממנו בגלוי. אחר שזיג ואחר מזיד בחלול השם

ו. רבי ישמעאל בנו אומר: הלומד על מנת ללמד, מספיקים בידו ללמד וללמד; וחלומד על מנת לעשות, מספיקים בידו ללמד וללמד, לשמר ולעשות.

a younger contemporary of Rahhi Akiba, was a colleague of שמעון בן עזי (quoted in the next paragraph). Their own names are omitted because they both died at an early age, before they could be ordained. They were deeply interested in mysticism and theosophy.

an act performed in the interests of religion or of fellow men.

Hahits are formed by the repetition of single acts.

1. Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all my teachers I gained wisdom."¹ Who is strong? He who subdues his [evil] impulse, as it is said: "He who is slow to anger is better than a strong man; he who rules his spirit is better than one who conquers a city."² Who is rich? He who is content with his lot, as it is said: "When you eat of the toil of your hands, happy shall you be, and it shall be well with you."³ *Happy shall you be in this world; and it shall be well with you in the world to come.* Who is honored? He who honors his fellow-men, as it is said: "Those who honor me [by honoring man, created in the image of God] I will honor, and those who despise me shall be lightly esteemed."⁴

2. Ben Azzai said: Run to perform even a minor *mitzvah*, and flee from transgression; for one good deed draws [in its train] another good deed, and one transgression leads to another; for the reward of a good deed is a good deed, and the reward of sin is sin [virtue is its own reward, and sin its own penalty].

3. He used to say: Do not despise any man, and do not consider anything as impossible; for there is not a man who has not his hour, and there is not a thing that has not its place.

4. Rabbi Levitas of Yavneh said: Be exceedingly humble, since the end of man is worms.

5. Rabbi Yohanan ben Berokah said: Whoever profanes the name of God secretly is punished publicly, whether the profanation is committed intentionally or unintentionally.

6. Rabbi Ishmael said: He who learns in order to teach will be granted adequate means to learn and to teach; but he who learns in order to practise will be granted adequate means to learn and to teach, to observe and to practise.

רבי לויס was a contemporary of Rabbi Akiba.

תקוה limit, end; compare לנזירות (he who sets a limit to . . .) and the phrase אחריתו רמה in the *nei'lah* service.

רבי יוחנן בן ברוקא was a disciple of Rabbi Josua ben Hananyah (second century).

חלול השם ("defamation of God's name") is an act performed in defiance of religious or ethical principles.

רבי ישמעאל Some texts add בן ("his son").

¹ Psalm 119:99. ² Proverbs 16:32. ³ Psalm 128:2. ⁴ I Samuel 2:30.

ז. רבי צדוק אומר: אל תפרוש מן הצבור, ואל תעט עצמך בעורכי הדינים, ואל תעשה עטרה להתגדל-בה, ולא קרדם לחפר-בה. וכך היה הלל אומר: ודאשתמש בתנא חלף. הא למדת, כל הנחנה מדברי תורה נוטל תנין מן העולם.

ח. רבי יוסי אומר: כל המוכבד את התורה, גופו מכבד על הבריות; וכל המחלל את התורה, גופו מחלל על הבריות.

ט. רבי ישמעאל בנו אומר: החושד עצמו מן הדין, פורק ממנו איבה וגזל ושבועת שוא; והנס לבו בחוראה שוטה, רשע וגם רוח.

י. הוא היה אומר: אל תהי דין יחידי, שאין דין יחידי אלא אחר; ואל תאמר קבלו דעתי, שהם רשאים ולא אתה.

יא. רבי יונתן אומר: כל המקנים את התורה מעני, סופו לקימה מעשר; וכל המבטל את התורה מעשר, סופו לבטלה מעני.

יב. רבי מאיר אומר: הוי ממעט בעסק ובעסק בתורה, והוי שפל רוח בפני כל אדם. ואם בטלת מן התורה, ישרדה בטלים הרבה בנגדה; ואם עמלת בתורה, ישרלו שקר הרבה לתורלה.

was probably the one who is said to have fasted for forty years, praying that Jerusalem should not be destroyed.

חסי בן חלפתא, one of the most distinguished disciples of Rahhi Akiba, compiled the chronological treatise *Seder Olam* ("Order of the World"), from the creation until the revolt of Bar-Kokhba.

Some texts omit רבי ישמעאל בנו ("his son").

one who is too sure of himself, not realizing that the judicial position is one that involves infinite pains in the sifting of evidence and in reaching a decision.

7. Rabbi Zadok said: Do not keep aloof from the community; do not [as a judge] play the part of a counselor; do not make of the Torah a crown wherewith to magnify yourself, nor a spade wherewith to dig. Hillel used to say: "He who makes unworthy use of the crown [of the Torah] shall perish." Hence, whoever makes selfish use of the Torah takes his own life.

8. Rabbi Yosé said: Whoever honors the Torah will himself be honored by men; whoever dishonors the Torah will himself be dishonored by men.

9. Rabbi Ishmael his son said: He who avoids entering into litigation [and seeks a friendly settlement] rids himself of hatred, robbery and perjury; he who proudly lays down decisions is foolish, wicked and arrogant.

10. He used to say: Do not judge alone, for none may judge alone except One [God]; do not say [to your co-judges]: "Accept my view," for they [who are in the majority] are entitled to say that, but not you.

11. Rabbi Jonathan said: Whoever fulfills the Torah despite poverty shall in the end fulfill it in the midst of wealth; whoever neglects the Torah in the midst of wealth shall in the end neglect it on account of poverty.

12. Rabbi Meir said: Do rather less business and occupy yourself with the Torah; be humble before all men; if you neglect the Torah, you will have many disturbing causes in your way; but if you toil in the Torah, God has abundant reward to give you.

רבי עקיבא was a disciple of Rabbi Akiba.

רבי מאיר, the greatest of Rabbi Akiba's disciples, was called *Meir* ("enlightener") on account of his pre-eminence as a teacher and lecturer. His wife, Beruriah, was herself a scholar, whose wise utterances and legal views are quoted in the Talmud. By profession a scribe, whose Bible copies were given special notice, he denounced those who acquire learning but fail to impart it to others. In order to obtain knowledge from all possible sources, he cultivated the friendship of Elisha ben Abuyah (אחרי), who had turned heretic. He departed from Palestine, and died in Asia Minor. His last wish was: "Bury me by the seashore, that the waves which wash my fatherland may wash also my bones." His name occurs some 800 times in tannaitic literature.

יג. רבי אלעזר בן יעקב אומר: העושה מצוה אחת קונה לו פְּרָקְלִיט אֶחָד, וְהַעוֹבֵר עַבְרָה אחת קונה לוֹ קַטְנוֹר אֶחָד. תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים כְּתוּרִים בְּכַנִּי הַפְּרָעָנוֹת.

יד. רבי יוחנן חסידֵיךָ אומר: כָּל בְּנִסְיָה שֶׁהִיא לְשֵׁם שָׁמַיִם, סוּפָה לְהִתְקַיֵּם; וְשֶׁאִינָהּ לְשֵׁם שָׁמַיִם, אֵין סוּפָה לְהִתְקַיֵּם.

טו. רבי אלעזר בן שמעון אומר: יְהִי כְבוֹד תַּלְמִידֶיךָ חָבִיב עָלֶיךָ בְּשֻׁלְחָה, וְכְבוֹד חֲבִירֶיךָ בְּמוֹרָא רַבָּה, וּמוֹרָא רַבָּה בְּמוֹרָא שָׁמַיִם.

טז. רבי יהודה אומר: הָיוּ זָהִיר בְּתַלְמוּד, שֶׁשָּׂנֵגַת תַּלְמוּד עוֹלָה זָרוֹן.

יז. רבי שמעון אומר: שְׁלֹשָׁה כְּתוּרִים הֵן: כְּתָר תוֹרָה, וְכְתָר בְּהִנָּה, וְכְתָר מַלְכוּת; וְכְתָר שֵׁם טוֹב עוֹלָה עַל גְּבִיהֶן.

יח. רבי נחמיה אומר: הָיוּ גוֹלָה לְמָקוֹם תוֹרָה, וְאֵל תַּאֲמֹר שֶׁהִיא תְּבוּא אַחֲרֶיהָ, שֶׁחֲבָרֶיהָ יִקְרְמוּהָ בִּיגָדָה, וְאֵל בִּינָתָהּ אֵל תִּשְׁעֶן.

יט. רבי ינאי אומר: אֵין בְּנִדְיָנוּ לֹא מִשְׁלֹת הָרָשָׁעִים, וְאֵף לֹא מִיִּסּוּרֵי הַצְּדִיקִים.

כ. רבי מתיא בן חרש אומר: הָיוּ מְקַדִּים בְּשָׁלוֹם כָּל אָדָם, וְהָיוּ זָנֵב לְאַרְיוֹת וְאֵל תְּהִי רֹאשׁ לְשָׁעֲלִים.

and the *Tannaim* who are quoted in paragraphs 13–18, lived in the second century and studied under the guidance of Rabbi Akiba.

is to be compared with the midrashic statement: "If a man performs one *mitzvah*, God gives him one angel to guard him. . . . If he performs two *mitzvot*, God gives him two angels to guard him. . . ." (*Shemot Rabbah*, 32). Each good deed pleads for the man who stands in judgment before God.

is frequently emphasized in talmudic literature. One of the rabbis was in the habit of saying: "The chief purpose of wisdom is

13. Rabbi Eliezer ben Jacob said: He who performs one *mitzvah* gains for himself one advocate; he who commits one transgression acquires for himself one accuser. Repentance and good deeds are as a shield against punishment.

14. Rabbi Yohanan ha-Sandlar said: Any assembly which is for the sake of Heaven [for the promotion of a noble purpose] will be of permanent value, but one which is not for the sake of Heaven will not be of permanent value.

15. Rabbi Elazar ben Shammua said: Let the honor of your student be as dear to you as your own, and the honor of your colleague be like the reverence due to your teacher, and the reverence for your teacher be like the reverence for Heaven.

16. Rabbi Judah said: Be careful in teaching, for an error in teaching amounts to intentional sin.

17. Rabbi Simeon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty; but the crown of a good name excels them all.

18. Rabbi Nehorai said: Go as a voluntary exile to a place of Torah, and do not say that the Torah will seek after you, for it is your fellow students who will make it your permanent possession; and do not rely on your own understanding.

19. Rabbi Yannai said: It is not in our power to explain why the wicked are at ease, or why the righteous suffer.

20. Rabbi Mattithyah ben Heresh said: Meet every man with a friendly greeting; be the tail among lions rather than the head among foxes.

repentance and good deeds; let no man who engages in learning treat his parents with contempt. . . ." (Berakhoth 17a).

רבי יוחנן הסנדלר was an Alexandrian. His surname is due either to his occupation as a sandal-maker, or to the fact that he was a native of Alexandria. שגגת תלמוד עולה וזון if the error is due to carelessness.

רבי נהוראי is identified with Rabbi Elazar ben Arakh and Rabbi Meir.

חברך יקיישה בידך Torah knowledge is acquired by association with scholars.

אל בנתך אל חשך a quotation from Proverbs 3:5.

רבי יאי is not mentioned elsewhere in tannaitic literature.

רבי מתתיהו lived in Rome in the middle of the second century.

כא. רבי יעקב אומר: העולם הזה דומה לפרוזדור בפני העולם הבא; התקן עצמך בפרוזדור, כדי שתכנס לטרקלין.
 כב. הוא הזה אומר: יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העולם הבא; ויפה שעה אחת של קרית רוח בעולם הבא מכל חיי העולם הזה.

כג. רבי שמעון בן אלעזר אומר: אל תרצה את חברך בשעת בעסו, ואל תנחמנו בשעה שמותו מוטל לפניו, ואל תשאל לו בשעת נדרו, ואל תשתדל לראותו בשעת קלקלתו.
 כד. שמואל הקטן אומר: בגבל איבה אל תשמת, ובכשלו אל יגל לבך, פן יראה יי נרע בעיניו, והשיב מעליו אפו.

כה. אלישע בן אבויה אומר: הלומד ילד, לקמה הוא דומה, לדיו בתובה על ניר חדש; והלומד זקן, לקמה הוא דומה, לדיו בתובה על ניר מחוק.

כו. רבי יוסי בר יהודה, איש כפר הבבלי, אומר: הלומד מן הקטנים, לקמה הוא דומה, לאוכל ענבים קהות ושותה יין מנות; והלומד מן הזקנים, לקמה הוא דומה, לאוכל ענבים בשולות ושותה יין ישן.

כז. רבי מאיר אומר: אל תסתפל בקנקן אלא במה שיש בו: יש קנקן חדש מלא ישן, וישן שאפילו חדש אין בו.

was a disciple of Rabbi Meir and lived during the second century.
 רבי שמעון בן אלעזר

a warning against unintended provocation.
 lived towards the end of the first century, and was famous for his humility; hence the surname "ha-Katan." The saying reported in his name is a quotation from Proverbs 24:17-18. It has been suggested that the phrase is an amplification of the initials שה"א שמואל הקטן אומר

21. Rabbi Jacob said: This world is like a vestibule before the world to come; prepare yourself in the vestibule, so that you may enter the banquet hall.

22. He used to say: One hour spent in repentance and good deeds in this world is better [more exhilarating] than the whole life of the world to come; yet one hour of satisfaction in the world to come is better than a whole life of this world.

23. Rabbi Simeon ben Elazar said: Do not pacify your fellow in the hour of his anger; do not comfort him while his dead lies before him; do not question him at the time he makes a vow; and do not try to see him in the hour of his disgrace.

24. Samuel ha-Katan said: "Rejoice not when your enemy falls, and let not your heart exult when he stumbles; lest the Lord see it and be displeased, and he divert his wrath from him [to you]."¹

25. Elisba ben Avuyab said: If one learns when he is young, to what is it like? To ink written on new [clean] paper. If one learns when he is old, to what is it like? To ink written on blotted paper.

26. Rabbi Yosé ben Judah of Kfar ha-Bavli said: He who learns from the young, to what is he like? To one who eats unripe grapes, or drinks [new] wine from his vat. He who learns from the old, to what is he like? To one who eats ripe grapes, or drinks old wine.

27. Rabbi Meir said: Do not look at the flask but at what it contains: a new flask may be filled with old wine and an old flask may be empty even of new wine [a man's age is not a reliable index to his learning].

introducing biblical support of the preceding statement that one must not try to see anyone in disgrace.

אלישע בן אבויה, known as *Aher* ("the other"), lived in the second century as one of the great scholars of the period, a colleague of Rabbi Akiba and teacher of Rabbi Meir, but turned heretic under the influence of Greek philosophy and theosophic speculations. Whether he completely broke away from Judaism is a matter of doubt.

רבי יוסי בר יודה was an older contemporary of Rabbi Judah ha-Nasi (towards the end of the second century). *Kfar ha-Bavli* was a village in Galilee.

¹ *Proverbs* 24:17-18.

בב. רבי אלעזר הקפרא אומר: הקנאה והתאווה והכבוד מוציאים את האדם מן העולם.

בט. הוא היה אומר: הילודים למות, והמתים להחיות, והחיים לדון, לדע ולחודיע ולחודע שהוא אל. הוא היוצר, הוא הבורא, הוא המבין, הוא הדין, הוא העד, הוא בעל דין, הוא עתיד לדון. ברוך הוא, שאין לפניו לא עולה, ולא שכיחה, ולא משוא פנים, ולא מקח שחד. ודע שהכל לפי החשבון. ואל יבטיחך יצרך שהשואל בית מנוס לך, שעל ברכתך אתה נוצר, ועל ברכתך אתה נולד, ועל ברכתך אתה חי, ועל ברכתך אתה מת, ועל ברכתך אתה עתיד לתן דין וחשבון לפני מלך המלכים, הקדוש ברוך הוא.

רבי חנניא בן עקשא אומר: רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצוות, שנאמר: יי חפץ למען צדקו, יגדיל תורה ויאדיר.

פרק חמישי

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמד בלם צדיקים, לעולם יירשו ארץ; נצר מטעי, מפעשה ידי להתפאר.

א. בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפרע מן הרשעים, שמאבדים את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים, שמקימים את העולם שנברא בעשרה מאמרות.

רבי אלעזר הקפרא, father of Bar Kappara, lived in the second century.

מקח שחד = לחיטת. The Mishnah text has ויגדיל תורה ויגדיל תורה.

28. Rabbi Elazar ha-Kappar said: Envy, lust and vainglory shorten a man's life.

29. He used to say: Those who are born are destined to die; those who are dead are destined to be brought to life again; and the living are destined to be judged. [It is for you] to know, proclaim and be sure that he is God. He is the Maker, he the Creator, he the Discerner, he the Judge, he the Witness, he the Complainant; it is he who will judge. Blessed be he in whose presence there is no wrongdoing, nor forgetting, nor partiality, nor taking of bribes. Know that all is according to reckoning, and let not your imagination persuade you that the grave is a place of refuge for you. Perforce you were formed and perforce you were born; perforce you live, perforce you shall die, and perforce you shall have to give a strict account before the supreme King of kings, the Holy One, blessed be he.

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER FIVE

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

1. By ten divine utterances was the world created. Why does the Torah indicate this? Surely the world could have been created by one divine utterance. It means to emphasize that God will exact [severe] penalty from the wicked who destroy the world which was created by [no less than] ten utterances, and that he will grant a rich reward to the righteous who maintain the world which was created by ten utterances.

בְּעֶשְׂרֵה פְּאֻמִּיּוֹת The several phases of creation are introduced by the phrase "and God said" nine times in Genesis 1:3-29 and once in 2:18.

The paragraphs in this chapter, arranged under several numerical headings, are of unknown authorship and folkloristic in nature.

¹ *Isaiah* 42:21. ² *Isaiah* 60:21.

ב. עֲשֶׂרָה דורות מאדם ועד נח, לְהוֹדִיעַ בָּמָה אֶרֶן אֶפְרַיִם לִפְנֵינוּ, שֶׁכָּל הדורות היו מְבַעֲסִים לִפְנֵינוּ, עַד שֶׁהָבִיז עֲלֵיהֶם אֶת מִי הַמָּבּוּל.

ג. עֲשֶׂרָה דורות מנח ועד אַבְרָהָם, לְהוֹדִיעַ בָּמָה אֶרֶן אֶפְרַיִם לִפְנֵינוּ, שֶׁכָּל הדורות היו מְבַעֲסִים לִפְנֵינוּ, עַד שֶׁבָּא אַבְרָהָם אֲבִינוּ וְקָבַל שָׁבֵר בָּלֵם.

ד. עֲשֶׂרָה נְסִיוֹנוֹת נִתְּנָסָה אַבְרָהָם אֲבִינוּ וְעָמַד בְּבָלָם, לְהוֹדִיעַ בָּמָה חֲבֹתוֹ שֶׁל אַבְרָהָם אֲבִינוּ.

ה. עֲשֶׂרָה נְסִים נַעֲשׂוּ לְאַבְרָהָם בְּמִצְרַיִם, וְעֲשֶׂרָה עַל הַיָּם. עֶשֶׂר מִבֹּת הָבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם, וְעֶשֶׂר עַל הַיָּם.

ו. עֲשֶׂרָה נְסִיוֹנוֹת נָסוּ אַבְרָהָם אֶת הַקָּדוֹשׁ בְּרוּךְ הוּא בַּמִּדְבָּר, שֶׁנֶּאֱמַר: וַיִּנָּסוּ אוֹתִי זֶה עֶשֶׂר פְּעָמִים, וְלֹא שָׁמַעוּ בְּקוֹלִי.

ז. עֲשֶׂרָה נְסִים נַעֲשׂוּ לְאַבְרָהָם בְּבֵית הַמִּקְדָּשׁ: לֹא הִפִּילָה אִשָּׁה מִרְיָם בֶּשֶׂר הַקָּדֵשׁ, וְלֹא הִסְרִיחַ בֶּשֶׂר הַקָּדֵשׁ מֵעוֹלָם, וְלֹא נִרְאָה זָבוּב בְּבֵית הַמִּטְבָּחִים, וְלֹא אָרַע קָרִי לִכְהֵן גָּדוֹל בַּיּוֹם הַכַּפּוּרִים, וְלֹא כָּבוּ הַנְּשָׁמִים אֵשׁ שֶׁל עֲצֵי הַמַּעֲרֵכָה, וְלֹא נִצְחָה הָרוּחַ אֶת עָמוּד הָעֶשֶׂן, וְלֹא נִמְצָא פָסוּל בְּעָמוּד וּבִשְׁתֵּי הַלֶּחֶם וּבַלֶּחֶם הַפָּנִים, עוֹמְדִים צְפוּפִים וּמְשֻׁתְּחָוִים רִנְחִים, וְלֹא הִזִּיק נָחַשׁ וְעֶקֶרֶב בִּירוּשָׁלַיִם מֵעוֹלָם, וְלֹא אָמַר אָדָם לַחֲבֵרוֹ צַר לִי הַמָּקוֹם שֶׁאֵלֶּיךָ בִּירוּשָׁלַיִם.

לחם הפנים ("bread of presence"), the unleavened bread which the priests placed before the Lord in the sanctuary (Exodus 25:30). This consisted of twelve loaves, representing the twelve tribes of Israel, and was expressive of man's constant indebtedness to God who is the source of every material blessing. It had to be baked before the Sabbath; if there had been anything

2. The ten generations from Adam to Noah [are recorded in Genesis] to make known how great is God's patience; for all those generations continued provoking him, until he [finally] brought upon them the waters of the flood.

3. The ten generations from Noah to Abraham [are recorded] to make known how great is God's patience; for all those generations continued provoking him, until our father Abraham came and received the reward they should all have been given [had they not forfeited their share].

4. With ten trials was our father Abraham tried, and he stood firm in all of them; [this is recorded] to make known how great was the love of our father Abraham [towards God].

5. Ten miracles were performed for our fathers in Egypt, and ten at the Red Sea [the plagues did no harm to the Israelites]. Ten plagues did the Holy One, blessed be he, bring upon the Egyptians in Egypt, and ten at the Sea.

6. With ten trials did our fathers try the Holy One, blessed be he, in the wilderness, as it is said: "They have put me to the test ten times now, and have not obeyed my voice."

7. Ten miracles were done for our fathers in the Sanctuary: no woman miscarried from the scent of the sacrificial meat; the sacrificial meat never became putrid; no fly was seen in the slaughter-house; no unclean accident ever happened to the high priest on the Day of Atonement; the rain never extinguished the fire of the wood-pile [on the altar, which was under the open sky]; the wind did not prevail against the column of smoke [from the altar-fire, so that the smoke was not blown downward]; no disqualifying defect was ever found in the *Omer* [of new barley, offered on the second day of Passover], or in the two loaves [baked of the First Fruits of the wheat-harvest and offered up on Pentecost], or in the shewbread [which was changed weekly, on the Sabbath]; though the people stood closely pressed together, they found ample space to prostrate themselves; never did a serpent or scorpion do injury in Jerusalem; and no man ever said to his fellow: "I have not room to lodge overnight in Jerusalem."

wrong with it, they could not have changed the bread for another week. Similarly, if the *קומץ* had been found defective, it would have been impossible to provide another supply in time for the offering. The baking of the two loaves of *בכורים* had to be done before the commencement of the *Shavuoth* festival; if they had been defective, others could not have been offered on the altar.

ח. עֲשֶׂרָה דְּבָרִים נִבְרָאוּ בְּעֶרְבַּ שַׁבָּת בֵּין הַשְּׁמָשׁוֹת, וְאֵלֶּה הֵם: פִּי הָאֶרֶץ, פִּי הַבָּאָר, פִּי הָאֶתוֹן, הַקֶּשֶׁת, וְהַמָּן, וְהַמַּטָּה, וְהַשְּׁמִיר, הַבְּתָב, וְהַמַּכְתָּב, וְהַלְלוּת. וְיֵשׁ אוֹמְרִים: אֵף הַמְּזִיקִין, וְקִבּוּרָתוֹ שֶׁל מֹשֶׁה, וְאִילוֹ שֶׁל אַבְרָהָם אַבִּינוּ. וְיֵשׁ אוֹמְרִים: אֵף צָבַת בְּצָבַת עֲשׂוּיָהּ.

ט. שְׁבַעַת דְּבָרִים בְּנֵלָם, וְשְׁבַעַת בְּחֻכָּם: חֻכָּם אֵינוֹ מִדְּבַר לִפְנֵי מִי שֶׁגָּדוֹל מִמֶּנּוּ בְּחֻכְמָה (וּבְמִזְגֵּן), וְאֵינוֹ נִבְנֶס לְתוֹךְ דְּבָרֵי חֲבֵרוֹ, וְאֵינוֹ נִבְהָל לְהִשָּׁב, שׂוֹאֵל בְּעִנְיָן וּמוֹשִׁיב בְּהִלָּכָה, וְאוֹמֵר עַל רֹאשׁוֹן רֹאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן, וְעַל מֶה שֶׁלֹּא שָׁמַע אוֹמֵר לֹא שָׁמַעְתִּי, וּמוֹדָה עַל הָאֲמֹת; וְחַלּוּפֵיהֶם בְּנֵלָם. י. שְׁבַעַת מִיּוֹי פִּרְעֻנִיּוֹת בָּאִים לְעוֹלָם עַל שְׁבַעַת גּוֹפֵי עֲבָרָה: מִקְצָתָם מַעֲשָׂרִים וּמִקְצָתָם אֵינָם מַעֲשָׂרִים, רָעַב שֶׁל בְּצֻרַת בָּא, מִקְצָתָם רַעֲבִים וּמִקְצָתָם שְׂבָעִים. גָּמְרוּ שֶׁלֹּא לַעֲשׂוֹר, רָעַב שֶׁל מַהוּמָה וְשֶׁל בְּצֻרַת בָּא; וְשֶׁלֹּא לְטוֹל אֶת הַחִלָּה, רָעַב שֶׁל בְּלִיָּה בָּא.

יא. דְּבַר בָּא לְעוֹלָם עַל מִיתוֹת הָאֲמּוּרוֹת בַּתּוֹרָה שֶׁלֹּא נִמְסְרוּ לְבֵית דִּין, וְעַל פְּרוֹת שְׂבִיעִית. חָרַב בָּאָה לְעוֹלָם עַל עֲנוּי הַדִּין, וְעַל עֲוֹת הַדִּין, וְעַל הַמּוֹרִים בַּתּוֹרָה שֶׁלֹּא בִּהְלָכָה. חִיָּה רָעָה בָּאָה לְעוֹלָם עַל שְׂבוּעַת שְׁוֹא וְעַל חֲלוּל הַשֵּׁם. גְּלוּת בָּאָה לְעוֹלָם עַל עֲבוֹדַת בּוֹכְבִּים, וְעַל גְּלוּי עֲרִירוֹת, וְעַל שְׂפִיכוֹת דָּמִים, וְעַל שְׂמֻטַּת הָאֶרֶץ.

at the end of the six days of creation, prior to the first Sabbath. *כמד* in Jeremiah 17:1 means a hard flint used for engraving. In rabbinic literature it denotes a tiny worm able to split the hardest stone. King Solomon is said to have employed the *Shamir* in view of the command that no iron tool he used at the building of an altar to God (Exodus 20:22), "for iron was created to shorten man's life, whereas the altar was created to prolong man's life" (Middoth 3:4).

8. Ten things were created on the eve of Sabbath at twilight, namely: the mouth of the earth [which engulfed Korah]; the mouth of the well [which supplied the Israelites with water in the wilderness]; the mouth of the ass [which spoke to Balaam]; the rainbow [given as a sign after the flood]; the manna [dropped from heaven]; the rod [of Moses]; the *shamir* [employed for splitting stones at the building of the Temple]; the shape of the written characters; the engraving instrument; and the tablets of stone. Some include also the demons, the grave of Moses, and the ram of our father Abraham; others include also the original tongs, for tongs can [in human experience] be made only by means of tongs.

9. There are seven characteristics of a stupid person, and seven of a wise man. The wise man does not speak in the presence of one who is greater than he in wisdom; he does not interrupt the speech of his companion; he is not hasty to answer; he questions and answers properly, to the point; he speaks on the first point first, and on the last point last; regarding that which he has not learnt he says: "I have not learnt"; and he acknowledges the truth. The opposites of these traits are to be found in a stupid person.

10. Seven kinds of punishment come to the world for seven capital transgressions. When some people give tithes and others do not, there comes a famine from lack of rain; then some go hungry and others have plenty. If all have decided not to give tithes, there comes a famine from panic of war and drought; if they have further resolved not to set apart the dough-cake [for the priest], there comes a famine of extermination.

11. Pestilence comes to the world to inflict those death penalties mentioned in the Torah, the execution of which is not within the function of a human tribunal, and for making forbidden use of the harvest of the Sabbatical year. The sword comes to the world for the suppression [or delay] of justice, and for the perversion of justice, and on account of those who misinterpret the Torah. Wild beasts come to the world on account of perjury, and for the profanation of God's name. Exile comes to the world on account of idolatry, incest, bloodshed, and for not allowing the soil to rest in the Sabbatical year.

... הכתב the writing on the tablets, the instrument with which it was written, and the tablets themselves.

עצה בצבא עצה that is, all unexplained beginnings as well as everything supernatural resulted from the original Cause—God.

יב. בארבעה פרקים הדבר מתבאר: ברכיעית, ובשביעית, ובמוצאי שביעית, ובמוצאי החג שבבבל שנה ושנה. ברכיעית, מפני מעשר עני שבשלישית; בשביעית, מפני מעשר עני שבששית; במוצאי שביעית, מפני פרות שביעית; במוצאי החג שבבבל שנה ושנה, מפני גזל מתנות עניים.

יג. ארבע מדות באדם: האומר שלי שלי ושלך שלך, זו מדה בינונית, ויש אומרים זו מדת סדום; שלי שלך ושלך שלי, עם הארץ; שלי שלך ושלך שלך, חסיד; שלך שלי ושלך שלי, רשע.

יד. ארבע מדות בעשות: נוח לבעס ונוח לרצות, יצא הפסדו בשכרו; קשה לבעס וקשה לרצות, יצא שכרו בהפסדו; קשה לבעס ונוח לרצות, חסיד; נוח לבעס וקשה לרצות, רשע.

טו. ארבע מדות בתלמידים: מהיר לשמע ומהיר לאבד, יצא שכרו בהפסדו; קשה לשמע וקשה לאבד, יצא הפסדו בשכרו; מהיר לשמע וקשה לאבד, זה חלק טוב; קשה לשמע ומהיר לאבד, זה חלק רע.

עני, a tenth part of the third and sixth years' income, was given to "the Levite, the stranger, the fatherless, and the widow" (Deuteronomy 14:28-29).

The right of proprietorship does not extend to the corners of the field, the gleanings of the harvest, and the forgotten sheaf; these belong to the poor people (Leviticus 19:9-10; 23:22).

qualitative measures, standards by which a person may be judged.

The man who neither gives nor takes is neither good nor bad, but intermediate. Since, however, he is indifferent to the welfare of others, there are some who regard him as a type of Sodom notorious for corruption and selfishness.

12. At four periods pestilence increases: in the fourth year, in the seventh [Sabbatical] year, in the year following the Sabbatical year, and at the conclusion of the Feast of Tabernacles in every year. In the fourth year, for having failed to give the tithe to the poor which was due in the third year; in the seventh year, for having failed to give the tithe to the poor which was due in the sixth year; in the year following the Sabbatical year, for having made forbidden use of the harvest of the Sabbatical year; at the conclusion of the Feast of Tabernacles in every year, for having robbed the gifts assigned to the poor [in the course of the whole agricultural year].

13. There are four characters among men: He who says: "What is mine is mine, and what is yours is yours" is the average type, though some say this is a Sodom-type; he who says: "What is mine is yours, and what is yours is mine" is ignorant; he who says: "What is mine is yours, and what is yours is yours" is godly; he who says: "What is yours is mine, and what is mine is mine" is wicked.

14. There are four kinds of dispositions: Easy to become angry and easy to be pacified, his loss is compensated by his gain; hard to become angry and hard to be pacified, his gain is offset by his loss; hard to become angry and easy to be pacified is godly; easy to become angry and hard to be pacified is wicked.

15. There are four types of students: Quick to learn and quick to forget, his gain is offset by his loss; slow to learn and slow to forget, his loss is compensated by his gain; quick to learn and slow to forget is the best quality; slow to learn and quick to forget is the worst quality.

עם הארץ who does not know that one must do good to others unconditionally, without a view to recompense.

ארכע מדות בחלמידים The types of students described in paragraph 18 are: the sponge, absorbing indiscriminately everything, the true and the false; the funnel, retaining none of the subjects learned; the strainer, retaining what is useless and forgetting what is useful; the sieve, retaining what is best.

טז. ארבע מדות בנותני צדקה: הרוצה שיתן ולא יתנו
אחרים, עינו רעה בשל אחרים; יתנו אחרים והוא לא יתן,
עינו רעה בשלוי; יתן ויתנו אחרים, חסיד; לא יתן ולא יתנו
אחרים, רשע.

יז. ארבע מדות בחולכי בית המדרש: הולך ואינו עושה,
שבר הליכה בידו; עושה ואינו הולך, שבר מעשה בידו;
הולך ועושה, חסיד; לא הולך ולא עושה, רשע.

יח. ארבע מדות ביושבים לפני הקמים: ספוג, ומשפך,
משמרת, ונפה. ספוג, שהוא סופג את הכל; ומשפך, שמכניס
בזו ומוציא בזו; משמרת, שמוציאה את היין וקולטת את
השקרים; ונפה, שמוציאה את הקמח וקולטת את הסלת.

יט. כל אהבה שהיא תלויה בדבר, בטל דבר בטלה
אהבה; ושאינה תלויה בדבר, אינה בטלה לעולם. איזו היא
אהבה שהיא תלויה בדבר, זו אהבת אמן ויתמר; ושאינה
תלויה בדבר, זו אהבת דוד ויהונתן.

כ. כל מחלקת שהיא לשם שמנים, סופה להתקיים;
ושאינה לשם שמנים, אין סופה להתקיים. איזו היא מחלקת
שהיא לשם שמנים, זו מחלקת הלל ושמיי; ושאינה לשם שמנים,
זו מחלקת קרח וכל עדתו.

כא. כל המעזב את הרבים, אין חטא בא על ידו; וכל
המחטיא את הרבים, אין מספיקים בידו לעשות תשובה.
משה זכה וזכה את הרבים, וכות הרבים תלויה בו, שנאמר:
צדקת יי עשה, ומשפטיו עם ישראל. ירבעם בן נבט חטא
והחטיא את הרבים, חטא הרבים תלוי בו, שנאמר: על
חטאות ירבעם אשר חטא ואשר החטיא את ישראל.

16. There are four types of donors to charity: He who gives and does not want others to give begrudges others; he who wants others to give but will not give himself begrudges himself; he who gives and wants others to give is saintly; he who will not give and does not want others to give is wicked.

17. There are four types of those who attend school: He who attends and does not practise [the teachings of the school] secures the reward for attending; he who practises [leading a good life] but does not attend [to acquire knowledge] secures the reward for practising; he who attends and practises is saintly; he who neither attends nor practises is wicked.

18. There are four types of those who sit in the presence of sages: the sponge, the funnel, the strainer, and the sieve. The sponge absorbs all; the funnel receives at one end and spills out at the other; the strainer lets the wine through and retains the dregs; and the sieve lets out the flour dust and retains the fine flour.

19. All love which depends on sensual attraction will pass away as soon as the sensual attraction disappears; but if it is not dependent on sensual attraction, it will never pass away. Which love was dependent on sensual attraction? The love of Amnon and Tamar. And which depended on nothing selfish? The love of David and Jonathan.

20. Any controversy which is in the name of Heaven [from sincere motive] is destined to result in something permanent; any controversy which is not in the name of Heaven will never result in anything permanent. Which controversy was in the name of Heaven? The controversy between Hillel and Shammai. And which was not in the name of Heaven? The controversy of Korah and all his company.

21. Whoever leads the people to righteousness, no sin shall occur through him; whoever leads the people to sin shall not be enabled to repent. Moses was righteous and led the people to righteousness, hence the merit of the people is attributed to him, as it is said: "He performed the justice of the Lord, and his ordinances with Israel."¹ Jeroboam, the son of Nebat, sinned and caused others to sin, hence the sin of the people is attributed to him, as it is said: "For the sins of Jeroboam which he sinned and caused Israel to sin."²

¹ Deuteronomy 33:21. ² I Kings 15:30.

כב. כל מי שיש-בו שלשה דברים הקלו הוא מתלמידיו של אברהם אבינו, ושלשה דברים אחרים, הוא מתלמידיו של בלעם הרשע. עין טובה, ורוח נמוכה, ונפש שפלה, מתלמידיו של אברהם אבינו; עין רעה, ורוח גבוהה, ונפש רחבה, מתלמידיו של בלעם הרשע. מה בין תלמידיו של אברהם אבינו לתלמידיו של בלעם הרשע, תלמידיו של אברהם אבינו אוכלים בעולם הזה ונחתלים העולם הבא, שנאמר: להנחיל אהבי יש, ואברהם אבינו לא. אבל תלמידיו של בלעם הרשע יורשים גיהנם ויורדים לבאר שחת, שנאמר: ואפתה, אלהים, תורדם לבאר שחת, אנשי דמים ומרמה, לא יחצו ימיהם, ואני אבטח בה.

כג. יהודה בן תימא אומר: הוי עז כנמר, וקל כנשר, רץ כצבי, ונבור כצרי, לעשות רצון אביו שבשמים. הוא היה אומר: עז פנים לגיהנם, ובוש פנים לנן עדן.

ידוי רצון מלפניו, יי אלהינו ואלהי אבותינו, שיבנה בית המקדש במהרה בגמנו, ותן חלקנו בתורתו.

כד. הוא היה אומר: בן חמש שנים למקרא, בן עשר שנים למשנה, בן שלש עשרה למצות, בן חמש עשרה לתלמוד, בן שמונה עשרה לחפה, בן עשרים לרדה, בן שלשים לבית, בן ארבעים לבית, בן חמשים לעצה, בן ששים לזקנה, בן שבעים לשיבה, בן שמונים לנבירה, בן תשעים לשות, בן מאה כאלו מת ועבר ובטל מן העולם.

יט ("substance") numerically equals 310. This word is here homilectically represented as referring to the 310 worlds which are believed to be meant for the righteous in the hereafter.

22. Whoever possesses the following three qualities is of the disciples of our father Abraham; whoever possesses the opposite three qualities is of the disciples of the wicked Balaam. Those who belong to the disciples of our father Abraham possess a good eye [generous nature], a humble spirit, and a modest desire. Those who belong to the disciples of the wicked Balaam possess an evil eye [grudging nature], a haughty spirit, and an excessive desire [for wealth]. What is the difference between the disciples of our father Abraham and the disciples of the wicked Balaam? The disciples of our father Abraham enjoy this world and inherit the world to come, as it is said: "Endowing my friends with wealth, I fill their treasures."¹ But the disciples of the wicked Balaam inherit *Gehinnom* and descend into the nethermost pit, as it is said: "Thou, O God, wilt bring them down into the nethermost pit; men of blood and fraud shall not live out half their days; as for me, I trust in thee."²

23. Judah ben Tema said: Be bold as a leopard, light as an eagle, swift as a deer, and strong as a lion, to do the will of your Father who is in heaven. He used to say: The impudent is destined for *Gehinnom*, but the shamefaced is destined for paradise.

May it be thy will, Lord our God and God of our fathers, that the Temple be rebuilt speedily in our days, and grant us a share in thy Torah.

24. He used to say: At five years the age is reached for the study of Bible, at ten for the study of Mishnah, at thirteen for the fulfillment of the commandments, at fifteen for the study of Talmud, at eighteen for marriage, at twenty for seeking a livelihood, at thirty for full strength, at forty for understanding, at fifty for giving counsel; at sixty a man attains old age, at seventy white old age, at eighty rare old age; at ninety he is bending over the grave; at a hundred he is as if he were already dead and had passed away from the world.

* יודה בן חמאי probably lived towards the end of the second century, and belonged to the fifth and last generation of the *Tannaim*. His name occurs only once in the Mishnah.

ידי רצון should be at the end of the chapter, according to the Wilna Gaon. לשון is rendered here in the combined sense of שוחה ("grave") and סחה ("to bend").

¹ Proverbs 8:21. ² Psalm 55:24.

כה. בן בנ בנ אומר: הקפד-בה ונהפד-בה וקבלא-בה ובה תחזא, וסיב ובלה-בה, ומנה לא תזוע, שאין לך מדד טובה הימנה.

כו. בן הא הא אומר: ללם צערא אנרא.

רבי חנניא בן עמשא אומר: רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצות, שנאמר: יי חפץ למען צדקו, וגדיל תורה ונאדיר.

פרק ששי

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמו בלם צדיקים, לעולם יירשו ארץ; נצר מטעי, מעשה יד להתפאר.

שני חכמים בלשון המשנה; ברוך שפטר בהם ובמשנתם א. רבי מאיר אומר: כל העוסק בתורה לשמה זוכה לדברים הרבה; ולא עוד, אלא שכל העולם כלו ברי הוא לו: נקרא רע, אהוב, אוהב את המקום, אוהב את הבריות, משמח את המקום, משמח את הבריות. ומלבשתו ענוד ויראה, ומבשרתו להיות צדיק, חסיד, ישר ונאמן; ומרחקתו מן החטא, ומקרבתו לירי זכות. ונחנים ממנו עצה ותושבה. בינה וגבורה, שנאמר: לי עצה ותושבה, אני בינה, לי גבורה. ונותנת לו מלכות וממשלה, וחקור דין. ומגלים לו רזי

בן בנ בנ are said to have been disciples of Hillel, and proselytes. There is a fanciful explanation to the effect that Ben Hê-Hê denotes a spiritual son of Abraham and Sarah, whose names God altered by the insertion of the letter ה (Aham's name was changed to Abraham, and that of Sarai to Sarah). Since the numerical value of בנ is equivalent to ה (five), it is said that בן בנ בנ is equivalent to בן הא הא, and that both are epithets of proselytes (Tosafoth, Hagigah 9h).

25. Ben Bag-Bag said: Study the Torah again and again, for everything is contained in it; constantly examine it, grow old and gray over it, and swerve not from it, for there is nothing more excellent than it.

26. Ben Hê-Hê said: According to the effort is the reward.

Rabbi H̄ananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER SIX

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

The sages taught [also the following] in the style of the Mishnah; blessed be he who was pleased with them and their teaching.

1. Rabbi Meir said: Whoever occupies himself with the study of the Torah for its own sake merits many things; nay more, the whole world is worthwhile for his sake. He is called friend, beloved; he loves God and he loves mankind; he pleases God and he pleases mankind. The Torah invests him with humility and reverence; it enables him to become righteous, godly, upright and faithful; it keeps him far from sin, and draws him near to virtue. Men are benefited by him with counsel and sound wisdom, understanding and strength, as it is said: "Mine are counsel and sound wisdom; mine are reason and might."³ It gives him rule and dominion [personality that commands obedience] and judging ability. To him

לפסן צערא אטרא and the preceding paragraph are given in Aramaic. In *Avoth d'Rabbi Nathan* 12:11 both sayings are ascribed to Hillel.

שני חכמים is the Hebrew equivalent of the Aramaic תני רבנן, used in the Talmud to introduce a *Baraita*, a tannaitic teaching next in authority to the Mishnah. This chapter, which contains sayings of the Tannaim not included in the Mishnah, is known as *Kinyan Torah* because its subject-matter is in praise of the Torah. It is also known as *Baraita d'Rabbi Meir* because it opens with the saying of Rabbi Meir.

¹ Isaiah 42:21. ² Isaiah 60:21. ³ Proverbs 8:14.

תורה, ונעשה כמעין המתנבר וכנהר שאינו פוסק. והנה צנוע וארך רוח, ומוחל על עלבונו. ומגדלתו ומרוממתו על כל המעשים.

ב. אמר רבי יהושע בן לוי: בכל יום יום בת קול יוצאת מהר חורב ומבנות ואומרת: אוי להם לבגרות מעלבונה של תורה, שכל מי שאינו עוסק בתורה נקרא נזוף, שנאמר: נזם זהב באף חזיר, אשה נפה וסדרת טעם. ואומר: והלחת מעשה אלהים הקדוש, והמכתב מכתב אלהים הוא, תרות על הלחת. אל תקרא תרות אלא תרות, שאין לה בגד חורין אלא מי שעוסק בתלמוד תורה; וכל מי שעוסק בתלמוד תורה הרי זה מתעלה, שנאמר: ומתקנה נחליאל, ומנחליאל במות.

ג. תלמוד מחברו פרק אחד, או הלכה אחת, או פסוק אחד, או דבור אחד, או אפילו אות אחת, צריך לנהג בו כבוד; שכן מצונו בדור מלך ישראל, שלא למד מאחיתפל אלא שני דברים בלבד, קראו רבו, אלופו ומידעו, שנאמר: ואתה אנוש בערבי, אלופי ומידעי. והלא דברים קל וחמר: ומה דור מלך ישראל שלא למד מאחיתפל אלא שני דברים

was one of the first generation of the *Amoraim*, whose discussions of the mishnaic law are recorded in the Palestinian and Babylonian Talmuds. He lived in Palestine during the middle of the third century and became the subject of many legends.

is interpreted by means of "shorthand". The initial letters of נזם והב באף are combined with the last letter of נזם to form נזף.

"a fair woman lacking in taste," refers here to one who has the aptitude for Torah and makes no use of it.

introduces a play on words, and not an emendation of the text.

The Hebrew place-names are here interpreted as if they were common nouns.

the secrets of the Torah are revealed; he is made like a fountain, that ever gathers force, and like a never-failing stream. He becomes modest, patient, and forgiving of insults. The Torah makes him great and raises him above all creatures.

2. Rabbi Joshua ben Levi said: Every day a heavenly voice resounds from Mount Horeb, proclaiming these words: "Woe to the people for their disregard of the Torah!" For whoever does not occupy himself with the Torah is considered rebuked, as it is said: "Like a golden ring in the snout of a swine is a fair woman lacking in taste."¹ The Torah says: "The tablets were the work of God, and the writing was the writing of God, engraved upon the tablets."² Read not here *haruth* [meaning 'engraved'] but *heruth* [which means 'freedom'], for none can be considered free except those who occupy themselves with the study of the Torah. Anyone who occupies himself with the study of the Torah shall be exalted, as it is said: "Through the [Torah] gift one attains the heritage of God; by the heritage of God [one is raised] to high places."³

3. He who learns from his fellow man a single section, a single rule, a single verse, a single expression, or even a single letter, ought to treat him with respect; for so we find with David, king of Israel, who learnt only two things from Ahitophel, and yet regarded him as his master, guide and intimate friend, as it is said: "You were my equal, my teacher and intimate friend."⁴ This certainly presents an argument from minor to major: if David, king of Israel, who learnt only two things from Ahitophel, regarded him as his

הלכה a traditional opinion, a legal decision. מסוק a biblical passage. דבור a divine utterance, a biblical expression. אמר refers to the correct spelling of words, whether to use *x* or *y* for example (Kallah, chapter 8).

אחיטל, who participated in Absalom's rebellion against David, was at first David's best friend. His wisdom was believed to be superhuman.

שני דברים בלבד two lessons only which were, according to a talmudic statement, to the effect that one should study in the company of a colleague and that it is proper to walk to the house of prayer eagerly and not leisurely (Kallah, chapter 8). It has been suggested that instead of שני דברים בלבד we should read שני דברים בלבד, "who merely conversed."

¹ Proverbs 11:22. ² Exodus 32:16. ³ Numbers 21:19. ⁴ Psalm 55:14.

בְּלֶבֶד, קָרְאוּ רַבּוֹ, אֵלּוּפוֹ וּמִידָעוֹ, הִלּוּמְדוֹ מִחֲבֵרֵי פֶּרֶק אֶחָד, אוֹ הִלְבָּה אֶחָת, אוֹ פֶּסוּק אֶחָד, אוֹ דְבוּר אֶחָד, אוֹ אֲפִילוּ אוֹת אֶחָת, עַל אַחַת בִּמְה וּבְמָה שֶׁצָּרִיךְ לְהִגָּדֵבוּ בְּבוֹד. וְאִין כְּבוֹד אֵלָא תוֹרָה, שֶׁנֶּאֱמָר: כְּבוֹד חֲכָמִים יִנְהַלּוּ, וְחֲמִימִים יִנְהַלּוּ טוֹב. וְאִין טוֹב אֵלָא תוֹרָה, שֶׁנֶּאֱמָר: כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תוֹרָתִי אֵל תַּעֲזֹבוּ.

ד. כֶּהָּ הִיא דְרָבָה שֶׁל תוֹרָה: פֶּת בְּמַלַּח תֹּאכֵל, וּמָיִם בְּמִשְׁוֹרָה תִּשְׁתֶּה, וְעַל הָאָרֶץ תֵּישֶׁן, וְחֲמִי צָעַר תַּחְתֶּיהָ, וּבִתּוּרָה אֶתָּה עָמַל. אִם אֶתָּה עוֹשֶׂה כֵּן, אֲשֶׁרִיךְ וְטוֹב לָךְ; אֲשֶׁרִיךְ בְּעוֹלָם הַזֶּה, וְטוֹב לָךְ לְעוֹלָם הַבָּא.

ה. אֵל תִּבְקֶשׁ גְּדוּלָּה לְעֵצְמָךְ, וְאֵל תַּחֲמוֹד כְּבוֹד. יוֹתֵר מִלְּמוֹדֶךָ עֲשֶׂה, וְאֵל תִּתְאַוֶּה לְשִׁלְחָנָם שֶׁל מְלָכִים, שֶׁשִּׁלְּחָנָךְ גְּדוֹל מִשִּׁלְּחָנָם, וּבִתְרִיךְ גְּדוֹל מִבִּתְרָם; וְנֶאֱמָן הוּא בָּעַל מִלְּאכְתָּהּ, שֶׁיִּשְׁלֶם-לָךְ שָׂכָר בְּעִלְתָּהּ.

ו. גְּדוּלָּה תוֹרָה יוֹתֵר מִן הַבְּהִנָּה וּמִן הַמְּלָכוּת, שֶׁחַמְלָכוּת נִקְנִית בְּשִׁלְשִׁים מַעֲלוֹת, וְהַבְּהִנָּה נִקְנִית בְּעֶשְׂרִים וְאַרְבַּע, וְהַתּוֹרָה נִקְנִית בְּאַרְבָּעִים וּשְׁמוֹנֶה דְּבָרִים, וְאֵלּוּ הֵן: בְּתִלְמוּד, בְּשִׁמְיַעַת הָאֲזִין, בְּעִרְיַבַת שְׂפָתַיִם, בְּבִינַת הַלֵּב, בְּאַיִמָּה, בִּירְאָה, בְּעִנּוּה, בְּשִׁמְחָה, בְּטְהָרָה, בְּשִׁמוּשׁ חֲכָמִים, בְּדַבּוּק חֲבֵרִים, בְּכִלְפוּל הַתְּלָמוּדִים, בְּיִשׁוּב בְּמִקְרָא וּבְמִשְׁנָה, בְּמַעֲוֵט סְחוּרָה, בְּמַעֲוֵט דְּרִיךְ אֶרֶץ, בְּמַעֲוֵט תַּעֲנוּג, בְּמַעֲוֵט שְׁנָה, בְּמַעֲוֵט שִׁיחָה, בְּמַעֲוֵט שְׁחוּק, בְּאַרְבָּע אַפָּסִים, בְּלֵב טוֹב, בְּאַמּוּנַת חֲכָמִים, בְּקַבְּלַת הַיְּסוּדִים; הַמְּבִיר אֶת מְקוֹמוֹ, וְהַשְׁמִיחַ בְּחִלְקוֹ, וְהָעוֹשֶׂה סִיג לְדַבְּרָיו, וְאֵינִי מִחֲזִיק טוֹבָה לְעֵצְמוֹ, אֶהוּב, אֶהוּב אֶת הַמְּקוֹם, אֶהוּב אֶת הַבְּרִיּוֹת, אֶהוּב

master, guide and intimate friend, how much more ought one who learns from his companion a section, rule, verse, expression, or even a single letter, to treat him with respect. *Honor* implies Torah, as it is said: "The wise shall inherit honor; men of integrity shall attain good fortune."¹ *Good* implies Torah, as it is said: "I give you good doctrine; forsake not my Torah."²

4. This is the way of Torah study: eat bread with salt, drink water by measure, sleep on the bare ground, and live a life of hardship while you toil in the Torah [study of the Torah is expected even if one is extremely poor]. If you do this, "happy shall you be and it shall be well with you";³ *happy shall you be* in this world, *and it shall be well with you* in the world to come.

5. Do not seek greatness for yourself and do not crave honor; let your deeds exceed your learning; do not desire the table of kings, for your table is greater than theirs, your crown is more glorious than theirs; your Employer can be trusted to pay you for your work.

6. The Torah is greater than priesthood or royalty; for royalty is acquired by virtue of thirty qualifications, and priesthood by twenty-four, while the Torah is acquired by forty-eight, namely: study, attentive listening, ordered speech [audible rehearsing], mental alertness, awe [in the student's attitude towards his master], reverence [for God], humility, cheerfulness, ethical purity, attendance on scholars, close association with colleagues, discussion with students, sedateness, knowledge of Scriptures and Mishnah, moderation in business, moderation in worldly interests, moderation in pleasure, moderation in sleep, moderation in conversation, moderation in merriment, patience, a good heart [unselfishness], intellectual honesty, uncomplaining acceptance of chastisement, knowing one's place, being content with one's lot, setting a limit to one's words, claiming no credit for oneself, being beloved, loving God, loving mankind, loving righteousness, loving

¹ Proverbs 3:35;28:10. ² Proverbs 4:2. ³ Psalm 128:2.

את הצדקות, אוהב את המישרים, אוהב את התוכחות, ומתרחק מן הכבוד, ולא מגיס לבו בתלמודו, ואינו שמת בחוראה, נושא בעל עם חברו, ומכריעו לבד זכות, ומעמידו על האמת, ומעמידו על השלום, ומתנשב בתלמודו, שואל ומשיב, שומע ומוסיף, הלומד על מנת ללמד, והלומד על מנת לעשות, המזהים את רבו, והמכונן את שמועתו, והאומר דבר בשם אומרו. הא למדת, כל האומר דבר בשם אומרו, מביא נאֵלָה לעולם, שנאמר: ותאמר אסתר למלך בשם מרדכי.

ז. גדולה תורה שהיא נותנת חיים לעושיה בעולם הזה ובעולם הבא, שנאמר: כי חיים הם למצאיהם, ולכל בשרו מרפא. ואומר: רפאות תהי לשרך, ושקוי לעצמותיה. ואומר: עץ חיים היא למחזיקים בה, ותמכיה מאשר. ואומר: כי לונת חן הם לראשה, בענקים לגרגרתיה. ואומר: תתן לראשה לונת חן, עטרת תפארת תמננה. ואומר: כי בי ירבו ימיה, יוסיפו לה שנות חיים. ואומר: אך ימים בימינה, בשמאולה עשר וכבוד. ואומר: כי אך ימים ושנות חיים ושלוש יוסיפו לה. ואומר: דרכיה דרכי נעם, וכל נתיבותיה שלום.

ח. רבי שמעון בן יהודה, משים רבי שמעון בן יוחי, אומר: הנזי, והכח, והעשר, והכבוד, והחקמה, הזקנה והשיבה, והבנים, נאה לצדיקים ונאה לעולם, שנאמר: עטרת תפארת שיבה, בדרך צדקה תמצא. ואומר: תפארת בחורים כחם,

belonged to the fourth generation of the Tannaim and lived towards the end of the second century.

equity, loving reproof, shunning honors, taking no pride in one's learning, not delighting in dictating decisions, bearing the yoke with one's colleague, judging him favorably, directing him to truth and peace, being composed in one's study, asking and answering, listening and adding to one's knowledge, learning in order to teach, learning in order to practise, making his teacher wiser, noting with precision what one has learnt, and reporting a thing in the name of the person who said it. You may infer that whoever reports a thing in the name of the person who said it brings deliverance into the world, for it is said: "And Esther told the king in the name of Mordecai."¹

7. Great is Torah, for it gives to those who fulfill it life in this world and in the world to come, as it is said: "For they are life to those who find them, health to all their flesh." "It shall be health to your body, marrow to your bones." "It is a tree of life to those who take hold of it; happy are those who support it." "They shall be a graceful garland for your head, a necklace around your neck." "It shall place on your head a graceful garland; a crown of glory shall it bestow on you." "By me your days shall be multiplied, the years of your life shall be increased." "Long life is in its right hand; in its left hand are riches and honor." "Length of days, years of life and peace, shall they add to you." "Its ways are ways of pleasantness, and all its paths are peace."²

8. Rabbi Simeon ben Judah said in the name of Rabbi Simeon ben Yohai: Beauty and strength, wealth and honor, wisdom and age, gray hair and children are comely to the righteous and comely to the world, as it is said: "Gray hair is a crown of glory, to be found in the path of righteousness." "The glory of the young

רבי שמעון בן יוחאי was one of the most brilliant disciples of Rabbi Akiba. A large number of students attended his lectures in Galilee. The Romans condemned him to death because he was accusing them of selfishness and immorality. He fled together with his son Rabbi Elazar and took refuge in a cave for thirteen years. His fame as a mystic became so great that the kabbalistic work *Zohar* has been attributed to him.

הגוי והכח והעשר are obviously good things and do not seem to require proof to that effect. It has therefore been suggested that the biblical texts are quoted here chiefly on behalf of old age and children, because these do not appear to be unmixed blessings.

¹ *Esther* 2:22. ² *Proverbs* 4:22; 3:8; 3:18; 1:9; 4:9; 9:11; 3:16; 3:2, 17.

וְהָרַר זִמְנִים שִׁיבָה. וְאָמַר: עֲטַרְתַּ חֲכָמִים עָשָׂרָם. וְאָמַר:
עֲטַרְתַּ זִמְנִים בְּנֵי בָנִים, וְהַפְּאֲרַת בָּנִים אֲבוֹתָם. וְאָמַר: וְחִפְּרָה
הַלְבָּנָה וּבִלְשָׁה חֲחֻמָּה, כִּי מָלַךְ יִי צָבָאוֹת בְּהַר צִיּוֹן וּבִירוּשָׁלָיִם,
וְנָגַד זִמְנֵי כְבוֹד. רַבִּי שְׁמַעוֹן בֶּן מֵנַסְיָא אָמַר: אֵלֹהֵי שְׁבַע
מַדּוּת שְׁמֵנו חֲכָמִים לְצַדִּיקִים, כֻּלָּם נִתְקַיְּמוּ בְּרַבִּי וּבְבָנָיו.

ט. אָמַר רַבִּי יוֹסִי בֶן קִסְמָא: פַּעַם אַחַת הָיִיתִי מְחַלֵּף
בְּדֶרֶךְ, וּפָגַע בִּי אָדָם אֶחָד וְנָתַן לִי שָׁלוֹם, וְהִחֲזַרְתִּי לוֹ שָׁלוֹם.
אָמַר לִי: רַבִּי, מֵאַיִן זֶה מְקוֹם אֶתָּה. אָמַרְתִּי לוֹ: מֵעִיר גְּדוּלָּה
שֶׁל חֲכָמִים וְשֶׁל סוֹפְרִים אֲנִי. אָמַר לִי: רַבִּי, רְצוֹנָךְ שֶׁתְּדַוֵּר
עִמָּנוּ בְּמִקְוֵמָנוּ, וְאַנִּי אֶתֵּן לָךְ אֵלֶּיךָ אֲלָפִים דִּינָרֵי זָהָב וְאַבְנִים
טוֹבוֹת וּמִרְגָּלִיּוֹת. אָמַרְתִּי לוֹ: אִם אֶתָּה נֹתֵן לִי כָּל כֶּסֶף וְזָהָב
וְאַבְנִים טוֹבוֹת וּמִרְגָּלִיּוֹת שֶׁבְּעוֹלָם, אֲנִי דָר אֶלֶּא בְּמִקְוִם
תּוֹרָה. וְכֵן כְּתוּב בְּסִפְר תְּהִלִּים עַל יְדֵי דָוִד מֶלֶךְ יִשְׂרָאֵל:
טוֹב לִי תּוֹרַת פִּיךָ מֵאֲלָפֵי זָהָב וְכֶסֶף. וְלֹא עוֹד, אֶלֶּא שֶׁבִשְׂעֵת
פְּטִירְתּוֹ שֶׁל אָדָם אֵין מְלוּיִם לוֹ לְאָדָם לֹא כֶּסֶף, וְלֹא זָהָב,
וְלֹא אֲבָנִים טוֹבוֹת וּמִרְגָּלִיּוֹת, אֶלֶּא תּוֹרָה וּמַעֲשִׂים טוֹבִים
בְּלִבָּר, שֶׁנֶּאֱמַר: בְּהִתְהַלֵּכְךָ תִּנְחָה אֶתָּה, בְּשִׁכְבְּךָ תִּשְׁמֹר
עָלֶיךָ, וּבְהִקְצוֹתָ הִיא תְּשִׁיחֶךָ. בְּהִתְהַלֵּכְךָ תִּנְחָה אֶתָּה, בְּעוֹלָם
הַזֶּה; בְּשִׁכְבְּךָ תִּשְׁמֹר עָלֶיךָ, בְּקִבְרְךָ; וּבְהִקְצוֹתָ הִיא תְּשִׁיחֶךָ,
לְעוֹלָם הַבָּא. וְאָמַר: לִי הַכֶּסֶף וְלִי הַזָּהָב, וְאִם יִי צָבָאוֹת.

י. חֲמִשָּׁה קִנְיָנִים קָנָה הַקְדוּשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, וְאֵלֹהֵי
הַזֶּה: תּוֹרָה קִנְיָן אֶחָד, שְׁמִים וְאַרְצַ קִנְיָן אֶחָד, אֲבָרְהָם קִנְיָן
אֶחָד, יִשְׂרָאֵל קִנְיָן אֶחָד, בֵּית הַמִּקְדָּשׁ קִנְיָן אֶחָד. תּוֹרָה קִנְיָן,

was a contemporary of Rabbi Judah ha-Nasi.
lived at the beginning of the second century.

men is their strength, and the beauty of old men is gray hair." "The crown of the wise is their riches." "Grandchildren are the crown of old men, and fathers are the pride of their children."¹ And it says: "The moon shall be confounded and the sun ashamed; for the Lord of hosts will be King on Mount Zion and in Jerusalem, and there shall be glory before the elders of his people."²

Rabbi Simeon ben Menasya said: These seven qualities, which the sages have enumerated as becoming to the righteous, were all realized in Rabbi Judah ha-Nasi and his sons.

9. Rabbi Yosé ben Kisma said: I was once travelling on the road when a man met me and greeted me, and I returned his greeting. He said to me: "Rabbi, from what place are you?" I said to him: "I come from a great city of sages and scholars." He said to me: "Rabbi, are you willing to live with us in our place? I will give you a million golden dinars, and precious stones and pearls." I told him: "Were you to give me all the silver and gold and precious stones and pearls in the world, I would not live anywhere except in a place of Torah." In a like manner, it is written in the Book of Psalms by David, king of Israel: "Thy own teaching means more to me than thousands in gold and silver."³ Furthermore, when a man dies, neither silver nor gold nor precious stones nor pearls accompany him, but Torah and good deeds alone, as it is said: "When you walk, it shall guide you; when you lie down, it shall watch over you; and when you awake, it shall talk with you."⁴ *When you walk, it shall guide you* in this world; *when you lie down, it shall watch over you* in the grave; and *when you awake, it shall talk with you* in the world to come. It says also: "Mine is the silver and mine is the gold, says the Lord of hosts."⁵

10. Five possessions has the Holy One, blessed be he, specifically declared his own in his world, namely: the Torah, heaven and earth, Abraham, Israel, and the sanctuary. How do we know this about the Torah? Because it is written: "The Lord possessed

¹ Proverbs 16:31; 20:29; 14:24; 17:6. ² Isaiah 24:23. ³ Psalm 119:72.

⁴ Proverbs 6:22. ⁵ Haggaï 2:8.

דְּכָתִיב: יי קִנְיֵי רֵאשִׁית וְדָרְכוֹ, קָדָם מִפְּעֻלֵּי מֵאָז. שָׁמַיִם וָאָרֶץ
 מִנִּין, וְדְכָתִיב: כֹּה אָמַר יי, תִּשְׁמְעוּם כְּסֵאִי, וְהָאָרֶץ הִדָּם רִגְלִי,
 אֵיזָה בֵּית אֲשֶׁר תִּבְנוּ לִי, וְאֵיזָה מְקוֹם מְנוּחָתִי. וְאוֹמֵר: מִה
 רַבּוֹ מַעֲשִׂיהָ, יי, בְּלֵם בְּהִבְדָּמָה עֲשִׂיתָ, מְלָאָה הָאָרֶץ קִנְיָנָה.
 אֲבָרְהָם מִנִּין, דְּכָתִיב: וַיִּבְרָכְהוּ וַיֹּאמֶר, בְּרוּךְ אֲבָרְהָם לְאֵל
 עֲלִיוֹ, קִנְיָ שָׁמַיִם וָאָרֶץ. וְיִשְׂרָאֵל מִנִּין, דְּכָתִיב: עַד יַעֲבֹר
 עִמָּךְ, יי, עַד יַעֲבֹר עִם זֶה קִנְיָתִי; וְאוֹמֵר: לְקַדּוּשִׁים אֲשֶׁר בָּאָרֶץ
 הַמָּה, וְאֲדִירִי כָּל חֶפְצֵי בָם. בֵּית הַמִּקְדָּשׁ מִנִּין, דְּכָתִיב: מִבּוֹן
 לְשִׁבְתָּךְ פָּעַלְתָּ, יי; מִקְדָּשׁ, אֲדִירִי, בּוֹנֵנוּ יְיָהּ; וְאוֹמֵר: וַיְבִיאֵם
 אֶל גְּבוּל קְדָשׁוֹ, הִר זֶה קִנְיָתָהּ וְכוּ'.

יא. כֹּל מִה שֶׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא בָרָא
 אֶלָּא לְכַבּוֹדוֹ, שֶׁנֶּאֱמַר: כֹּל הַנִּבְרָא בְּשִׁמּוֹ, וְלְכַבּוֹדִי בָּרָאתִיו,
 יִצְרָתִיו אֵף עֲשִׂיתִיו. וְאוֹמֵר: יי וַיִּמְלֹךְ לְעֵלָם וָעַד.

רבי חֲנִינְיָא בֶּן עֲקִשָּׁא אוֹמֵר: רָצָה הַקָּדוֹשׁ בְּרוּךְ הוּא
 לְזַכּוֹת אֶת יִשְׂרָאֵל, לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת, שֶׁנֶּאֱמַר:
 יי חֶפֶץ לְמַעַן צְדָקָה, וַיִּדְּלֵל תּוֹרָה וַיִּאֲדִיר.

אברהם is entirely omitted in parallel passages enumerating these special possessions. The biblical text, קוֹנֵה שָׁמַיִם וָאָרֶץ, refers directly to heaven and earth as the possession of God, and does not seem to support the idea that Abraham was called *kinyan*. According to the opinion of Rahhi Elijah, the Wilna Gaon, this passage should be emended to include four possessions instead of five.

קִדּוּשִׁים is taken here to refer to Israel as the people sanctified by God's commandments.

אֲדִירִי כל מה שברא amplifies the thought expressed in the preceding paragraph. The whole creation hears witness that everything has come into being for a noble and lofty purpose.

רבי חנינאי בן עקשא lived during the second century of the common era. This paragraph, found at the close of the tractate Makkoth, is repeated at the end of each of the six chapters of *Avot* in order to emphasize the thought that

me first of his creation, first of all his works in days of old."¹ How do we know this about heaven and earth? Because it is written: "Thus says the Lord: The heaven is my throne, and the earth is my footstool; what manner of house would you build for me, what manner of place as my residence?"² It says also: "How manifold are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy possessions."³ How do we know this about Abraham? Because it is written: "And he blessed him and said: Blessed be Abram of God Most High, Possessor of heaven and earth."⁴ How do we know this about Israel? Because it is written: "Until thy people pass over, O Lord; until the people whom thou possessest pass over."⁵ It says also: "As for the holy people who are on earth, they are the nobles in whom is all my delight."⁶ How do we know this about the sanctuary? Because it is written: "The place of thy abode which thou, O Lord, hast made; the sanctuary, O Lord, which thy hands have established."⁷ It says also: "And he brought them to the region of his sanctuary, to the mountain which his might had acquired."⁸

11. Whatever the Holy One, blessed be he, created in his world, he created only for his glory, as it is said: "Everything that is called by my name, it is for my glory that I have created it; I have formed it, I have made it."⁹ It says also: "The Lord shall reign forever and ever."¹⁰

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹¹

the Torah was given as a mark of divine love and was designed to train Israel in holiness.

לְעוֹלָם אֱלֹהֵי יִשְׂרָאֵל to cause Israel to be צְדִיקִים-וְכֹאִים ("righteous"). The Targum renders צְדִיק by וְכֹאִי (Genesis 6:9). לְמַעַן צְדִיק is here used homiletically in the sense that God meant to make Israel righteous, though literally the phrase refers to God's own righteousness.

¹Proverbs 8:22. ²Isaiah 66:1. ³Psalms 104:24. ⁴Genesis 14:19. ⁵Exodus 15:16. ⁶Psalms 16:3. ⁷Exodus 15:17. ⁸Psalms 78:54. ⁹Isaiah 43:7. ¹⁰Exodus 15:18. ¹¹Isaiah 42:21.

The following is chanted during the third meal (*Seudah Shelishith*).

אתְּקִינוּ סְעֻדָּתָא דְּמַהֲיִמְנוּתָא, שְׁלִימָתָא חֲדוּתָא דְּמִלְכָּא
קַדִּישָׁא; אֶתְקִינוּ סְעֻדָּתָא דְּמִלְכָּא. דָּא הִיא סְעֻדָּתָא דְּזַעִיר
אַנְפִּין, וְעִתִּיקָא קַדִּישָׁא וְחֻמְלָא תְּפִיחִין אֶתְּנִין לְסְעֻדָּא בְּהַדְּתָא.

בְּגִי הִיבְלָא דְּכִסִּיפִין לְמַחֲזִי זִיו דְּזַעִיר אַנְפִּין.

י הוּן הָבָא בְּהָא תְּכָא דְּבִת מִלְכָּא בְּגִלְפִין.

צ בּו לְחֻדָּא בְּהָא וְעֻדָּא בְּגו עִירִין וְכָל גִּדְפִין.

ח דּו הִשְׁתָּא בְּהָא שְׁעָתָא דְּבִת רַעְנָא וְלִית זַעֲפִין.

ק רִיבּוּ לִי חֲזוּ חִילִי דְּלִית דִּינִין דְּתַקִּיפִין.

ל בֵּר נִטְלִין וְלֹא עָאֲלִין חֲזִי בְּלָבִין דְּחֻצִיפִין.

ו דָּא אֲזַמִּין עִתִּיק יוֹמִין לְמִנְחָה עֲדִי יְהוֹן חֲלָפִין.

ז עו דִּילָה דְּנִלִי לָה לְבִטְלָא בְּכָל קָלְפִין.

י שְׁנֵי לֹון בְּנוֹקְבִיהוֹן וַיִּטְמְרוֹן בְּגו בִּפִּין.

א רִי הִשְׁתָּא בְּמִנְחָתָא בְּחֻדְתָּא דְּזַעִיר אַנְפִּין.

תהלים כו

מִזְמוֹר לְדָוִד. יי רַעִי, לֹא אֶחָסֶר. בְּנֹאוֹת דָּשָׁא יִרְבִּיצָנִי,
עַל מִי מְנוּחוֹת יִנְהַלְנִי. נִפְשִׁי יִשׁוּבֵב, יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן
שָׁמוּ. וְגַם כִּי אֶלֶף בְּגִיא צִלְמוֹת לֹא אֵירָא רַע, כִּי אִתָּה עֲמָדִי;
שִׁבְטֶךָ וּמִשְׁעֲנֶתְךָ, הִקְמָה יִנְחֵמֵנִי. תַּעֲרֹף לִפְנֵי שִׁלְחֹן, נֶגֶד צִרְרֵי;
דִּשְׁנֶת בַּשֶּׁמֶן רֹאשִׁי, בּוֹסִי רִנָּה. אֵף טוֹב וְחֹסֶד יִרְדְּפוּנִי כָּל יְמֵי
חַיִּי; וְשִׁבְתִּי, בְּבֵית יי לְאַרְךָ יָמִים.

תקני שבת is the general name given to the readings, meditations and poetic compositions that have been introduced by the kabbalistic school as part of the Sabbath liturgy. Rabbi Isaac Luria, known as *Ari ha-Kadosh* because of his saintly character, is the author of the three Aramaic songs corre-

י' דיד נפש אב הרהמן משוך עבדך אל רצונך;
 ירוץ עבדך כמו איל ישפחנה אל מול הדרך;
 תערב לו ידירותך מנפת צורף וכל טעם.
 ה' דור נאה זיו העולם נפשי חולת אהבתך;
 אנה אל נא רפא נא לה בהראות לה נעם זיוך;
 אז תתחזק ותתרפא והיתה לה שמחת עולם.
 ו' תיק יחמו נא רחמיך וחוסה נא על בן אהובך;
 בי זה במה נבסוף נבספתי לראות בתפארת עוזך;
 אלה חמדה לבי חוסה נא ואל תתעלם.
 ה' גלה נא ופרוש חביבי עלי את סבת שלומך;
 תאיר ארץ מכבודך נגילה ונשמחה בך;
 מהר אהוב בי בא מועד ונחנו בימי עולם.

נהלים קיא

תלוייה; אורה יי בבל לבב, בסוד ישרים וערת. נדלים
 מעשי יי; דרושים לבב חפציהם. הוד והדר פעלו; וצדקתו
 עומדת לעד. זכר עשה לנפלאותיו; חנון ורחום יי. טרף נתן
 ליראיו; יזכר לעולם בריתו. בם מעשיו הנוד לעמו; לתת
 להם נחלת נזים. מעשי ידיו אמת ומשפט; נאמנים כל פקודיו.
 סמובים לעד לעולם; עשויים באמת וישר. פדות שלח לעמו,
 צוה לעולם בריתו; קדוש ונורא שמו. ראשית חבמה יראת
 יי, שלב טוב לבב עשיהם: תהלתו עומדת לעד.

ponding to the three Sabbath meals. Each of the three songs is introduced by the passage ארקי סעודתא (prepare the meal of faith) with some variations.

לְמוֹצָאי שַׁבָּת

On Saturday night, the following is recited before *Ma'ariv*, page 209.

ההלים קכד

קְדוֹר. בְּרוּךְ יְיָ צוּרֵי, הַמְלִיכִים יְדֵי לִקְרֹב, אֲצַפְעוֹתַי
לְמִלְחָמָה. חֲסֵדִי וּמִצְוֹתַי, מְשַׁנְּבִי וּמְפַלְטִי לִי, מִנֵּי וּבֹו
חֲסִיתִי, הַרְוֵה עָמִי תְּהוֹתָי. יְיָ, מִזֶּה אָדָם וְתַדְעָהוּ, בְּרֹאֲנוֹשׁ
נִתְחַשְׁבָּהוּ. אָדָם לִהְבֵּל דָּמָה, יָמִיו כְּצֶל עוֹבֵר. יְיָ, הֵט שְׁמִיךְ
וְתַדְרָה, גַּע בְּהָרִים וַיַּעֲשֶׂנוּ. בְּרוּךְ בָּרֶק וּתְפִיצָם, שְׁלַח חֲצִיךְ
וְתַהַמָּם. שְׁלַח יְדִיךְ מִזְרוֹם, פָּצְנִי וְהַצִּילֵנִי מִמָּוִם רַבִּים, מִיַּד
בְּנֵי נָכָר. אֲשֶׁר פִּיהֶם דְּבַר־שָׁוָא, וַיִּמְיָנֻם יָמִין שָׁקֵר. אֱלֹהִים,
שִׁיר חֲדָשׁ אֲשִׁירָה לָּךְ; בְּגִבֹּל עֲשׂוֹר אֲזַמְרָה לָּךְ. הַנּוֹתֵן תְּשׁוּעָה
לְמַלְכִּים, הַפּוֹצֵה אֶת דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה. פָּצְנִי וְהַצִּילֵנִי
מִיַּד בְּנֵי נָכָר, אֲשֶׁר פִּיהֶם דְּבַר־שָׁוָא, וַיִּמְיָנֻם יָמִין שָׁקֵר. אֲשֶׁר
בְּנֵינוּ בְּנֻטְעִים מְגֻדָּלִים בְּנַעֲוֵיָהֶם, בְּנוֹתֵינוּ כְּזוּיוֹת, מְחַטְבוֹת
תְּבִנִית הִיכָל. מְזוּנֵינוּ מְלֵאִים, מְפִיקִים מִזֶּן אֵל לוֹ; זֹאֲנֵנוּ
מְאֻלִּפוֹת, מְרַבּוֹת, בְּחוּצוֹתֵינוּ. אֲלוּפֵינוּ מְסֻבָּלִים; אִין פֶּרִץ
וְאִין יוֹצֵאת, וְאִין צְנוּחָה בְּרַחֲבֵתֵינוּ. אֲשֶׁרִי הָעָם שָׁכְבָה לוֹ;
אֲשֶׁרִי הָעָם שָׁוִי אֱלֹהֵיוּ.

ההלים סו

לְמִנְחָת בְּנֵינָת, מְזֻמּוֹר שִׁיר. אֱלֹהִים יִחַנְנוּ וַיְבָרְכֵנוּ; יָאֵר
פָּנָיו אֲתָנוּ, סִלָּה. לְדַעַת בְּאֶרֶץ דְּרָכָה, בְּכָל גּוֹיִם יִשׁוּעָתָהּ.
יִדְוֶה עַמִּים, אֱלֹהִים; יִדְוֶה עַמִּים בָּלָם. יִשְׁמַחוּ וַיִּרְנְנוּ לְאֻמִּים,
כִּי תִשְׁפֹּט עַמִּים מִיִּשָּׁר, וּלְאֻמִּים בְּאֶרֶץ תִּנְחָם, סִלָּה. יִדְוֶה
עַמִּים, אֱלֹהִים; יִדְוֶה עַמִּים בָּלָם. אֶרֶץ נִתְּנָה יְבוּלָהּ; יְבָרְכֵנוּ
אֱלֹהִים, אֱלֹהֵינוּ. יְבָרְכֵנוּ אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ כָּל אֶפְסֵי אֶרֶץ.

FOR THE CONCLUSION OF SABBATH

On Saturday night, the following is recited before Ma'ariv, page 210.

Psalm 144

A psalm of David. Blessed be the Lord my stronghold, who trains my hands for war, my fingers for battle. He is my gracious God and my fortress, my refuge and my deliverer; he is my shield and I trust in him, who subdues peoples under me. O Lord, what is man that thou shouldst notice him; what is mortal man that thou shouldst consider him? Man is like a breath; his days are like a passing shadow. O Lord, bend thy heaven and come down; touch the mountains that they smoke. Flash lightning and scatter them [the foes]; send thy arrows and rout them. Stretch out thy hands from on high; rescue me, deliver me from the great floods, from the grip of the barbarians, who speak falsehood, whose oath is a false oath. O God, I will sing thee a new song; on a ten-stringed harp will I play to thee, who makest kings victorious, who savest thy servant David from the evil sword. Rescue me, deliver me from the grip of the barbarians, who speak falsehood, whose oath is a false oath. May our sons be like saplings, grown vigorous in their youth, and our daughters like corner-columns sculptured in palace-fashion. May our barns be full, affording all sorts of produce; may our sheep increase by thousands and tens of thousands in our fields. May our oxen be heavily laden [with produce]; may there be no riot, no surrender [to a foe], and no outcry in our streets. Happy the people that is so situated; happy the people whose God is the Lord.

Psalm 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee. Let the nations be glad and sing for joy, for thou rulest the peoples justly; thou guidest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee. The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the ends of the earth shall revere him.

Psalm 144 is a prayer for protection in war and peace. The psalmist marvels at the thought that God who is so great should condescend to care for man who is so insignificant.

Unless a festival occurs during the same week, the following is recited after the *Shemoneh Esreh*. On *Tish'ah b'Av* the verse ויהי נעם and ישב בסתר are omitted.

יהי נעם אדני אלהינו עלינו, ומעשה ידיו בוננה עלינו,
ומעשה ידיו בוננהו.

ההלים צא

ישב בסתר עליון, בצל שדי יתלונן. אמר ליי, מחסי
ומצודתי; אלהי אבטח בו. כי הוא נצילך מפח יקוש, מדבר
הוות. באברתו יסד לך, ותסת כנפיו תחסה; צנה וסחרה
אמתו. לא תירא מפחד לילה, מחזי יעוף יומם. מדבר באפל
נהלך, מקטב ישוד צהרם. ופל מודך אלת, ורבבה מימנה;
אליה לא ינש. רק בעיניך תביט, ושלמות רשעים תראה. כי
אתה, יי, מחסי; עליון שמת מעונה. לא תאנה אליך רעה,
וננע לא יקרב באהלה. כי מלאכיו יצנה לך, לשמך בכל
דרכיה. על כפים ישאוניה, פן תגף באבן רגלה. על שחל
נפתן תדרוך, תרמס כפיר ותנין. כי בי חשק ואפלטוהו;
אשנבהו כי ידע שמי. יקראני ואענהו, עמו אנכי בצרה;
אחלצהו ואכבדהו. ארף ימים אשביעהו, ואראהו בישועתי.
ארף ימים אשביעהו, ואראהו בישועתי.

ואתה קדוש, יושב תהלות ישראל. וקרא זה אל זה ואמר:
קדוש, קדוש, קדוש יי צבאות, מלא כל הארץ כבודו.
ומקבלין דן מן דן ואמרין: קדיש בשמי מרומא עלאה, בית
שכינתה; קדיש על ארעא, עובר גבורתה; קדיש לעלם
ולעלמי עלמא יי צבאות; מליא כל ארעא זיו יקרה. ותשאני
רוח, ואשמע אחרי קול רעש גדול: ברוך כבוד יי ממקומו.

is omitted on *Tish'ah b'Av*, which commemorates the destruction of the Temple, because "establish thou the work of our hands" was uttered by Moses when the sanctuary had been completed. The letter ו (=7) is not found in this psalm, which is omitted seven times each year when festivals occur.

Unless a festival occurs during the same week, the following is recited after the Shemoneh Esreh. On Tish'ah b'Av, the first verse and Psalm 91 are omitted.

May the favor of the Lord our God rest on us. Establish thou for us the work of our hands; the work of our hands establish thou.¹

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I say of the Lord: "He is my refuge and my fortress, my God in whom I trust." Indeed, he will save you from the snare of the fowler, and from the destructive pestilence. With his pinions he will cover you, and under his wings you will find refuge; his faithfulness is a shield and buckler. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come near you. Only with your eyes will you gaze, and see the reward of evil men. Thou, O Lord, art my refuge! When you have made the Most High your shelter, no disaster shall befall you, no calamity shall come near your home. For he will give his angels charge over you, to guard you in all your ways. They will bear you in their hands, lest you strike your foot against a stone. You can tread on lion and asp; you can trample young lion and serpent. "He clings to me, so I deliver him; I set him safe, because he loves my name. When he calls upon me, I will answer him; I will be with him in trouble; I will rescue him and bring him to honor. With long life will I satisfy him, and let him see my saving power."

Thou, holy God, art enthroned amidst the praises of Israel.² They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."³ **They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory."* Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode."⁴ *Then a wind lifted*

** The words in italics are the Targum paraphrase of the preceding verse.*

¹ Psalm 90:17. ² Psalm 22:4. ³ Isaiah 6:3. ⁴ Ezekiel 3:12.

וְנִטְלַחְנִי רוּחָא, וְשִׁמְעַת בִּתְרִי קָל זִיע סָנְיָא דִּי מְשֻׁבְּחִין
וְאִמְרִין: בְּרִידָא יִקְרָא דִּי מֵאַתֵּר בֵּית שְׂבִינְתָּהּ. יי וּמְלֹדָא לְעֹלָם
וְעַד. יי מַלְכוּתָהּ (קָאם) לְעֹלָם וּלְעֹלָמֵי עָלְמֵינָא. יי אֱלֹהֵי
אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוּתֵינוּ, שְׁמָרָה זֹאת לְעוֹלָם, לְיַצֵּר
מִחֻשְׁבוֹת לִבָּב עֲמָךְ, וְהָיָה לְכָבֹד אֱלֹהֶיךָ. וְהוּא רַחוּם, יִכְפֹּר
עוֹן וְלֹא יִשְׁתַּחֲוֶה, וְהִרְפָּה לְהַשִּׁיב אָפוֹ, וְלֹא יַעִיר כָּל חֲמָתוֹ. כִּי
אַתָּה, אֱדוּנִי, טוֹב וְסֹלָח וְרַב חֶסֶד לְכָל קִרְאִיךָ. צִדְקָתְךָ צִדְקָה
לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת. וְעַתָּה אֱמֶת לִיַּעֲקֹב, חֶסֶד לְאַבְרָהָם,
אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם בְּיוֹמֵי קְדָם. בְּרוּךְ יי, יוֹם יוֹם יַעֲמֹס־לָנוּ
הָאֵל יִשׁוּעָתָנוּ, סֵלָה. יי צְבָאוֹת עֲמָנוּ, מְשַׁבֵּב לָנוּ אֱלֹהֵי יַעֲקֹב,
סֵלָה. יי צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטָח בָּךְ. יי, הוֹשִׁיעָה; הַמְלֹדָה
יַעֲנֵנוּ בְּיוֹם קִרְאֵנוּ. בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְּרָאֵנוּ לְכַבְדּוֹ,
וְהַבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָשַׁע
בְּתוֹכָנוּ; הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ, וְיָשֶׁם בְּלִבָּנוּ אֶהְיֶה
וְיִרְאָתוֹ, לַעֲשׂוֹת רְצוֹנוֹ וּלְעִבְדּוֹ בְּלִבָּב שְׁלָם. לִמְעַן לֹא נִיָּע
לְרִיק, וְלֹא גִלְד לְבַהֲלָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאַלְהֵי
אַבְרָהָם, שֶׁנִּשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכֶּה וְנִחְיֶה וְנִרְאָה,
וְנִירָשׁ טוֹבָתְךָ וּבְרָכָה, לְשָׁנֵי יָמוֹת הַמָּשִׁים וּלְחַיֵּי הָעוֹלָם הַבָּא.
לִמְעַן יִזְמְרָה כְּבוֹד וְלֹא יָדָם; יי אֱלֹהֵי, לְעוֹלָם אֲדוֹךְ. בְּרוּךְ
הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּינִי, וְהָיָה יי מְבַטְחוֹ. בְּטַחוֹ בֵּינִי עַד,
כִּי בָּיָה יי צוּר עוֹלָמִים. וְיִבְטַחוּ בְּךָ יוֹדְעֵי שְׁמָךְ, כִּי לֹא עֲזָבְתָּ
הַרְשִׁיעָה. יי. יי חַפֵּץ לִמְעַן צִדְקוֹ, יִגְדִּיל תוֹרָה וְיִאֲדִיר.

וְלַעֲשׂוֹת רָצוֹן is the correct reading found in the Sephardic editions of the *Siddur*. Current Ashkenazic editions have here וְלַעֲשׂוֹת ("and to do"), a reading that interferes with the logical construction of the sentence. This is presumably the result of an erroneous repetition of the letter ו in the immediately preceding יִרְאָה.

me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the place of his divine abode." The Lord shall reign forever and ever.¹ The Lord's kingship is established forever and to all eternity.

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself.² He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness is eternal, and thy Torah is truth.³ Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old.⁴ Blessed be the Lord who day by day hears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.⁵

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. May my soul sing praise to thee, and not be silent; Lord my God, I will thank thee forever.⁶ Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.⁷

The Lord was pleased, because of his righteousness, to make his Torah great and glorious.⁸

¹ Exodus 15:18. ² I Chronicles 29:18. ³ Psalms 78:38; 86:5; 119:142. ⁴ Micah 7:20. ⁵ Psalms 68:20; 46:8; 84:13; 20:10. ⁶ Psalm 30:13. ⁷ Jeremiah 17:7; Isaiah 26:4; Psalm 9:11. ⁸ Isaiah 42:21.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ;
וַיִּמְלִיךָ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָהּ וַיִּקְרַב מְשִׁיחָהּ, בְּחֵיבוֹן
וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמֶן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרומם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִידָא הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וַיִּתְקַמָּתָא, וְאָמְרוּ בְּעָלְמָיָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוּמֵי, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Between Pesah and Shavuoth, the Omer is counted.

On Hanukkah, the Reader lights the Hanukkah lights.

וַיִּסְתַּחֲקוּ הָאֱלֹהִים מִטֵּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ, וְרַב דְּגָזוּ
וְחִירָשׁ. וַעֲבָדוּהּ עַמִּים, וַיִּשְׁתַּחֲווּ לָהּ לְאֻמִּים; הָיָה גְבִיר
לְאַתְוָהּ, וַיִּשְׁתַּחֲווּ לָהּ בְּנֵי אֻמָּה; אֲבָרְיָה אָרֹר, וּמְבַרְכָּיָה
בְּרִידָא. וְאַל שְׂדֵי יִבְרָךְ אֹתָהּ, וַיִּפְּרֹךְ וַיִּרְבֶּךְ, וְהָיִיתָ לְקַהֲלָא
עַמִּים. וַיִּסְתַּחֲקוּ אֶת בִּרְכַּת אֲבָרְיָה, לָהּ וּלְצֹרְעָהּ אֹתָהּ,
לְרִשְׁתָּהּ אֶת אָרֶץ מִגְרִידָא אֲשֶׁר נָתַן אֱלֹהִים לְאַבְרָהָם. מֵאֵל
אַבְרָהָם וַיַּעֲזֹרָהּ, וְאֵת שְׂדֵי יִבְרָכָהּ, בִּרְכַּת שָׁמַיִם מֵעַל, בִּרְכַּת

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Between Pesah and Shavuoth, the Omer is counted.

On Hanukkah, the Reader lights the Hanukkah lights.

God grant you dew from heaven, rich soil, and plenty of grain and wine. May nations serve you, and peoples bow down to you; be master of your brothers, and let your mother's sons bow down to you; cursed be those who curse you, and blessed be those who bless you.¹

God Almighty bless you and make you fruitful and multiply you, that you may become a multitude of families. May he bestow on you and on your descendants the blessing of Abraham that you may own the land where you dwell, which God gave to Abraham.²

[May you receive] from your father's God who will help you, from the Almighty who will bless you, blessings of heaven above,

וְיָמֵינוּ לֵךְ is composed of scattered biblical verses containing the assurance of deliverance, prosperity and peace. They are to serve as encouragement when the new week of toil follows the Sabbath rest.

¹Genesis 27:28-29. ²Genesis 28:3-4.

תהום רבצת תחת, ברכת שנים ורחם. ברכת אביה נברו
 על ברכת הורי, עד תאות גבעת עולם, תהיון לראש יוסף.
 וילקדך נזיר אחיו. ואהבה וברכה והרבה, וברך פרי בטנה
 ופרי אדמתה, ויגדך ותירשך ויצהרה, שגר אלפיה ועשתרת
 צאנה, על האדמה אשר נשבע לאבותיה לתת-לה. ברוך
 תהיה מכל העמים; לא יהיה בך עקר ועקרה, ובבהמתה.
 והסיר יי ממוך כל חלי; וכל מורו מזרים הרעים, אשר
 ירעת, לא ישמם בך, ונתנם בכל טנאיה.

המלאך הנאל אתי מכל רע וברך את הנערים, ויקרא
 בהם שמי, ושם אבותי אברהם ויצחק, וידגו לרב בקרב
 הארץ. יי אלהיכם הרבה אתכם, והנכם היום כבוכבי
 השמים לרב. יי אלהי אבותיכם יסף עליכם ככם אלה
 פעמים, ויברך אתכם כאשר דבר-לכם.

ברוך אתה בעיר, וברוך אתה בשדה. ברוך אתה בבאיה,
 וברוך אתה בצאתה. ברוך טנאיה ומשארתה. ברוך פרי
 בטנה ופרי אדמתה ופרי בהמתה, שגר אלפיה ועשתרות
 צאנה. יצו יי אתה את הברכה, באסמיה ובכל משלח ידה;
 ויברכה בארץ אשר יי אלהיה נתן לה. יפתח יי לה את אוזרו
 הטוב, את השמים לתת מטר ארצה בעתו, וילברך את כל
 מעשה ידה; והלויים גוים רבים, ואפה לא חלונה. כי יי אלהיה
 ברכה, כאשר דבר-לה; והעבטת גוים רבים, ואפה לא
 תעבט; ומשלת בגוים רבים, ובה לא ימשלו. אשריה ישראל,
 מי כמוה, עם נושע ביי, מגן עזרה, ואשר חרב ואותה; ויכשור
 אביה לה, ואפה על במותימו תדרה.

blessings of the deep couching below, blessings of breast and of womb. The blessings of your father exceeded the blessings of my progenitors to the utmost limit of the eternal hills; may they rest on the head of Joseph, on the brow of him who is the prince of his brothers.¹

He will love you, bless you, and multiply you; he will bless the fruit of your body and the fruit of your soil, your grain and wine and oil, the offspring of your cattle and the flocks of your sheep, in the land which he swore to your fathers that he would give to you. You shall be blessed above all peoples; not a male or female shall be barren among you or among your cattle. The Lord will also free you from all sickness; he will not inflict upon you any of Egypt's diseases which you know, but he will inflict them upon all who hate you.²

The angel who redeemed me from all evil bless the lads; may they carry on my name and the name of my fathers Abraham and Isaac; may they grow into a multitude on earth.³

The Lord your God has multiplied you, and you are today like the stars of heaven as to multitude. May the Lord God of your fathers multiply you still a thousand-fold, and bless you as he promised you.⁴

Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall you be in your coming, and blessed shall you be in your going. Blessed shall be your basket and your kneading trough. Blessed shall be the fruit of your body and the fruit of your land, your cattle and your flocks of sheep. The Lord will command the blessing upon you in your barns and in every enterprise to which you put your hand, and will bless you in the land which the Lord your God gives you. The Lord will open his good treasure of heaven for you, to bestow rain in due season on your land, and to bless all your labor, so that you shall lend to many nations but never need to borrow from them.⁵

For the Lord your God blesses you as he promised you; you shall lend to many nations but never need to borrow; you shall rule over many nations, but they shall not rule over you.⁶

Happy are you, O Israel! Who is there like you, a people saved by the Lord, your shield of help, your sword of triumph; your foes shall come cringing to you, as you march across their heights.⁷

¹Genesis 49:25-26. ²Deuteronomy 7:13-15. ³Genesis 48:16. ⁴Deuteronomy 1:10-11. ⁵Deuteronomy 28:3, 6, 5, 4, 8, 12. ⁶Deuteronomy 15:6. ⁷Deuteronomy 33:29.

מחיתי כעב פשעִיךָ, וְכַעֲנֵן הַפֹּתִיךָ; שׁוּבָה אֵלַי, כִּי
נִאֲלַתִּיךָ. רְנוּ שְׁמַיִם, כִּי עָשָׂה יי'; הִרְיעוּ תַּחְתִּיּוֹת אֲרֶץ, פִּצְחוּ
הָרִים רִנָּה, יַעַר וְכָל עֵץ בּוֹ, כִּי נָאֵל יי' יַעֲקֹב, וּבִישְׂרָאֵל
יִתְפָּאֵר. נֶאֱלָנוּ יי' זָבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

יִשְׂרָאֵל נוֹשַׁע בְּיַי תְּשׁוּעַת עוֹלָמִים; לֹא תִבְשׁוּ וְלֹא תִכְלְמוּ
עַד עוֹלָמִי עַד. וְאִכְלֹתֶם אֱכֹל וְשָׂבוּעַ, וְהִלַּלְתֶּם אֶת שֵׁם יי'
אֱלֹהֵיכֶם אֲשֶׁר עָשָׂה עִמָּכֶם לְהַפְלִיא, וְלֹא יִבְשׁוּ עַמִּי לְעוֹלָם.
וְיִדְעֻם כִּי בִקְרֵב יִשְׂרָאֵל אָנִי, וְאֲנִי יי' אֱלֹהֵיכֶם, וְאִין עוֹד;
וְלֹא יִבְשׁוּ עַמִּי לְעוֹלָם. כִּי בְשִׁמְחָה תִצָּאוּ, וּבְשָׁלוֹם תִּבְּלוּ;
הַהָרִים וְהַגְּבָעוֹת יִפְצְחוּ לִפְנֵיכֶם רִנָּה, וְכָל עֵצִי הַשָּׁרָה יִמְחֲאוּ
כָף. הִנֵּה אֵל יִשׁוּעָתִי, אֲבָטַח וְלֹא אֶפְחָד; כִּי עֲזִי וְחִמְרַת יְהוָה יי',
נִיהִי לִי לִישׁוּעָה. וְשִׂאֲבָתֶם מִיָּם בְּשִׁשׁוֹן, מִמַּעַיְנֵי הַיִּשׁוּעָה.
וְאִמְרַתֶּם בַּיּוֹם הַהוּא: הוֹדוּ לַיי', קִרְאוּ בְּשִׁמּוֹ, הוֹדִיעוּ בְּעַמִּים
עַל־לִחְיוֹ; הוֹכִירוּ כִּי נִשְׁאָב שְׁמוֹ. וְאָמְרוּ יי', כִּי נִאֲוֹת עָשָׂה;
מוֹדַעַת זֹאת בְּכָל הָאָרֶץ. צַהֲלֵי נְרָנִי, יִשְׂכַּת צִיּוֹן, כִּי גָדוֹל
בִּקְרֵבךָ קְדוֹשׁ יִשְׂרָאֵל. וְאָמַר בַּיּוֹם הַהוּא, הִנֵּה אֱלֹהֵינוּ זֶה
קִיְיֵנוּ לוֹ וַיּוֹשִׁיעֵנו; זֶה יי' קִיְיֵנוּ לוֹ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתוֹ.

בֵּית יַעֲקֹב, לָכוּ וְנִלְכָה בְּאוֹר יי'. וְהָיָה אִמּוֹנַת עֲתִידָה חֶסֶן
יִשׁוּעָתִי, חֲכַמַת וְגִדַּעַת, יִרְאֵת יי' הִיא אוֹצְרוֹ. נִיהִי דָוִד לְכָל
דֹּרְכָיו מִשְׁכִּיל, וַיִּי עִמּוֹ. פָּדָה בְּשָׁלוֹם נַפְשִׁי מִקֶּרְב־לִי, כִּי
בְּרַבִּים הָיוּ עֲמָדִי. וַיֹּאמֶר הָעָם אֵל שְׂאוּל: הִיוֹנְתָן יָמוּת, אֲשֶׁר

בַּסֵּטן
expression indicating continuous divine protection. The term *water* is often used symbolically. The Torah is frequently compared to water that purifies. In Numbers 24:7, the constant flow of water is symbolic of numerous descendants. In Temple times, the Water-Feast celebrated on the second night of *Sukkoth* by a joyous procession to and from the well (שִׁמְחַת בֵּית הַשֹּׁאבָה) was a most inspiring occasion.

I have swept aside your ill deeds like a mist, and your sins like a eloud; return to me, for I have redeemed you. Sing, O heavens, for the Lord has done it; shout, depths of the earth; hurst into singing, you mountains, forests and all trees, for the Lord has redeemed Jacob, and will glory in Israel. Our Redecmer, Lord of hosts is his name, the Holy One of Israel.¹

Israel is saved by the Lord in an everlasting triumph; you shall not be put to shame, you shall not be humiliated, to all eternity. You shall eat and be satisfied, and praise the name of the Lord your God, who has dealt with you wondrously; never again shall my people be put to shame. You shall know that I am in the midst of Israel, that I am the Lord your God, and there is none else; never again shall my people be put to shame.²

With joy shall you go forth, and in peace shall be led; the mountains and the hills shall hurst into song before you, and all the trees of the field shall applaud.³

Behold, God is my deliverance; I will trust, and will not be afraid; truly the Lord is my strength and my song; he has delivered me indeed. Joyfully shall you draw upon the fountains of deliverance, and say on that day: "Give thanks to the Lord; proclaim his name; tell the peoples all that he has done; record his exalted fame. Sing to the Lord, for he has done gloriously; let this be made known throughout the world. Rejoice and sing aloud, inhabitants of Zion, for great is the Holy One of Israel in the midst of you."⁴

On that day men shall say: "Here is our God, for whom we waited that he should save us; this is the Lord, for whom we waited; let us rejoice and be happy with his salvation."⁵

O house of Jacob, come, let us walk in the light of the Lord! A saving wealth of wisdom and knowledge shall be your steady experience; godliness is one's treasure.⁶

David prospered in all his ways, and the Lord was with him.⁷

He has saved my life in peace from the battle that was against me; those who were striving with me were many indeed.⁸

¹ *Isaiah* 44:22-23; 47:4. ² *Isaiah* 45:17; *Joel* 2:26-27. ³ *Isaiah* 55:12. ⁴ *Isaiah* 12:2-6. ⁵ *Isaiah* 25:9. ⁶ *Isaiah* 2:5; 33:6. ⁷ *I Samuel* 18:14. ⁸ *Psalms* 55:19.

עֲשֵׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל; חֲלִילָה, מִי יֵי אִם יִפֹּל
מִשְׁעֶרֶת רֹאשׁוֹ אֲרָצָה, כִּי עִם אֱלֹהִים עֲשֵׂה הַיּוֹם הַזֶּה; וַיִּפְדּוּ
הָעָם אֶת יוֹנָתָן, וְלֹא מָת. וּפְדוּיֵי יֵי יִשְׁבוּן, וּבָאוּ צִיּוֹן בְּרִנָּה,
וְשִׂמְחַת עוֹלָם עַל רֹאשָׁם; שְׁשׁוֹן וְשִׂמְחָה נִשְׁגּוּ, וְנָסוּ יָגוֹן וְאַנְחָה.
הַפִּכְתָּ מִסִּפְדִּי לְמַחּוּל לִי, בַּתְּחִלָּה שָׁקִי וְתִאֲזָנִי שִׂמְחָה. וְלֹא
אָבָה יֵי אֱלֹהֶיךָ לְשִׁמְעַי אֵל בְּלָעָם, וַיִּהְיֶה יֵי אֱלֹהֶיךָ לְךָ
אֶת הַקָּלָלָה לְבִרְכָּה, כִּי אֲחִיכֶךָ יֵי אֱלֹהֶיךָ. אֲזַי תִּשְׂמַח
בַּתּוֹלָה בְּמַחּוּל, וּבַחֲרִים וּבְקִנּוּיִם וַחֲדָיו; וְהַפִּכְתָּ אֶבְלָם לְשִׁשׁוֹן,
וְנִחְמָתִים וְשִׂמְחָתִים כְּיוֹנָנִים.

בִּנְרָא יֵיב שְׁפָתַיִם, שָׁלוֹם שָׁלוֹם לְרַחוּק וּלְקְרוֹב, אָמַר יֵי.
וּרְפָאתָיו. וְרוּחַ לְבָשָׂה אֶת עַמְּשִׁי, רֹאשׁ הַשְּׁלִישִׁים; לְךָ דְּוִיד,
וְעַמְּךָ בְּרוּשִׁי, שָׁלוֹם שָׁלוֹם לְךָ, וְשָׁלוֹם לְעִזְרָה, כִּי עִזְרָה
אֱלֹהֶיךָ; וַיִּבְרָכֶם דְּוִיד, וַיִּתְּנֶם בְּרֹאשֵׁי הַגְּדוּד. וְאַמְרָתָם כֹּה
לְחִי, וְאַתָּה שָׁלוֹם, וּבִיתְךָ שָׁלוֹם, וְכָל אֲשֶׁר לְךָ שָׁלוֹם. יֵי עֲזַ
לְעַמּוֹ יִתֵּן; יֵי יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

מסכת כנילה לא, א

אָמַר רַבִּי יוֹחָנָן: בְּכָל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּדֻלָּתוֹ שֶׁל
הַקְּדוֹשׁ בְּרוּךְ הוּא, שֵׁם אַתָּה מוֹצֵא עֲנוּתְנוּתוֹ. דְּכָר זֶה כְּתוּב
בַּתּוֹרָה, וְשְׁנֵי בְּנִבְיָאִים, וּמִשְׁלֵשׁ בְּכְתוּבִים. כְּתוּב בַּתּוֹרָה:
כִּי יֵי אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאָרְצִים, הָאֵל
הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא, אֲשֶׁר לֹא יֵשָׁא פָּנִים וְלֹא יִקַּח שֹׁמֵד.
וּכְתִיב בַּתּוֹרָה: עֲשֵׂה מִשְׁפַּט יְתוֹם וְאַלְמָנָה, וְאַהֲבֵה גֵר לְתַת־לוֹ

לחי is a salutation equivalent to "long life to you!" It was used in David's message to Nahal when he solicited the latter's assistance. The word לחי has been regarded by some as an abbreviation of לאחי ("to my brethren").

רחמי is here used in the sense of forbearance, patience and kindness.

And the people said to Saul: Shall Jonathan die who has accomplished this great victory in Israel? God forbid! As the Lord lives, not a hair of his head shall fall to the ground, for with God's help has he performed on this day. So the people rescued Jonathan, and he did not die.¹

The ransomed of the Lord shall return; they shall come to Zion in triumph, and everlasting joy shall crown their heads; joy and gladness shall they attain, and sorrow and sighing shall flee away.²

Thou hast changed my mourning into dancing; thou hast removed my sackcloth, and girded me with gladness.³

The Lord your God would not listen to Balaam; the Lord your God turned the curse into a blessing for you, because the Lord your God loved you.⁴

Then shall the maiden delight in dancing, and the young men and the old alike; I will change their mourning into joy; I will comfort them and cheer them after their sorrow.⁵

I will grant peace, peace to the far and the near, says the Lord who creates the speech of the lips, and I will heal him.⁶

The spirit came upon Amasai, the chief of the captains: "Yours are we, O David, on your side, son of Jesse; peace, peace be to you, and peace be to your helpers; truly your God helps you." Then David received them and made them chiefs of the band.⁷

And thus shall you say: "All hail! Peace be to you and your house and all that you have."⁸

The Lord will give strength to his people; the Lord will bless his people with peace.⁹

Talmud Megillah 31a

Rabbi Yohanan said: Wherever you find the Lord's greatness mentioned you find his gentleness indicated. This is so in the Torah, again in the Prophets, and a third time in the Psalms.

It is written in the Torah: "The Lord your God is the supreme God, the supreme Lord, the great God, mighty and revered, who is never partial and never takes a bribe"; and immediately afterwards it says: "He secures justice for the orphan and the widow, and loves the stranger, giving him food and clothing."¹⁰ Again it is written

¹ *I Samuel* 14:45. ² *Isaiah* 35:10. ³ *Psalms* 30:12. ⁴ *Deuteronomy* 23:6.

⁵ *Jeremiah* 31:12. ⁶ *Isaiah* 57:19. ⁷ *I Chronicles* 12:18. ⁸ *I Samuel* 25:6.

⁹ *Psalms* 29:11. ¹⁰ *Deuteronomy* 10:17-18.

לָחֶם וְשִׁמְלָה. שְׁנוֹי בְּנִבְיָאִים, דְּכָתִיב: כִּי בַּח אָמַר רָם וְנִשָּׂא, שֹׁבֵן עַד וְקָדוֹשׁ שְׁמוֹ, מָרוֹם וְקָדוֹשׁ אִשְׁבֵּן. וְכָתִיב בְּתַרְדֵּה: וְאַתָּה דָּבָא וּשְׁפַל רוּחַ, לְהַחְיֹת רוּחַ שְׁפָלִים וּלְהַחְיֹת לֵב נְדָבָאִים. מִשְׁלָשׁ בְּפִתּוּבִים, דְּכָתִיב: שִׁירוּ לֵאלֹהִים, וְזָמְרוּ שְׁמוֹ; סְלוּ לָרֶכֶב בְּעֶרְבוֹת, בְּיָה שְׁמוֹ, וְעֲלוּ לִפְנֵיו. וְכָתִיב בְּתַרְדֵּה: אָבִי יְתוּמִים וְדָבִי אֶלְמָנֹת, אֱלֹהִים בְּמִעוֹן קָדְשׁוֹ.

יְהִי יי אֱלֹהֵינוּ עִמָּנוּ בְּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ, אֵל יַעֲזֹבֵנוּ וְאֵל יִשְׁעֵנוּ. וְאַתָּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם. כִּי נָחֵם יי צִיּוֹן, נָחֵם כָּל חֲרַבְתֶּיהָ, וַיִּשֶׂם מִדְּבָרָהּ בְּעֶדְוָן, וְעֶרְבָתָהּ כִּנּוּ יי; שִׁשּׁוֹן וְשִׁמְחָה וּמָצָא בָּהּ, תּוֹדָה וְקוֹל זִמְרָה. יי חַפְצֵי לְמַעַן צְדָקוֹ, וְגִדִּיל תּוֹדָה וְנֶאֱדִיר.

ההלים קכח

שִׁיר הַמַּעֲלוֹת. אֲשֶׁר־י כָּל יִרְאָה יי, הַחֲלֹף בְּדֶרֶכָיו. יִגִּיעַ בַּפִּיָּה כִּי תֹאכֵל, אֲשֶׁר־י וְטוֹב לָךְ. אֲשֶׁתָּה כִּנְגֵן פְּרִיָּה בְּיָדְךָ בֵּיתָהּ; בְּנִיָּה בְּשִׁתְּלֵי זֵיתִים סָבִיב לְשִׁלְחָנָהּ. הִנֵּה כִּי בֵן יִבְרָךְ גִּבֹּר, יִרְאָה יי. יִבְרָכָה יי מִצִּיּוֹן, וְרָאָה בְּטוֹב יְרוּשָׁלַיִם כָּל יְמֵי חַיֶּיהָ. וְרָאָה בָּנִים לְבְנִיָּה; שְׁלֹום עַל יִשְׂרָאֵל.

... God graciously gave the great Torah for the improvement of man. The biblical excerpts recited on Saturday night include the blessings pronounced by Isaac, Jacob and Moses, along with the prophetic promises addressed to Israel and various expressions laying stress upon the ideal of peace.

Psalm 128 emphasizes the dignity of labor; hence it is recited at the conclusion of the service which marks the beginning of the six working days of the week. According to the Talmud, this psalm teaches that happiness in this life and in the hereafter is the reward of one who enjoys what his own hands have produced: "Greater is he who enjoys the fruit of his own labor than he who is merely pious; for with regard to the pious it is written: 'Happy is everyone who reveres the Lord,' but with regard to one who enjoys the fruit of his labor it is written: 'When you eat of the toil of your hands, you

in the Prophets: "Thus says the High and Lofty One, who inhabits eternity, whose name is Holy: 'I dwell in the high and holy place'; and immediately afterwards it says: 'but with him also that is contrite and humble in spirit, to revive the spirit of the humble, and to revive the heart of the contrite.'" And a third time it is written in the Psalms: "Sing to God, sing praises to his name; extol him who is in heaven—Lord is his name—and exult before him"; and immediately afterwards it says: "A father of orphans, a champion of widows, is God in his holy habitation."²

May the Lord our God be with us as he was with our fathers; may he never leave us nor forsake us.³

You who cling to the Lord your God are all alive this day.⁴

Truly the Lord shall comfort Zion, he shall comfort all her ruins; he shall make her wilderness like Eden, her desert like the garden of the Lord; joy and gladness shall be found in her, thanksgiving and song.⁵

The Lord was pleased, for the sake of his righteousness, to make the Torah great and glorious.⁶

Psalm 128

A Pilgrim Song. Happy is everyone who reveres the Lord, who walks in his ways. When you eat of the toil of your hands, you shall be happy and at ease. Your wife shall be like a fruitful vine in the interior of your house, your children like olive plants around your table. Behold, thus indeed shall the man be blessed who reveres the Lord. The Lord bless you from Zion; may you see the welfare of Jerusalem all the days of your life; may you live to see your children's children. Peace be upon Israel!

shall be happy and at ease'—you shall be happy in this world, and at ease in the future world" (Berakhoth 8a).

"Love work" (Avoth 1:10) is one of the essential principles in talmudic literature. "Even Adam did not taste food until he had done work, as it is said: 'The Lord God took the man and put him in the Garden of Eden to till it and look after it'" (Genesis 2:15). According to Rabban Gamaliel, "all Torah study that is not combined with some trade must at length fail and occasion sin" (Avoth 2:2). The rabbis of the Talmud practised what they preached. The majority of them were humble workmen.

¹Isaiah 57:15. ²Psalm 68:5-6. ³1 Kings 8:57. ⁴Deuteronomy 4:4. ⁵Isaiah 51:3. ⁶Isaiah 42:21.

הַבְּרָכָה

Recited over a cup of wine and fragrant spices

הִנֵּה אֵל יִשְׁוּעָתִי, אֲבִטֵּחַ וְלֹא אֲבָחֵר, כִּי עָזִי וְזִמְרַת יְהוָה יִי.
 נִהְיִי לִי לִישׁוּעָה. וְשִׂאֲבָתָם מָוֶם בְּשִׁשּׁוֹן מִמַּעֲיָנִי הִישׁוּעָה. לִי
 הִישׁוּעָה; עַל עֲמֻד בְּרִכְתְּךָ סֵלָה. יי צְבָאוֹת עֲמֻנִי, מִשְׁנֵב לְגִי
 אֱלֹהֵי יַעֲקֹב, סֵלָה. יי צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בְּךָ. יי.
 הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנִי בְיוֹם קִרְאָנוּ. לַיהוּדִים הִנֵּחַ אוֹרָה
 וְשִׁמְחָה, וְשִׁשּׁוֹן וִיקָר. כֵּן תַּתִּיבָה לְגִי. כּוֹס יִשְׁוּעוֹת אֲשָׂא, וּבָשִׂם יי
 אֶקְרָא.

In the synagogue, the Reader begins here:

סְבִרֵי מִרְנֵן וְרִבּוּתֵי.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי תְּנִפָּן.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִינֵי בְשָׁמִים.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא מֵאוּרֵי הָאֵשׁ.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ
 לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
 לְשִׁשְׁתַּיִם יְמֵי הַמַּעֲשֵׂה. בְּרוּךְ אַתָּה, יי, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

Ma'ariv is concluded on page 233.

הַבְּרָכָה, marking the end of the Sabbath, is attributed to the men of the Great Assembly (Berakhoth 33a). The introductory passage *Ma'ariv*, consisting of biblical verses, is of later origin. According to Maimonides, the symbolic use of fragrant spices during the recital of the *Havdalah* is to cheer the soul which is saddened at the departure of the Sabbath. When a festival follows immediately after the Sabbath the spices are omitted, because the soul then rejoices with the incoming holiday. The wine for the *Havdalah* is allowed to flow over as a symbol of the overflowing blessing expected in the coming week. It is customary to cup the hands around the candle and to gaze at the finger-nails. The reflection of the light on the finger-nails causes the shadow to

HAVDALAH

Recited over a cup of wine and fragrant spices

Behold, God is my deliverance; I will trust, and will not be afraid; truly the Lord is my strength and my song; he has delivered me indeed. Joyfully shall you draw upon the fountains of deliverance. It is for the Lord to bring help; my God, thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. The Jews had light and joy, gladness and honor. So be it with us. I will take the cup of deliverance, and will call upon the name of the Lord.¹

In the synagogue, the Reader begins here:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who createst various kinds of spices.

Blessed art thou, Lord our God, King of the universe, who createst the lights of fire.

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the other nations, between the seventh day and the six working days. Blessed art thou, O Lord, who hast made a distinction between the sacred and the profane.

Ma'ariv is concluded on page 234.

appear on the palm of the hand, thus indicating the distinction "between light and darkness" mentioned in the *Havdalah*. A twisted candle of several wicks is used since the phrase *מאורי האש* ("lights of fire") is in the plural. The custom of dipping the finger in the wine and passing it over the eyes alludes to Psalm 19:9 where God's commands are described as "enlightening the eyes."

¹*Isaiah 12:2-3; Psalms 3:9; 46:12; 84:13; 20:10; Esther 8:16; Psalm 116:13.*

המבדיל

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| המבדיל בין קדש להל | חטאתינו הוא ומחל; |
| זרענו וכספנו ירבה כחול | וכבוכבים בלילה. |
| יום פנה בצל תמר | אקרא לאל עלי גמר; |
| אמר שומר | אתה בקר וגם לילה. |
| צדקתך כהר תבור | על חטאי עבר תעבר |
| כיום אתמול כי יעבר | ואשמורה בלילה. |
| תלפה עונת מנחתי | מי יתן מנוחתי; |
| יגעתי באנחתי | אשחה בכל לילה. |
| קולי כל יטל | פתח לי שער המנוחל; |
| שראשי נמלא טל | קנצותי רסיסי לילה. |
| העתר נורא ואיום | אשנע תנה פדיום |
| בנשף בערב יום | באישון לילה. |
| קראתיה יה הושיעני | ארח חיים תודיעני; |
| מדלה תבצעני | מיום עד לילה. |
| טהר טנוף מעשי | פן יאמרו מכעיס |
| אנה אלוה עשי | נתן זמרות בלילה. |
| נחנו בידך בחמר | סלח נא על קל וחמר; |
| יום ליום יביע אמר | ולילה ללילה. |

המבדיל is attributed to Rabbi Isaae ibn Ghayyat, who lived in Spain during the eleventh century and was the teacher of Rabbi Isaac Alfasi (ריף), author of the famous compendium of the Talmud. יצחק הקטן is the acrostic of this hymn, said to have been originally composed for the *Ne'ilah* service of *Yom Kippur*. The biblical verses at the end of each stanza are: Genesis 15:5; Isaiah 21:12; Psalms 90:4; 6:7; Song of Songs 5:2; Proverbs 7:9; Isaiah 38:12; Job 35:10; Psalm 19:3.

HA-MAVDIL

He who marks the boly from the profane,
May he also pardon our transgressions;
May he multiply our seed as the sand,
And as the stars that appear in the night.

The day has declined like the shade of a palm;
I call upon God who fills all my needs;
The watchman-prophet has said: Morning comes,
Bright morning comes after a gloomy night.

Tby righteousness is like Mount Tabor high;
O condone and pardon my transgressions;
May they be like the flight of yesterday,
Or like the watch-hours passing in the night.

Gone is the time when I made offerings;
Ob, that again I had my place of rest!
I am worn out because of my moaning;
I flood my bed with tears every night.

Let not my supplication be repelled;
Open heaven's exalted gate for me,
Seeing that my head is drenched with the dew,
My locks are wet with the drops of the night.

Revered God, O respond to my prayer;
I call for thy help, O grant redemption,
In the twilight, the evening of the day,
And in the profound blackness of the night.

I call upon thee, O Lord, O save me;
Do thou reveal to me the path of life;
Do thou deliver me from privation,
Within the twilight, between day and night.

O cleanse the impurity of my deeds,
So that those who provoke me may not say:
"Where then is the God who created you,
He who inspires you to sing in the night?"

We are but like potter's clay in thy hand;
Pardon our transgressions, both light and grave;
Day after day proclaims the Lord's wonders,
His powers are revealed night after night.

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| בְּמוֹצָאֵי יוֹם מְנוּחָה | הַמִּצָּא לְעַמּוּד רְנוּחָה; |
| שְׁלַח הַשִּׁבְי לְנֶאֱנָחָה | וְנָס יְגוֹן וְאֶנְחָה. |
| יֵאָה הוּא לָךְ צוּרִי | לְקַבֵּץ עִם מְפֹזְרֵי |
| מִנֵּד גּוֹי אֶבְזָרִי | אֲשֶׁר כָּרַח לִי שׁוּחָה. |
| עַת־דְּרֹדִים תַּעֲזֹרֵר אֵל. | לְמַלֵּט עִם אֲשֶׁר שׁוֹאֵל |
| רְאוּת טוֹבָה בְּבוֹא גּוֹאֵל | לְשֵׁה פְּזוּרָה נִדְחָה. |
| קָרָא יֵשַׁע לְעַם נִדְבָה | אֵל דָּגוּל מֶרְבָּה; |
| יְהִי הַשְּׂבִיעַ הַבָּא | לִישׁוּעָה וְלִרְנוּחָה. |
| בַּת צִיּוֹן הַשְּׂכוּלָה | אֲשֶׁר הִיא הַיּוֹם גְּעוּלָה |
| מִהֲרָה תִּהְיֶה בְּעוּלָה | אִם הַבָּנִים שְׂמִיחָה. |
| מַעֲנִנּוֹת אֲזִי יִזְוֹבוֹן | וּפְדוּיֵי יְיָ יִשׁוּבוֹן; |
| וַיְמִי יֵשַׁע יִשְׁאַבּוֹן | וְהַצָּרָה נִשְׁכָּחָה. |
| נָחָה עַמּוּד כְּאֵב רַחֲמָן | יִצְפָּצְפוּ עִם לֹא אֶלְמָן |
| דִּבֵּר יְיָ אֲשֶׁר נֶאֱמָן | בְּהַקִּימָה הַבְּטָחָה. |
| וַיִּדְרִים פְּלִיטֵי חֶרֶץ | נִינְתָם יִפְצְחוּ בְּמַרְץ; |
| בְּלִי צְנוּחָה וּבְלִי פֶרֶץ | וְאִין יוֹצֵאת וְאִין צְנוּחָה. |
| יְהִי מַחֲדָשׁ הַנֶּזֶח | בְּנִבּוֹאָת אָבִי חוֹזֶה; |
| וַיִּשְׁמַע בְּבֵית זֶה | קוֹל שְׁשׁוֹן וְקוֹל שְׂמִיחָה. |
| חֶזֶק יִמְלֵא מִשְׁאֲלוֹתֵינוּ | אֲמִיץ יַעֲשֶׂה בְּקִשְׁתָּנוּ; |
| וְהוּא יִשְׁלַח בְּמַעֲשֵׂה יְדֵינוּ | בְּרָכָה וְהַצְלָחָה. |

הַמִּצָּא בְּמוֹצָאֵי יוֹם מְנוּחָה was composed by Rabbi Jacob Menuy who lived in the thirteenth century. The acrostic יַעֲקֹב מִנֵּי חֵן begins with the second stanza. The theme of this hymn is a plea for deliverance through the appearance of Elijah as the forerunner of the Messiah.

At the close of the day of rest,
O grant relief to thy people;
Send Elijah to the distressed,
That grief and sighs may flee away:

It behooves thee, my Creator,
To gather my scattered people
From amidst a cruel nation
That is digging pitfalls for me.

O God, do thou arouse thy love,
To save a people that asks to see
Thy grace when a redeemer comes
To thy dispersed, unhappy flock.

Proclaim freedom to a noble people,
Thou who art worshiped by myriads;
May this coming week be given
To deliverance and relief.

The bereaved city of Zion,
Held today in utter contempt,
May she soon be populated—
A happy mother of children.

The fountains shall then be aflow;
Those freed by the Lord shall return;
They shall draw water that saves,
And trouble shall soon be forgotten.

Merciful Father, guide thy people;
Let a people, unhereft, say
That the word of God is faithful,
When thou wilt have kept thy promise.

Thy loved ones, escaping ruin,
Will break into vigorous song—
Without alarm, without havoc,
No surrender and no panic.

May the vision of the great seer,
Jeremiah, come to pass this month;
May in this household be heard
The sound of mirth and gladness.

May God fulfill our petitions,
The Almighty do what we ask;
May he prosper all our efforts,
And send us blessings and success.

בְּמוֹצָאי יוֹם נִיְלָה שְׁמֹךְ נִזְרָא עַל־לָהּ;
שְׁלַחְתָּהּ שְׁבִי לָעַם סְגָלָה רוּחַ שְׁשׁוֹן וְהִנָּחָה.
קוֹל צְהִלָּה וְרִנָּה שְׁפָתֵינוּ אִזּוּ תִרְנְנָה;
אָנָּה יְיָ הוֹשִׁיעָה נָא אָנָּה יְיָ הַצְלִיחָה נָא.

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| אָמַר יְיָ לִיעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| בָּחַר יְיָ בִּיעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| נָאֵל יְיָ אֶת יַעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| דָּרָד בּוֹקֵב מִיעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| הִפָּאִים יִשְׂרָשׁ יַעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| וַיִּרְדַּ מִּיעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| זָכַר זֹאת לִיעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| חֲדָנוֹת יִשׁוּעוֹת יַעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| טָבוּ אֲהֲלִיד יַעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| יִזְרוּ מִשְׁפָּטִיד לִיעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| כִּי לֹא נָחַשׁ בִּיעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| לֹא הָבִישׁ אֶזְנוֹ בִּיעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| מִי מָנָה עֲפָר יַעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| נִשְׁבַּע יְיָ לִיעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| סָלַח נָא לַעֲזוֹן יַעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |
| עֲתָה הָשִׁב שְׁבוֹת יַעֲקֹב | אֵל תִּירָא עֲבָדֵי יַעֲקֹב. |

קִיעֲקֹב is of unknown authorship. It is a mosaic of biblical phrases in alphabetical order with the refrain: "Be not afraid, my servant Jacob" (Isaiah 44:2). The biblical verses utilized throughout the poem are: Isaiah 29:22; Psalm 135:4; Isaiah 44:23; Numbers 24:17; Isaiah 27:6; Numbers 24:19; Isaiah 44:21; Nehemiah 8:10; Isaiah 25:9; Numbers 24:5; Deuteronomy 33:10; Numbers 23:23; 23:21; 23:10; Amos 8:7; Numbers 14:19; Ezekiel 39:25; Jeremiah 31:11; Psalm 44:5; Genesis 27:22; Jeremiah 31:7; Nahum 2:3; Micah 7:20; Psalm 32:7; Isaiah 26:4; Psalm 29:11.

At the close of the joyous day,
Send Elijah to thy chosen people,
Thou whose deeds are awe-inspiring;
Send relief, mirth and a release.

Then shall our lips joyfully chant:
O Lord, save us; O Lord, prosper us.

The Lord said to Jacob:
Fear not, my servant Jacob.

The Lord has chosen Jacob.
Fear not, my servant Jacob.

The Lord has redeemed Jacob.
Fear not, my servant Jacob.

A star has risen from Jacob.
Fear not, my servant Jacob.

Then shall Jacob take root.
Fear not, my servant Jacob.

Out of Jacob shall one rule.
Fear not, my servant Jacob.

Remember this, O Jacob.
Fear not, my servant Jacob.

Joyous triumph shall Jacob have.
Fear not, my servant Jacob.

Goodly are your tents, O Jacob.
Fear not, my servant Jacob.

Thy laws are taught to Jacob.
Fear not, my servant Jacob.

There is no soreery with Jacob.
Fear not, my servant Jacob.

None has seen iniquity in Jacob.
Fear not, my servant Jacob.

Who has counted Jacob's masses?
Fear not, my servant Jacob.

The Lord has made promise to Jacob.
Fear not, my servant Jacob.

O pardon the sins of Jacob.
Fear not, my servant Jacob.

Bring now back the captivity of Jacob.
Fear not, my servant Jacob.

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| אל תִּירָא עֲבָדֵי יַעֲקֹב. | פָּדָה יְיָ אֶת יַעֲקֹב |
| אל תִּירָא עֲבָדֵי יַעֲקֹב. | צִוָּה יִשׁוּעוֹת יַעֲקֹב |
| אל תִּירָא עֲבָדֵי יַעֲקֹב. | קוֹל קוֹל יַעֲקֹב |
| אל תִּירָא עֲבָדֵי יַעֲקֹב. | רָנוּ שְׂמִיחָה לְיַעֲקֹב |
| אל תִּירָא עֲבָדֵי יַעֲקֹב. | שָׁב יְיָ אֶת נְאֻן יַעֲקֹב |
| אל תִּירָא עֲבָדֵי יַעֲקֹב. | תַּחֲנוּן אֲמַת לְיַעֲקֹב |

רבוֹן הָעוֹלָמִים, אֵב הַרְחָמִים וְהַסְּלִיחוֹת, בְּסֻמָּן טוֹב וּבְמִגֵּל טוֹב תַּחֲל עֲלֵינוּ אֶת (שְׁשֹׁנִית) יְמֵי הַמַּעֲשֶׂה הַבָּאִים לְקִרְאָתָהּ לְשָׁלוֹם, תְּשׁוּבִים מִכָּל חַטָּא וְכַפֵּשׁ, וּמִזִּנְיִם מִכָּל עֲוֹן וְאַשְׁמָה וְרָשָׁע, וּמִדְּבָקִים בְּתַלְמוּד תּוֹרָה וּבְמַעֲשִׂים טוֹבִים. וְחַנּוּן דַּעַה בִּינָה וְהַשְׁכָּל מֵאַתָּה, וְתַשְׁמִיעֵנוּ בָהֶם שִׁשּׁוֹן וְשְׂמִיחָה; וְלֹא תַעֲלֶה קִנְיָתָנוּ עַל לֵב אָדָם, וְלֹא קִנְיָת אָדָם תַּעֲלֶה עַל לִבֵּנוּ. מִלִּבֵּנוּ אֶלְהִינוּ, הָאֵב הַרְחָמֵנוּ, שִׁים בְּרָכָה וּרְנוּחָה וְהַצְלָחָה בְּכָל מַעֲשֶׂה יְדֵינוּ; וְכָל חַיּוּעִץ עַל עַמְּךָ בֵּית יִשְׂרָאֵל עֲצָה טוֹבָה וּמִחְשָׁבָה טוֹבָה, אֲמִצּוֹ וּבְרָכּוֹ, גִּדְלוֹ וְקִיּוּמוֹ, קָנִים עֲצָתוֹ, בְּדָבָר שְׁנֵאֲמַר: יִתְרַלֶּךְ כָּל־בְּכֵה, וְכָל עֲצָתָהּ יִמְלֹא. וְנֵאמַר: וְתִגְזֹר אֲמָר וַיִּקָּם לָהּ, וְעַל דְּרַכֶּיהָ נִגְזֵה אֹזֶר. וְכָל חַיּוּעִץ עֲלֵינוּ וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל עֲצָה שְׁאִינָה טוֹבָה, תּוֹפֵר עֲצָתוֹ, בְּדָבָר שְׁנֵאֲמַר: יְיָ הַפִּיר עֲצַת גּוֹיִם, הִנֵּיא מִחְשָׁבוֹת עַמִּים. וְנֵאמַר: עֲצוֹ עֲצָה וְחִפְר, וְדָבְרוּ דָבָר וְלֹא יָקוּם, כִּי עֲמָנוּ אֵל. וּפְתַח לָנוּ, יְיָ אֶלְהִינוּ, אֵב הַרְחָמִים, אֲדוֹן הַסְּלִיחוֹת, בְּנוֹה הַשְׁבּוּעֵי וּבְכָל שְׁבּוּעֵי, שְׁעָרֵי אוֹרָה, שְׁעָרֵי אֶרֶץ יָמִים וְשָׁנִים, שְׁעָרֵי אֲרִיכַת אֲפִים, שְׁעָרֵי בְרָכָה, שְׁעָרֵי בִינָה, שְׁעָרֵי גִלְהָה, שְׁעָרֵי גִדְלוֹה, שְׁעָרֵי גְאֻלָּה, שְׁעָרֵי גְבוּרָה, שְׁעָרֵי רִיצָה, שְׁעָרֵי

is based upon the Palestinian Talmud, Berakhoth 5:1.

contains an alphabetic list of synonyms for salvation and wisdom.

The Lord redeems Jacob.

Fear not, my servant Jacob.

Command the salvation of Jacob.

Fear not, my servant Jacob.

The voice is the voice of Jacob.

Fear not, my servant Jacob.

Sing with gladness for Jacob.

Fear not, my servant Jacob.

The Lord restores the pride of Jacob.

Fear not, my servant Jacob.

Thou wilt grant kindness to Jacob.

Fear not, my servant Jacob.

דָּעָה, שְׁעָרֵי הוֹד, שְׁעָרֵי הָדָר, שְׁעָרֵי הַצִּלְחָה, שְׁעָרֵי הַרוּחָה,
שְׁעָרֵי נֶעַד טוֹב, שְׁעָרֵי זְרִיזוּת, שְׁעָרֵי זְמִירָה, שְׁעָרֵי זְכוּת,
שְׁעָרֵי זִיו, שְׁעָרֵי זְהָר תּוֹרָה, שְׁעָרֵי זְהָר חֲכָמָה, שְׁעָרֵי זְהָר
בִּינָה, שְׁעָרֵי זְהָר דַּעַת, שְׁעָרֵי חֲדוּת, שְׁעָרֵי חֲמֻלָּה, שְׁעָרֵי חֵן
וְחֶסֶד, שְׁעָרֵי חַיִּים טוֹבִים, שְׁעָרֵי חֲכָמָה, שְׁעָרֵי טוֹבָה, שְׁעָרֵי
טָהָר, שְׁעָרֵי יְשׁוּעָה, שְׁעָרֵי יִשְׁרָאֵל, שְׁעָרֵי כִפּוּרָה, שְׁעָרֵי כְּלָפָה,
שְׁעָרֵי קְבוּדָה, שְׁעָרֵי לְמוּד, שְׁעָרֵי מְזוּזָה, שְׁעָרֵי מְנוּחָה, שְׁעָרֵי
מְחִילוּת, שְׁעָרֵי מִדָּעָה, שְׁעָרֵי נְחָמָה, שְׁעָרֵי נְקִיּוּת, שְׁעָרֵי
סְלִיחָה, שְׁעָרֵי סִינְעָתָא דְשָׁמַיָא, שְׁעָרֵי עֲזָרָה, שְׁעָרֵי פְדוּת,
שְׁעָרֵי פְרִנְסָה טוֹבָה, שְׁעָרֵי צְדָקָה, שְׁעָרֵי צְהֻלָּה, שְׁעָרֵי
קִדְשָׁה, שְׁעָרֵי קוֹמָמִיּוּת, שְׁעָרֵי רַחֲמִים, שְׁעָרֵי רְצוֹן, שְׁעָרֵי
רְבוּעָה שְׁלָמָה, שְׁעָרֵי שְׁלוֹם, שְׁעָרֵי שְׂמֻחָה, שְׁעָרֵי שְׂמוּעוֹת
טוֹבוֹת, שְׁעָרֵי שְׁלֹחָה, שְׁעָרֵי תּוֹרָה, שְׁעָרֵי תְּפִלָּה, שְׁעָרֵי
תְּשׁוּבָה, שְׁעָרֵי תְּשׁוּעָה, כְּמוֹ שֶׁכָּתוּב: וְתִשְׁעֵת צְדִיקִים מִיָּד,
מִעוֹתָם בָּעֵת צָרָה. וַיַּעֲזֹרֵם יְיָ וַיַּפְלֵטֵם; וַיַּפְלֵטֵם מִרְשָׁעִים
וַיּוֹשִׁיעֵם, כִּי חָסוּ בּוֹ. וַנֹּאמֶר: חֲשֵׁף יְיָ אֶת זְרוֹעַ קִדְשׁוֹ לַעֲיִנֵּי
כָּל הַגּוֹיִם, וַרְאוּ כָּל אֲפִסֵּי אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ. וַנֹּאמֶר:
קוֹל צְפִידָה נִשְׁאָר קוֹל, יַחֲדוֹ יִרְנְנוּ; כִּי עֵין בְּעֵינוֹ יִרְאוּ בְּשׁוֹב יְיָ

צִיּוֹן. וְנִתְּנָם לָנוּ, יְיָ אֱלֹהֵינוּ, מִקְרָא שְׁכָתוֹב: מִה נָּאוּ עַל
הַהָרִים רִגְלֵי מִבְּשָׁר, מִשְׁמִיעַ שְׁלוֹם, מִבְּשָׁר טוֹב, מִשְׁמִיעַ
יְשׁוּעָה, אָמַר לְצִיּוֹן מִלֶּדֶד אֱלֹהֶיהָ. רֵאשׁוֹן לְצִיּוֹן הִנֵּה הָנָם;
וְלִירוּשָׁלַיִם מִבְּשָׁר אֶתֶּן. אָמֵן סָלָה.

בְּרַכַּת הַלְבָנָה

(Recited in the open air when the new moon is visible)

הַהֲלִים קָטָה, א-ו

הַלְלוּיָהּ; הַלְלוּ אֶת יְיָ מִן הַשָּׁמַיִם, הַלְלוּהוּ בְּמִרוֹמָיו.
הַלְלוּהוּ כָּל מַלְאָכָיו; הַלְלוּהוּ כָּל צְבָאוֹ. הַלְלוּהוּ שְׁמֵשׁ
וַיָּרָח; הַלְלוּהוּ כָּל בּוֹכְבֵי אוֹר. הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַפָּנִים
אֲשֶׁר מַעַל הַשָּׁמַיִם. וְהַלְלוּ אֶת שֵׁם יְיָ, כִּי הוּא צִוָּה וַנִּבְרָאוּ.
וַיַּעֲמִידֵם לְעֵד לְעוֹלָם; חֶק־נֶתָן וְלֹא יַעֲבֹר.

מסכת סנהדרין מב, א

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֶּדֶד הָעוֹלָם, אֲשֶׁר בְּמֵאמְרוֹ בָּרָא
שָׁמַיִם, וּבְרִיחַ פִּיּו כָּל צְבָאָם. חֶק וְזִמְן נָתַן לָהֶם שְׁלֹא יִשְׁמַד
אֶת מַפְקִידֵם. שָׁשִׁים וּשְׁמֹנִים לַעֲשׂוֹת רְצוֹן קוֹתָם; פּוֹעֵל אֲמִת
שְׁפָעָלָתוֹ אֲמִת. וְלַלְבָנָה אָמַר שְׁתַּחַדֵּשׁ עֲטָרַת הַפָּאָרַת
לַעֲמוּסֵי בָטָן, שֶׁהֵם עֲתִידִים לַהֲתַחַדֵּשׁ בְּמוֹתָהּ, וּלְפָאֵר
לְיוֹצְרָם עַל שֵׁם כְּבוֹד מַלְכוּתוֹ. בְּרוּךְ אַתָּה, יְיָ, מְחַדֵּשׁ
חֲדָשִׁים.

בְּרוּךְ יוֹצֵרָהּ, בְּרוּךְ עוֹשֶׂהָ, בְּרוּךְ קוֹנֶהָ, בְּרוּךְ בּוֹרְאָהּ.
בְּשֵׁם שְׁאֵנִי רוֹקֵד בְּגִידָהּ וְאֵינִי יָכֹל לִנְעֹב בָּהּ, בָּהּ לֹא יוֹכְלוּ
כָּל אוֹיְבֵי לִנְעֹב בִּי לְרָעָה.

תַּפֵּל עֲלֵיהֶם אֵימָתָה וּפַחַד; בְּגִדְל זְרוּעָהּ, יָדָמוּ בְּאָבֶן.
בְּאָבֶן יָדָמוּ, זְרוּעָהּ בְּגִדְל, וּפַחַד אֵימָתָה עֲלֵיהֶם תַּפֵּל.

NEW MOON BLESSING

*Recited in the open air when the new moon is visible*¹

Psalm 148:1-6

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave a law which none transgresses.

Talmud Sanhedrin 42a

Blessed art thou, Lord our God, King of the universe, who didst create the heavens by thy command, and all their host by thy mere word. Thou hast subjected them to fixed laws and time, so that they might not deviate from their set function. They are glad and happy to do the will of their Creator, the true Author, whose achievement is truth. He ordered the moon to renew itself as a glorious crown over those he sustained from birth, who likewise will be regenerated in the future, and will worship their Creator for his glorious majesty. Blessed art thou, O Lord, who renewest the months.

Blessed be your omnipotent Creator, O moon!

Even as one cannot touch the moon, so may my foes be unable to harm me.

May terror and dread fall on them; may they be motionless as a stone under the sweep of thy arm.¹

ברכת הלבנה is discussed in the Talmud (Sanhedrin 42a). The moon, appearing every month in several phases, is symbolic of the Jewish people whose history has assumed a variety of phases. Like the moon, they reappear after being eclipsed. An allusion to the people of Israel is contained in the four synonyms עשר, קתר, בוראך, יעקב whose initials spell the name יעקב.

¹ *Ezodus* 15:16.

דוד מלך ישראל חי וקיים.

The worshipers exchange greetings:

שְׁלוֹם עֲלֵיכֶם. עֲלֵיכֶם שְׁלוֹם.

סֶמֶן טוֹב וּמִזֵּל טוֹב יְהִי לָנוּ וּלְכָל יִשְׂרָאֵל, אָמֵן.
קוֹל דּוֹדֵי הִנֵּה זֶה בָּא, מְדַלֵּג עַל הַהָרִים, מְקַפֵּץ עַל
הַנִּבְעוֹת. הַיּוֹמָה דּוֹדֵי לִצְבִי אוֹ לְעֶפְרַיִם הָאֵלִים; הִנֵּה זֶה עוֹמֵד
אַחֵר בְּתִלְנֹה, מְשַׁנֵּיחַ מִן הַחֲלִלוֹת, מִזְיֵץ מִן הַחֲרָבִים.

ההלים קכא

שִׁיר לַמַּעֲלוֹת. אֲשָׁא עֵינַי אֶל הַהָרִים, מֵאֵין יָבֹא עֲזָרִי.
עֲזָרִי מִעַם יי, עֲשֵׂה שְׁמִי וְאֶרֶץ. אֵל יִתֵּן לַמוֹט רִגְלִי, אֵל יְנוּם
שְׁמִי. הִנֵּה לֹא יְנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל. יי שְׁמִי, יי
צִלִּי, עַל נֶד יְמִינִי. יוֹמָם הַשֶּׁמֶשׁ לֹא יִכְבֶּה, וַיְרֵחַ בְּלִילָהּ. יי
יְשֻׁמֶרֶךְ מִכָּל רָע, יִשְׁמֹר אֶת נַפְשִׁי. יי יִשְׁמַר-צִיָּאתִי וּבֹאֲדָהּ,
מֵעַתָּה וְעַד עוֹלָם.

ההלים קכ

הַלְלוּהוּ; הַלְלוּ אֵל בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֻזּוֹ. הַלְלוּהוּ
בַּנְּבוֹרֵתָיו, הַלְלוּהוּ בְּרַב גִּדְלוֹ. הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ
בַּנֶּבֶל וּבַנּוֹר. הַלְלוּהוּ בְּחֹף וּמַחּוֹל, הַלְלוּהוּ בַּמִּנִּים וְעִגְבִּי.
הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. כָּל הַנְּשָׁמָה
תְּהַלֵּל יְהוָה; הַלְלוּהוּ.

מסכת סנהדרין כב, א

תָּנָא דְּבִי רַבִּי יִשְׁמַעֲאֵל: אֱלֹמִי לֹא זָכוּ יִשְׂרָאֵל אֱלֹא
לְהַקְבִּיל פְּנֵי אֲבִיהֶם שְׁבַשְׁמִינּוּ פָּעַם אַחַת בַּחֲדָשׁ, וַיָּיָם. אָמַר
אַבְיִי: הִלְכָּהּ, צָרִיךְ לְמִימָרָא מַעֲמָד.

דוד מלך ישראל refers to Psalm 89:38, which says that David's dynasty shall "like the moon be established forever." The numerical value of ישראל (819) is equal to that of ראש חודש.

שְׁלוֹם עֲלֵיכֶם, the response to שְׁלוֹם עֲלֵיכֶם, differs from the greeting in order to distinguish the saluter from the one saluted, so that one may not run the risk of leaving a greeting unanswered.

Long live David, king of Israel!

The worshipers exchange greetings:

Shalom alekhem, peace be with you!

Alekhem shalom, peace be unto you!

May we and all Israel have a favorable omen and good fortune.
Amen.

The voice of my beloved! Here he comes, leaping across the mountains, bounding over the hills! My beloved is like a gazelle, like a young deer; here he stands, behind our wall, gazing through the windows, peering through the lattice.¹

Psalm 121

A Pilgrim Song. I lift my eyes to the hills; whence will my help come? My help comes from the Lord who made heaven and earth. He will not let your foot slip; he who guards you will not slumber. Behold, the guardian of Israel neither slumbers nor sleeps. The Lord is your guardian; the Lord is your shelter upon your right hand. The sun shall never hurt you in the day, nor the moon by night. The Lord will guard you from all evil; the Lord will guard your life. The Lord will guard you as you come and go, henceforth and forever.

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with resounding cymbals; praise him with clanging cymbals. Let everything that breathes praise the Lord! Praise the Lord!

Talmud Sanhedrin 42a.

In the school of Rabbi Ishmael it was taught: Had Israel merited no other privilege than greeting the presence of their heavenly Father once a month [by reciting the benediction over the new moon], they would be contented! Abbayé said: Therefore [since it is a greeting of God's presence], we must recite it standing.

ר' יהודה החסיד was inserted by Rabbi Judah of Regensburg קול דורי as an expression of Israel's hope for the speedy advent of the Messiah.

¹ *Song of Songs* 2:8-9.

מי זאת עלה מן המדבר, מתרפקת על דודה.
 יהי רצון מלפניך, יי אלהי נאלי אבותי, למלאות פנימח
 הלכנה, ולא יהיה בה שום מעוט; יהי אור הלכנה באור
 החמה ובאור שבעת ימי בראשית, כמו שהיתה קדם מעוטה.
 שנאמר: את שני המארת הנדלים. ויתקנים בגו מקרא שכתוב:
 ובקשו את יי אלהיהם ואזי ידור מלכם. אמן.

ההללים כו

למנצח בנינת, מזמור שיר. אלהים יחננו ויברכנו; ואר
 פניו אתנו, סלה. לדעת בארץ וברכה, בכל גוים ישועתך.
 יודוך עמים, אלהים; יודוך עמים כלם. ישמחו וירננו לאמים,
 כי תשפט עמים מישר, ולאמים בארץ תנחם, סלה. יודוך
 עמים, אלהים; יודוך עמים כלם. ארץ נתנה יבולה; וברכנו
 אלהים אלקינו. וברכנו אלהים, וייראו אותו כל אפסי ארץ.

Mourners' Kaddish

הלל

Chanted after the Amidah of the morning service on Pesah, Shavuoth,
 Sukkoth, Hanukkah and Rosh Hodesh

ברוך אתה, יי אלקינו, מלך העולם, אשר קדשנו במצותיו
 וצונו לקרא את ההלל.

ההללים קי

הללויה; הללו, עבדי יי, הללו את שם יי. יהי שם יי
 מברך, מעתה ועד עולם. ממזרח שמש עד מבואו, מהלל שם

הלל consists of Psalms 113-118. It is called הלל המצרי ("Egyptian Hallel") because Psalm 114 refers to the exodus from Egypt. On Purim, the reading of the Megillah takes the place of Hallel. On Rosh Hashanah and Yom Kippur, Hallel is omitted because the High Holydays are not intended for jubilation. Similarly, Hallel is not recited in the house of a mourner during shiv'ah. On Rosh Hodesh, a minor festival, Hallel is recited in abridged form,

Who is this coming up from the wilderness, leaning upon her beloved?¹

May it be thy will, Lord my God and God of my fathers, to readjust the deficiency of the moon, so that it may no longer be reduced in size; may the light of the moon again be like the light of the sun, as it was during the first seven days of creation, before its size was reduced, for it is said: "The two great lights."² May the prophecy be realized in us, which says: "They will seek the Lord their God, and David their king."³ Amen.

Psalm 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee. Let the nations be glad and sing for joy, for thou rulest the people justly; thou guideest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee. The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the ends of the earth shall revere him.

Mourners' Kaddish

HALLEL

Chanted after the Amidah of the morning service on Pesah, Shavuoth, Sukkoth, Hanukkah and Rosh Hodesh

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments and commanded us to recite the *Hallel*.

Psalm 113

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord henceforth and forever. From the rising of the sun to its setting, the Lord's

the first eleven verses of Psalms 115 and 116 being omitted. This so-called "half-Hallel" is likewise used on the last six days of *Pesah* by reason of the following tradition. When the Egyptians were drowning in the Red Sea on the seventh day of *Pesah*, God restrained the angels from singing his praise, saying: "How can you sing hymns while my creatures are drowning in the sea?" (Megillah 10b). In order not to make *Hol ha-Mo'ed Pesah* appear as more important than the seventh day of *Pesah*, the *Hallel* is abridged throughout the last six days.

¹ Song of Songs 8:5. ² Genesis 1:16. ³ Hosea 3:5.

יְיָ. רָם עַל כָּל גּוֹזִים יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִּי אֱלֹהֵינוּ
הַמְּגִבִּיהִי לְשִׁבְתָּהּ. הַמְּשַׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ. מְקִינֵנוּ
מִעֵפֶר דָּל, מֵאֲשַׁפֶּת יָרִים אֲבִיוֹן. לְהוֹשִׁיבֵנוּ עִם נְדִיבִים, עִם
נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֵקֶרֶת הַבֵּית, אִם הַבָּנִים שְׂמֻחָה; הַלְלוּיָהּ.

ההללים קיד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָו. הַיְוָה
יְהוָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מְמֻשְׁלוֹתָיו. הֵנָּה רָאָה וַיִּנָּס; הִנֵּה
יֹסֵב לְאַחֲוֶה. הַהָרִים רָקְדוּ כְּאֵילִים, וְנִבְעוֹת כִּכְבֵּי צֶאֱן. מִה
לָךְ הֵנָּה כִּי תִנוּס; הִנֵּה רָקְדוּ, תִּסֵּב לְאַחֲוֶה. הַהָרִים, תִּרְקְדוּ
כְּאֵילִים; וְנִבְעוֹת, כִּכְבֵּי צֶאֱן. מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי
אֱלֹהֵי יַעֲקֹב. הַהִפְכֵי הַצֹּדֵר אֲנִים מָוֶם, חֲלָמִישׁ לְמַעֲיֹנוֹ-מָוֶם.

On Rosh Hodesh and the last six days of Pesah omit:

ההללים קטו, א-יא

(לֹא לָנוּ, יְיָ, לֹא לָנוּ, כִּי לְשֻׁמְךָ תֵּן כְּבוֹד, עַל חֲסִדְךָ, עַל
אֲמֻתְךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיזָה נָא אֱלֹהֵיהֶם. וְאֵלֵינוּ בְּשָׁמַיִם;
כָּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצִבְיָהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יָדֵי אָדָם.
פָּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יֵרְאוּ. אָזְנוֹת לָהֶם וְלֹא
יִשְׁמָעוּ, אֶף לָהֶם וְלֹא יִרְיחוּ. יְדֵיהֶם וְלֹא יַמִּישוּ, רַגְלֵיהֶם
וְלֹא יַחֲלִבוּ; לֹא יִהְיוּ בְּגִרוֹנִים. כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר
בְּטַח בָּהֶם. יִשְׂרָאֵל, בְּטַח בֵּי; עֲזָרָם וּמִנָּגֶם הוּא. בֵּית אֲהֲרֹן,
בְּטַחוּ בֵּי; עֲזָרָם וּמִנָּגֶם הוּא. יִרְאֵי יְיָ, בְּטַחוּ בֵּי; עֲזָרָם וּמִנָּגֶם
הוּא.)

Psalm 114, one of the finest lyrics in literature, alludes to the dividing of the Red Sea and the Jordan. The sea and the river are personified and represented as awe-struck by the presence of the Lord. הַהָרִים רָקְדוּ is a poetical description of the earthquake which accompanied the giving of the Torah. מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ alludes to the miraculous supply of water in the wilderness (Exodus 17:6).

name is to be praised. High above all nations is the Lord; above the heavens is his glory. Who is like the Lord our God, enthroned on high, looking down upon heaven and earth? He raises the poor out of the dust, and lifts the needy out of the dunghill, to seat them with princes, with the princes of his people. He turns the barren housewife into a happy mother of children. Praise the Lord!

Psalm 114

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel his dominion. The sea beheld and fled; the Jordan turned backward; the mountains skipped like rams, and the hills like lambs. What ails you, O sea, that thus you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? Tremble, O earth, at the Lord's presence, at the presence of the God of Jacob, who turns the rock into a pool of water, the flint into a flowing fountain.

On Rosh Hodesh and the last six days of Pesah omit:

Psalm 115:1-11

(Not for our sake, O Lord, not for our sake, but for thy name's sake grant glory, because of thy kindness and thy truth. Why should the heathen say: "Where is their God?" Our God is in the heavens! He does whatever he pleases. Their idols are but silver and gold, the work of human hands. They have a mouth, but they cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they make a sound with their throat. Those who make them shall become like them, whoever trusts in them. O Israel, trust in the Lord! He is your help and your shield. House of Aaron, trust in the Lord! He is your help and your shield. You who revere the Lord, trust in the Lord! He is your help and your shield.)

Psalm 115 appeals to God to raise his people from their degradation. Their restoration would vindicate the honor of his name. כְּמוֹתָם יִהְיוּ עֹשֵׂיהֶם that is, men become like the objects of their worship. עֹרֵם וּמַעַם הוּא is the response of the choir.

ההלים קטו, יב-ח

יִי זָכְרֵנוּ יְבָרֵךְ; יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית
אֲחֵרֹן. יְבָרֵךְ יִרְאֵי יְיָ, הַקְּטָנִים עִם הַגְּדֹלִים. יִסְפֶּה יְיָ עֲלֵיכֶם,
עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְי, עֲשֵׂה שְׁמִים וְאַרְצֵי.
הַשְׁמִים שְׁמִים לַיְי, וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם. לֹא הַמָּתִים יִהְלְלוּ
יְהָ, וְלֹא כָּל יִרְדֵי רוּמָה. וְאַנְחֵנוּ נְבָרֵךְ יְהָ מֵעַתָּה וְעַד עוֹלָם;
הִלְלוּיָהּ.

On Rosh Hodesh and the last six days of Pesah omit:

ההלים קטו, א-יא

(אֶהְבֵּתִי בִּי יִשְׁמַע יְיָ אֶת קוֹלִי תַחֲנוּנִי. בִּי הִטָּה אָזְנוֹ לִי,
וּבִימִי אֶקְרָא. אֶפְקוּנִי חֲבִלֵי מָוֶת, וּמִצָּרֵי שְׁאוֹל מְצָאוּנִי; צָרָה
וַיַּגִּן אֶמְצָא. וּבִשְׁם יְיָ אֶקְרָא, אָנֹה יְיָ, מִלְּטָה נַפְשִׁי. חַנוּן יְיָ
וְצַדִּיק, וְאַלְהֵינוּ מִרְחָם. שֹׁמֵר פְּתָאִים יְיָ; דִּלְתִּי וְלִי יְהוֹשִׁיעַ.
שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי, בִּי יְיָ גָּמַל עָלַיִכִּי. בִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת,
אֶת עֵינֵי מִן דִּמְעָה, אֶת רַגְלִי מִדָּחִי. אֶתְחַלֵּף לִפְנֵי יְיָ, בְּאַרְצוֹת
חַיִּים. הֶאֱמַנְתִּי בִּי אֲדַבֵּר, אָנִי עָנִיתִי מְאֹד. אָנִי אֶמְרָתִי
בְּחַפְזִי, כָּל הָאָדָם כֹּזֵב.)

ההלים קטו, יב-ט

מָה אָשִׁיב לַיְי כָּל תַּנְמוּלוֹתַי עָלַי. בּוֹס יְשׁוּעוֹת אֶשָּׂא, וּבִשְׁם
יְיָ אֶקְרָא. נִדְרֵי לַיְי אֲשַׁלֵּם, נִגְדָה־נָּא לְכָל עַמּוֹ. יִקָּר בְּעֵינֵי יְיָ
הַמְּוֹתָה לַחֲסִידָיו. אָנֹה יְיָ, כִּי אָנִי עֲבָדְךָ, אָנִי עֲבָדְךָ בְּן אֶמְתֶּךָ;
פִּתְחָתָ לְמוֹסְרִי. לֵךְ אֲזַבַּח זִבְחַ תוֹדָה, וּבִשְׁם יְיָ אֶקְרָא. נִדְרֵי
לַיְי אֲשַׁלֵּם, נִגְדָה־נָּא לְכָל עַמּוֹ. בְּחִצְרוֹת בֵּית יְיָ, בְּתוֹכִי
יְרוּשָׁלַיִם; הִלְלוּיָהּ.

Psalm 116 is a song of thanksgiving on being saved from imminent danger. The psalmist's experiences pass through the stages of suffering, prayer, deliverance and public thanksgiving.

Psalm 115:12-18

The Lord who has remembered us will bless; he will bless the house of Israel; he will bless the house of Aaron; he will bless those who revere the Lord, small and great alike. May the Lord increase you, both you and your children. May you be blessed by the Lord, Creator of heaven and earth. The heaven is the Lord's heaven, but the earth he has given to mankind. The dead cannot praise the Lord, none of those who sink into silence. We will bless the Lord henceforth and forever. Praise the Lord!

On Rosh Hodesh and the last six days of Pesah omit:

Psalm 116:1-11

(I love the Lord, for he hears my supplications. Because he has inclined his ear to me, I will call upon him as long as I live. The pangs of death encircled me; the agony of the grave seized me; I was in distress and sorrow. But I called upon the name of the Lord: "O Lord, save my life!" Gracious is the Lord, and righteous; our God is merciful. The Lord protects the simple; when I was brought low, he saved me. Be again at rest, O my soul, for the Lord has dealt kindly with you. Thou hast delivered my soul from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the world of life. I trust even when I cry out: "I am greatly afflicted." [I have faith] even when I say in haste: "All men are deceitful.")

Psalm 116:12-19

What can I render to the Lord for all his kind acts toward me? I will take the cup of deliverance, and will call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his people. Grievous in the sight of the Lord is the death of his faithful followers. O Lord, I am indeed thy servant; I am thy servant, the son of thy servant; thou hast removed my chains. To thee I offer thanksgiving, and call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his people, in the courts of the Lord's house, in the midst of Jerusalem. Praise the Lord!

תהלים קח

תָּלְלוּ אֶת יְיָ, כָּל גּוֹיִם; שִׁבְחוּהוּ, כָּל הָאֲמִים. כִּי גָבַר עָלֵינוּ
חֲסִדּוֹ, וְנִאֲמַת יְיָ לְעוֹלָם; תָּלְלוּהָ.

Responsively

תהלים קח

חֲדָדוּ לִי כִּי טוֹב כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמֶר נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמְרוּ נָא בֵּית אֲהֲרֹן כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמְרוּ נָא יְרָאִי יְיָ כִּי לְעוֹלָם חֲסִדּוֹ.

מִן הַמִּצָּר קָרָאתִי יְהוָה, עָנְנִי בַּמֶּרְחֵב יְהוָה. יְיָ לִי, וְלֹא אִירָא;
מִה יַעֲשֶׂה לִּי אֱדָם. יְיָ לִי בַּעֲזָרִי, וְאֲנִי אֶרְאֶה בְּשִׁנְאִי. טוֹב
לַחֲסוֹת בֵּין מִבְּטָח בְּאֲדָם. טוֹב לַחֲסוֹת בֵּין מִבְּטָח בַּנְּדִיבִים.
כָּל גּוֹיִם סָבְבוּנִי; בְּשֵׁם יְיָ, כִּי אֲמִילָם. סָבּוּנִי גַם סָבְבוּנִי; בְּשֵׁם
יְיָ, כִּי אֲמִילָם. סָבּוּנִי כְּדֹבָרִים, דַּעֲכוּ כְּאֵשׁ קוֹצִים; בְּשֵׁם יְיָ,
כִּי אֲמִילָם. דַּחֲזָה דְחִיתָנִי לַנֶּפֶל, וַיִּי עֲזָרָנִי. עֲזִי וְחִמְרַת יְהוָה, וַיְהִי
לִי לִישׁוּעָה. קוֹל רִנָּה נִישׁוּעָה בְּאֶהְלִי צְדִיקִים; יָמִין יְיָ עֲשֶׂה
חַיִּל. יָמִין יְיָ רֹמְמָה, יָמִין יְיָ עֲשֶׂה חַיִּל. לֹא אֲמוֹת כִּי אֲחִיָּה,
וְאֲסַפֵּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנִי. פְּתוּחוּ לִי
שַׁעֲרֵי צֶדֶק; אֲבֹא בָם, אֲוֹדָה יְהוָה. זֶה הַשָּׁעַר לִי, צְדִיקִים
יָבֹאוּ בוֹ.

Psalm 117 is the shortest chapter in the Bible. Its two verses are an invitation to all nations to join in acknowledging God.

Psalm 118 is intended for alternating choirs. The last nine verses, from וְהוֹדוּ לַיהוָה to אֲדָרֵךְ, are spoken twice when the Hallel is recited, because they do not follow the arrangement of synonymous parallelism of the previous verses. Each of the last nine verses expresses a new thought.

Psalm 117

Praise the Lord, all you nations; laud him, all you peoples! For great is his kindness toward us; the Lord's truth endures forever.

Responsively

Psalm 118:1-4

Give thanks to the Lord, for he is good;

His mercy endures forever.

Let Israel say:

His mercy endures forever.

Let the house of Aaron say:

His mercy endures forever.

Let those who revere the Lord say:

His mercy endures forever.

Psalm 118:5-29

Out of distress I called upon the Lord; he answered me by setting me free. The Lord is with me; I have no fear. What can man do to me? The Lord is my helper; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes. The heathen were all swarming round me; relying on the Lord, I routed them. Swarming round me, they beset me; relying on the Lord, I routed them. They swarmed like bees about me, but they were extinguished like a fire of thorns; relying on the Lord, I surely routed them. You did thrust at me that I might fall, but the Lord helped me. The Lord is my strength and my song; he has delivered me indeed. A joyful shout of triumph rings in the tents of the righteous: "The right hand of the Lord does valiantly. The Lord's right hand triumphs; the Lord's right hand does valiantly!" I shall not die, but live to recount the deeds of the Lord. The Lord has indeed punished me, but he has not left me to die. Open for me the gates of righteousness, that I may enter and praise the Lord. This is the gateway of the Lord; the righteous alone may enter.

Each verse is chanted twice:

אוֹדֶה כִּי עֲנִיתָנִי, וַתִּהְיֶה לִּי לְיוֹשָׁעָה.
אֶבֶן מָאֶסוּ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פִּנֵּה.
מֵאֵת יְיָ הַיְתָה זֹאת; הִיא נִפְלְאָה בְּעֵינֵינוּ.
זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׁמְחָה בּוֹ.

אָנָּה יְיָ, הוֹשִׁיעָה נָא.

אָנָּה יְיָ, הוֹשִׁיעָה נָא.

אָנָּה יְיָ, הַצְלִיחָה נָא.

אָנָּה יְיָ, הַצְלִיחָה נָא.

Each verse is chanted twice:

בְּרוּךְ הָבָא בְּשֵׁם יְיָ; בִּרְבוֹנוֹכֶם מִבֵּית יְיָ.
אֵל יְיָ וַיֵּאָדָר לָנוּ, אֶסְרוּ חַג בַּעֲבָתִים, עַד קֶרְנוֹת הַמִּזְבֵּחַ.
אֵלֵי אֶתָּה וְאוֹדֶה, יֵאלֹהֵי אֲרוֹמָמְךָ.
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

יִתְחַלְּלוּ, יְיָ יֵאלֹהֵינוּ, כָּל מַעֲשֵׂיךָ; וַחֲסִידֶיךָ, צַדִּיקִים עוֹשֵׂי
רְצוֹנְךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, בְּרַנָּה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ
וַיִּפְאֲרוּ, וַיְרוֹמְמוּ וַיַּעֲרִיצוּ, וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מְלָכֵנוּ.
כִּי לָךְ טוֹב לְהוֹדוֹת, וּלְשִׁמְךָ נֶאֱחָה לְזִמְרָה, כִּי מַעֲלָם עַד עוֹלָם
אֶתָּה אֵל. בְּרוּךְ אַתָּה, יְיָ, מְלֶכֶךְ מְהֻלָּל בַּתְּשׁוּבָחוֹת.

Some conclude the *Hallel* with this verse:

וַאֲבָרְכֶם זִמְנוֹ, בָּא בְיָמֵינוּ; וַיְיָ בִּרְךָ אֶת אֲבָרְכֶם בְּכָל.

Full-Kaddish on *Rosh Hodesh* and festivals; half-Kaddish on *Hanukkah*.
Torah-reading on *Rosh Hodesh*, *Hanukkah* and *Hol ha-Mo'ed*—page 127;
וְכָא לְזִמְנוֹ—page 135. Torah-reading on major festivals—page 409.

Each verse is chanted twice:

I thank thee because thou hast answered me
And hast been my salvation.
The stone which the builders rejected
Has become the chief cornerstone.
This is the Lord's doing;
It is marvelous in our eyes.
This is the day which the Lord has made;
Let us be glad and rejoice on it.

We implore thee, O Lord, save us!
We implore thee, O Lord, save us!
We implore thee, O Lord, prosper us!
We implore thee, O Lord, prosper us!

Each verse is chanted twice:

Blessed be he who comes in the name of the Lord;
We bless you from the house of the Lord.
The Lord is God who has given us light;
Link the dance with boughs, up to the altar-horns.
Thou art my God, and I thank thee;
Thou art my God, and I extol thee.
Give thanks to the Lord, for he is good;
His merey endures forever.

All thy works praise thee, Lord our God; thy righteous followers who do thy will, and all thy people the house of Israel, joyously thank and bless, praise and glorify, extol and revere, sanctify and acclaim thy name, our King. It is good indeed to render thanks to thee; it is pleasant to sing praises to thy name, for thou art God from eternity to eternity. Blessed art thou, O Lord, King extolled with praises.

Some conclude the Hallel with this verse:

Abraham was old, well advanced in years; the Lord has prospered Abraham in every way.

*Full-Kaddish on Rosh Hodesh and festivals; half-Kaddish on Hanukkah.
Torah-reading on Rosh Hodesh, Hanukkah and H'ol ha-Mo'ed—Page 128; Ashre,
Uva l'Zion—page 136. Torah-reading on major festivals—page 410.*

מוסף לראש חודש

The *Amidah* is recited in silent devotion while standing, facing east.
The Reader repeats the *Amidah* aloud when a *minyan* holds service.

כִּי שֵׁם יְיָ אֱקַרָא, הָבוּ גִדְּל לֵאלֹהֵינוּ.

אֲדֹנֵי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת.
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מַגֵּן אַבְרָהָם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנֵי; מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah*:

Summer:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מוֹרִיד הַטָּל.

מְבַלְבֵּל חַיִּים בַּחֲסֵד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לַיִּשְׂרָאֵל
עַד עַד. מִי כְמוֹךָ, בַּעַל גְּבוּרֹת, וּמִי דוֹמֶה לָּךְ, מְלֶכֶד מֵמִית
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

וְנִאֲמֹן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמֵּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

בְּתָר יִתְנוּ לָּךְ, יְיָ אֱלֹהֵינוּ, מְלָאכִים תְּמוּנֵי מַעֲלָה עִם עַמּוּךְ
יִשְׂרָאֵל קְבוּצֵי מִטָּה; יַחַד בְּרָם קִדְּשָׁה לָּךְ יִשְׂרָאֵל, בְּדָבָר
הָאֲמוּר עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

MUSAF FOR ROSH HODESH

*The Amidah is recited in silent devotion while standing, facing east.
The Reader repeats the Amidah aloud when a minyan holds service.*

When I proclaim the name of the Lord, give glory to our God!¹
O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Summer:

Thou causest the dew to fall.

Between Sukkoth and Pesah add:

Thou eausest the wind to blow and the rain to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and eausest salvation to flourish.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Amidah, the following Kedushah is said.

A crown of glory, Lord our God, is given thee by the countless angels on high together with thy people Israel assembled beneath. In unison, all of them thrice acclaim thy holiness, as it is written by thy prophet: "They keep calling to one another:

¹ Deuteronomy 32:3. ² Psalm 51:17.

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ זָבָאוֹת; מָלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
 לְעִמָּתָם מִשְׁבָּחִים וְאוֹמְרִים:
 בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
 וּבִדְבַרֵי קִדְשֶׁךָ בְּתוֹב לֵאמֹר:
 יְמִלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

Reader:

לְדֹר וָדֹר נִגִּיד וְנִדְבָה, וְלִנְצַח נִצְחִים קִדְשְׁךָ נִקְדִּישׁ
 וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶכֶךְ
 נָדִיד וְקָדוֹשׁ אַתָּה. בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה.
 בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

רֵאשִׁי חֲדָשִׁים לְעִמָּה נִתְּתָה, זְמַן בִּפְרָה לְכָל תּוֹלְדוֹתָם,
 בְּהוֹתָם מִקְרִיבִים לְפָנֶיךָ זִבְחֵי רְצוֹן וְשְׁעִירֵי חַטָּאת לְכַפֵּר
 בַּעֲדָם, זָכְרוֹן לְכֻלָּם יִהְיוּ, וְתִשׁוּעַת נַפְשָׁם מִיַּד שׁוֹנֵא. מִזִּבְחֶם
 תִּחְדֹּשׁ בְּצִיּוֹן תְּכִיֵּן, וְעוֹלֹת רֹאשׁ תִּחְדֹּשׁ נִעְלָה עֲלֵיו, וְשְׁעִירֵי עֲזִים
 נַעֲשֶׂה בְרָצוֹן, וּבַעֲבוּדַת בֵּית הַמִּקְדָּשׁ נִשְׁמַח בְּלָנוּ, וּבְשִׁירֵי
 דָּוִד עֲבֹדָה תִּנְשָׁמְעִים בְּעִירְךָ, הָאֲמֹרִים לְפָנֶי מִזִּבְחֶךָ. אֲהַבֵּת
 עוֹלָם תָּבִיא לָהֶם, וּבְרִית אָבוֹת לְבָנִים תִּזְכֹּר. יְהִי רְצוֹן
 מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, שְׁתַּעֲלֵנוּ בְּשִׁמְחָה לְאַרְצֵנוּ.

ראשי חודשים is based on the tradition that the *Rosh Hodesh* offering atoned for the sins committed during the previous month. The concluding

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Angels respond with praise and say:

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord.³

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God.

The new moon festivals thou didst assign to thy people as a season of atonement for all their offspring. The freewill offerings which they presented in thy honor, and the sin-offerings to atone for them, served as a reminder of them all, a deliverance of their soul from the power of the enemy. Thou wilt set up a new altar in Zion; upon it we will offer new moon offerings and acceptable sacrifices. All of us will rejoice in the service of the sanctuary and in the psalms of thy servant David, which will be heard in thy city and recited before thy altar. O grant us everlasting love; remember the covenant of the patriarchs in favor of their children. May it be thy will, Lord our God and God of our fathers, to bring us in joy to our land and to plant us within our borders.

paragraph of the prayer for *Rosh Hodesh* contains twelve pleas for comfort and forgiveness, corresponding to the twelve months of the year. The thirteenth plea, ולכפרה טע, is inserted during the leap year which is composed of thirteen months.

¹Isaiah 6:3. ²Ezekiel 3:12. ³Psalms 146:10.

וְתַטְעֵנוּ בְּגִבּוֹלֵינוּ; וְהַבִּיאֵנוּ לְצִיּוֹן עִירָךְ בְּרִנָּה, וְלִירוּשָׁלָיִם
בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם; וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קִרְבָּנוֹת
חֻבּוֹתֵינוּ, תְּמִידִים בְּסֻדְרָם וּמוֹסָפִים בְּהִלָּכָתָם. וְאֵת מוֹסֵף
יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמִצְוַת
רְצוֹנְךָ, כְּמֹל שְׂכֻתְכֶת עָלֵינוּ בְּחֻרְתְּךָ, עַל יְדֵי מִשָּׁה עֲבָדְךָ,
מִפִּי כְּבוֹדְךָ, בְּאֵמוּנָה.

וּבְרָאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה: פָּרִים בְּנֵי בָקָר שְׁנַיִם,
וְאֵיל אֶחָד, בְּכֻשִׁים בְּנֵי שָׁנָה שְׁבַעָה, תְּמִימִם.

וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמִּזְבֵּחַ: שְׁלֹשָׁה עֶשְׂרִים לָפָר, וּשְׁנֵי
עֶשְׂרִים לְאֵיל, וְעֶשְׂרוֹן לַכֶּכֶשׁ, וְיֵין בְּנִסְכּוֹ, וְשַׁעִיר לַכֹּפֶר.
וּשְׁנֵי תְּמִידִים בְּהִלָּכָתָם.

אֲלֵהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, חֲדָשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה
לְטוֹבָה וְלִבְרָכָה, לְשִׁשּׁוֹן וְלְשִׂמְחָה, לְיִשׁוּעָה וְלִנְחֻמָּה, לְפִרְנָסָה
וְלְכִלְכָּלָה, לְחַיִּים טוֹבִים וְלְשָׁלוֹם, לְמַחֲלֵילַת חֲטָא וְלִסְלִיחַת
עוֹן (וְלִכְפָּרַת פֶּשַׁע: during leap year). וַיְהִי הַחֹדֶשׁ הַזֶּה סוּף
וְקֵץ לְכָל צְרוּתֵינוּ, תַּחֲלָה וְרֹאשׁ לְפִדְיוֹן נַפְשָׁנוּ. כִּי בַעֲמֻד
יִשְׂרָאֵל בְּחֻרְתָּ מִכָּל הָאֲמוֹת, וְחָקִי רָאשֵׁי חֳדָשִׁים לָהֶם
קִבְעָתָ. בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ יִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים.

רָצָה, יְיָ אֱלֹהֵינוּ, בַּעֲמֻד יִשְׂרָאֵל וְלַתְּפִלָּתָם שְׁעָה; וְהַשֵּׁב
אֶת הַעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְרָאשֵׁי יִשְׂרָאֵל וְתַפִּלָּתָם מִתְהַרָה
בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל
עֲמֻדָּה.

Bring us to Zion thy city with song, to Jerusalem thy sanctuary with everlasting joy. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings according to rule. The additional offering of this new moon festival we will prepare and present to thee with love according to the command of thy will, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram and seven yearling male lambs without blemish.¹

Their meal-offering and their libations were as specified: three tenths of an *ephah* [of fine flour] for each bullock, two-tenths for the ram, one-tenth for each lamb; wine according to their requisite libations. Moreover, a he-goat was offered to make atonement, in addition to the two regular daily offerings.

Our God and God of our fathers, give us this new month for happiness and blessing, joy and gladness, deliverance and consolation, maintenance and sustenance, a happy life and peace, pardon of sin and forgiveness of iniquity (*during leap year*: and atonement of transgression). May this month be the ultimate end of all our troubles and the significant beginning of our spiritual redemption. Truly thou hast chosen thy people Israel from all nations, and hast instituted for them the rules relating to the new moon festivals. Blessed art thou, O Lord, who sanctifiest Israel and the new moon festivals.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

תפלתם באהבה חקבל ברצון may well be interpreted to mean *their fervent prayer accept thou graciously*, so that the words באהבה and ברצון no longer appear as awkwardly separated adverbs modifying the verb חקבל. The phrase תפלתם באהבה is thus the equivalent of תפלתם האמורה באהבה.

¹Numbers 28:11.

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

While the Reader recites the preceding paragraph, the Congregation reads:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יי אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,
יוֹצֵרנוּ, יוֹצֵר בְּרָאשִׁית,
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ
וְקִנְיָנוּנוּ. בֵּן תַּחֲנוּנוֹ וְתַחֲנוּנֵנוּ,
וְהַאֲסוּף נִלְוִיתָנוּ לְחֻצְרוֹת
קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלִבָּב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, קִנּוּ
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נִגְדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נִסְיָה שְׂבָבְךָ יוֹם עַמּוּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבְךָ
עַתָּה, עָרַב וּבָקֵר וְצִהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
כִּי מְעוֹלָם קִנְיָנוּ לָךְ.

On Hanukkah add:

עַל הַנִּסִּים וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמַּלְחָמוֹת, שֶׁעָשִׂיתָ לְאַבּוֹתֵינוּ בְּיָמִים הָהֵם בְּזִמְנֵי הַזֶּה—
בְּיָמֵי מַתְתִּיהוּ בֶּן יוֹחָנָן כֹּהֵן נָדוֹל, חֲשָׁמוּנִי וּבְנִי, בְּשַׁעֲמֻדָּה
מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרָתְךָ.

ועדה לך לעולם, לדור: is based on Psalms 79:13 and 55:18, namely: ערב ובקר וצהרים אשיתה ודור ודור נוספר תהלתך.

The phrase מודים אנחנו לך is taken from I Chronicles 29:13.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amidah, the Congregation responds here by saying:

We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou has kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst

מִדִּים דְּרִבֵּן, recited by the Congregation in an undertone while the Reader repeats aloud the adjacent benediction, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a).

וְלִהְיוּ בֵּיתָם מִחֲקֵי רְצוֹנָהּ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמֻדָּתָ לְהִבָּנֶה
בְּעֵת צָרָתָם, בְּרַבָּת אֶת רִיבָם, בְּנִתָּת אֶת דִּינָם, נִקְמַתָּ אֶת נִקְמָתָם;
מִסֻּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְנִרְבִּים בְּיַד מַעֲטִים, וְשִׁמְאַסְתָּ בְּיַד
טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְנֹדִים בְּיַד עוֹסְקֵי תוֹרָתָהּ.
וְלָךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמָךְ יִשְׂרָאֵל עֲשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן בְּהִיוֹם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְּנִיךָ לְדַבֵּיר
בֵּיתָךְ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטִמְּרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת
בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוֹ לְחֻדוֹת וְלִהְיוֹת
לְשִׁמְךָ הַגָּדוֹל.

וְעַל כֵּלָם יִתְבָּרַךְ וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמֶךָ, מִלְּכֵנוּ, תָּמִיד
לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וְיִהְיוּ לְךָ נִסִּים וּמוֹתָוִת וְיִתְבָּרְכוּ אֶת שְׁמֶךָ הַגָּדוֹל
בְּאַמֻּת לְעוֹלָם כִּי טוֹב. הָאֵל, יִשְׁעֵתְּנוּ וְעִזְרָתְנוּ סֶלָה, הָאֵל
הַטוֹב. בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ, וְלָךְ נָא לְחֻדוֹת.

Priestly blessing recited by Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בְּבִרְכָּה מְשֻׁלָּשֶׁת בְּתוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו,
בְּחַיִּים עִם קְדוּשָׁה, בְּאֲמוּרָה: וּבְרִכָּה יְיָ וְיִשְׁמְרֶךָ. יְאֹר יְיָ פָּנָיו
אֵלֶיךָ וְיִחַנְךָ. יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ, וְיִשֶּׁם לָךְ שָׁלוֹם.
שִׁים שָׁלוֹם, טוֹבָה וּבִרְכָּה, חַיִּים חַן וְחֶסֶד וּרְחֻמִּים, עָלֵינוּ

הַטוֹב is the equivalent of אשר שמך טוב. The definite article (ה) is on rare occasions a substitute for the relative pronoun אשר, as in הָהָלְכוּ אִתּוֹ (Joshua 10:24) which is in place of אשר הלכו. According to a talmudic statement

stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy temple, purified thy sanctuary, kindled lights in thy holy courts, and appointed these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these acts, may thy name, our King, be blessed, exalted and exalted forever and ever.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people.

(Menahoth 53b), שוב זה הקדוש ברוך הוא, שנאמר שוב ה' (לכל). The phrase נאה ליהודות is the equivalent of the biblical expression נאה תהיה (Psalms 33:1; 147:1).

... יברכך. that is, may the Lord bless you with a happy life and grant you protection against all dangers; may he be gracious to you and fulfill your supplications; may he always be favorably disposed towards you and bestow upon you peace and well-being.

¹Numbers 6:24-26.

ועל כל ישראל עמך. ברכנו, אבינו, בלנו באחד, באו
פניך. כי באור פניך נתת לנו יי אלהינו, תורת חיים ואהבה
חסד, וצדקה וברכה, ורחמים, וחיים ושלום. ושוב יהי
בעיניך לברכנו ולברך את כל עמך ישראל בכל עת ובכל
שעה בשלומך. ברוך אתה, יי, המברך את עמו ישראל
בשלום.

After the Amidah add the following meditation:

אלהי, נצור לשוני מרע, ושבתי מדבר מרמה; ולמקל
נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך
ובמצותיך תרדוף נפשי; וכל החושבים עלי רעה, מהרו
הפר עצתם וקלקל מחשבתם. עשה למען שמך, עשה למע
ימינך, עשה למען קדשך, עשה למען תורתך. למע
יחלצון ידיך, הושעה ימינך וענני. יהיו לרצון אמרי פ
והנין לבי לפניה, יי, צורי וגואלי. עשה שלום במרומו
הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן.

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שיפנה ביר
המקדש במהרה בימינו, ותן חלקנו בתורתך. ושם נעבדך
ביראה, בימי עולם ובשנים קדמוניות. וערכה ליי מנהר
יהודה וירושלים, בימי עולם ובשנים קדמוניות.

Continue page 147; ברכינפשי, page 523.

is taken substantially from the Talmud (Berakhoth 17a), where
the text reads: מר כריה דרכינא, כי הוה מסיים צלותיה, אמר הכי: אלהי נצור לשוני מרע
ושפתותי מדבר מרמה, ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך
ובמצותיך תרדוף נפשי, ותצילני מפני רע, מיצר הרע, ומאשה רעה ומכל רעות המתרגשה

Bless us all alike, our Father, with the light of thy countenance; truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Continue page 148; Psalm 104, page 524.

לבוא בעולם. וכל החושבים עלי רעה מהרה הפך עצתם וקלקל מחשבותם. יהי לרצון אמרי פי. והניח לבי לפיך. ה' צורי וטאלי. The verses עשה למען שמך and עושה שלום are later insertions.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*.

¹Psalms 60:7; 19:15. ²Malachi 3:4.

עֲרוֹב תַּבְשִׁילִין

Recited over food on the eve of a festival that is followed by a Sabbath

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל מִצְוֹת עֲרוֹב.

בָּרֵךְ עֲרוֹבָא יְהֵא שָׂרָא לָנָא לְמִיפָא וּלְבִשְׂלָא וּלְאַטְמָנָא,
וּלְאַדְלָקָא שָׂרָנָא, וּלְמַעַבְד כָּל צְרָכָנָא מִיּוֹמָא טָבָא לְשַׁבְּתָא,
לָנוּ וּלְכָל תַּדְרִים בְּעִיר חֲזָאִת.

הַדְּלָקַת נֵר שֶׁל יוֹם טוֹב

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁהֵחִינוּ וְקִיָּמָנוּ
וְהִנֵּעָנוּ לְזִמְנֵי חַיָּה.

PARENTAL BLESSING

For daughters:

יְשׁמְךָ אֱלֹהִים בְּשָׂרָה,
רַבָּקָה, רַחֵל וְלֵאָה.

For sons:

יְשׁמְךָ אֱלֹהִים בְּאַפְרַיִם
וּבְמִנְשֶׁה.

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ. יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. יֵשָׂא יי פָּנָיו
אֵלֶיךָ, וַיָּשֶׂם לְךָ שְׁלוֹם.

עֲרוֹב תַּבְשִׁילִין ("mixture of dishes") renders it permissible to prepare food on a holy day for use on the Sabbath which immediately follows it. The permission to prepare food on holy days is restricted to food required for those days; but if the preparation was begun before the holy day, it may be continued on the holy day itself. This is accomplished by symbolically singling out food for the Sabbath on the eve of the festival.

ERUV TAVSHILIN

Recited over food on the eve of a festival that is followed by a Sabbath

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the observance of *eruv*.

By means of this *eruv* may we be permitted to bake, cook, keep dishes warm, light Sabbath lights, and prepare during the festival all we need for the Sabbath—we and all Israelites that live in this town.

LIGHTING THE FESTIVAL LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light (the Sabbath and) the festival lights.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

PARENTAL BLESSING

For sons:

May God make you like Ephraim
and like Manasseh.

For daughters:

May God make you like Sarah
and Rebekah, Rachel and Leah.

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

Parental blessing, the blessing of children by their parents on all important occasions, notably on the eve of Sabbath and festivals, is one of the most beautiful customs. The *Brantspiegel*, a treatise on morals published in 1602, mentions this in the following terms: "Before the children can walk they should be carried on Sabbaths and festivals to the father and mother to be blessed; after they are able to walk they shall go of their own accord with bowed body and shall incline their heads and receive the blessing." This custom has linked the generations together in mutual loyalty and affection.

¹ *Numbers* 6:24-26.

קדוש לשלוש רגלים

On Sabbath Eve:

ויהי ערב ויהי בקר

יום הששי. ויכלו השמים והארץ וכל צבאם. ויכל אלהים
ביום השביעי מלאכתו אשר עשה, וישבת ביום השביעי מכל
מלאכתו אשר עשה. ויברך אלהים את יום השביעי ויקדש
אתו, כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות.

סברי מרגן ורבתי.

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הגפן.
ברוך אתה, יי אלהינו, מלך העולם, אשר בחר בנו מכל
עם, ורוממנו מכל לשון, וקדשנו במצותיו. ונתן לנו, יי
אלהינו, באהבה (שבתות למנוחה ומועדים לשמחה, חגים
וזמנים לששון, את יום (השבת הזה, ואת יום)

*Shemini Atsereth
and Simhath Torah*

Sukkoth

Shavuoth

Pesah

| | | | |
|----------|-------------|-----------|--------------|
| חג המצות | חג השבועות | חג הסוכות | חג המיני, חג |
| הזה, זמן | הזה, זמן | הזה, זמן | העצרת הזה, |
| חרותנו, | מתן תורתנו, | שמחתנו, | זמן שמחתנו, |

(באהבה) מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת,
ואותנו קדשת מכל העמים, (ושבת) ומועדי קדש (באהבה
ויברצון) בשמחה ובששון הנחלתנו. ברוך אתה, יי, מקדש
(השבת ו) ישראל והזמנים.

refers to Pesah, Shavuoth and Sukkoth, directly connected with the exodus from Egypt. The same phrase is elsewhere applied to the

KIDDUSH FOR FESTIVALS

On Sabbath Eve:

(There was evening and there was morning—

The sixth day. Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.)

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast chosen and exalted us above all nations, and hast sanctified us with thy commandments. Thou, Lord our God, hast graciously given us (Sabbaths for rest,) holidays for gladness and festive seasons for joy: (this Sabbath day and) this

Pesah

Feast of Unleavened Bread, our Festival of Freedom,

Shavuoth

Feast of Weeks, our Festival of the Giving of the Torah;

Sukkoth

Feast of Tabernacles, our Festival of Rejoicing,

Shemini Atzereth and Simhath Torah

Eighth Day Feast, our Festival of Rejoicing,
a holy convocation in remembrance of the exodus from Egypt. Thou didst choose and sanctify us above all peoples; in thy gracious love, thou didst grant us thy holy (Sabbath and) festivals for gladness and joy. Blessed art thou, O Lord, who hallowest (the Sabbath,) Israel and the festivals.

Sabbath on the basis of Deuteronomy 5:15 ("Remember that you were once a slave in the land of Egypt, and that the Lord your God brought you out from there by a mighty hand and an outstretched arm; hence the Lord your God has commanded you to observe the Sabbath day").

On Saturday night add:

ברוך אתה, יי אלהינו, מלך העולם, בורא מאורי האש.
ברוך אתה, יי אלהינו, מלך העולם, המבדיל בין קדש
לחל, בין אור לחשך, בין ישראל לעמים, בין יום השביעי
לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב
הבדלת, ואת יום השביעי כוששת ימי המעשה קדשת; הבדלת
וקדשת את עמך ישראל בקדשתך. ברוך אתה, יי, המבדיל
בין קדש לקדש.

On the last two nights of *Pesah* omit:

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו
והגיענו לזמן הזה.

In the *Sukkah*:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו לשב בסכה.

עמידה לשלש רגלים

The *Amidah* is recited in silent devotion while standing, facing east.

(בי שם יי אקרא, הבו נדל לאלהינו.)

אדני, שפתי תפתח, ופי יגיד תהלתך.

ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל
עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות,
ומביא גואל לבני בניהם למען שמו באהבה.

ס precedes the *Amidahs* of *Musaf* and *Minhah* only. In *Shaharit* and *Ma'ariv* this verse is omitted, because there it would interrupt the connection between the benediction נאל ישראל and the *Amidah*.

On Saturday night add:

Blessed art thou, Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and the holiness of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness. Blessed art thou, O Lord, who makest a distinction between the greater holiness and the lesser holiness.

On the last two nights of Pesah omit:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

In the Sukkah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to dwell in booths.

AMIDAH FOR FESTIVALS

The Amidah is recited in silent devotion while standing, facing east.

(When I proclaim the name of the Lord, give glory to our God!)

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

מִלֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יי, מִגֵּן אֲבֹרָתָם.
 אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי; מִתְּחִיל מֵתִים אַתָּה, רַב לְחַיִּים
 From *Minḥah* of the first day of *Pesah* till *Shaharith* of *Shemini Atsereth*:
 מוֹרִיד הַטָּל.

From *Musaf* of *Shemini Atsereth* till *Musaf* of the first day of *Pesah*:
 מְשִׁיב הַרוּחַ וּמוֹרִיד הַטָּלָה.

מְבַלְבֵּל חַיִּים בְּחֶסֶד, מִתְּחִיל מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵן
 נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְנֵם אֲמוּנָתוֹ לַיָּשׁ
 עָפָר. מִי בְּמִוֶּה, בְּעַל גְּבוּרָתוֹ, וּמִי דוֹמָה לָךְ, מִלֵּךְ מִמֶּנִּי
 וּמִתְּחִיל וּמַצְמִיחַ יְשׁוּעָה.
 וְנִאֲמַן אַתָּה לְחַיִּים מֵתִים. בְּרוּךְ אַתָּה, יי, מִתְּחִיל הַמַּתִּיב

KEDUSHAH FOR SHAHARITH

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

נְקַדִּישְׁךָ וְנַעֲרִיצְךָ בְּנֵעָם שְׁיִם סוּד שְׂרָפֵי קָדֶשׁ הַמְשַׁלְּשִׁין
 לָךְ קִדְשָׁה, בְּכַתִּיב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
 קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
 אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל, אֲדִיר וְחֲזָק, מְשַׁמֵּיעִים קוֹל; מְחַנְשֵׁאֵיב
 לְעַמֹּת שְׂרָפִים, לְעַמֹּתָם מְשַׁבְּחִים וְאוֹמְרִים:
 בְּרוּךְ בְּבוֹד יי מְמֻקְדָּם.

מְמֻקְדָּם מְלֵכֵנו תּוֹפִיעַ וְתַמְלִיד עֲלֵינוּ, בִּי מְחַבִּים אֲנַחְנוּ
 לָךְ. מִתִּי תַמְלִיד בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁבֹּן.
 תַּתְּנֶנָּה וְתַתְּנֶנָּה בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ לְדוֹר וָדוֹר וּלְנֶגֶד
 בְּנֵי חַיִּים. וְעֵינֵינוּ תִרְאֶנָּה מְלֻכּוּתָךְ, בְּדָבָר הָאֲמוּר בְּשִׁירֵי עֲנָה,
 עַל יְדֵי דָוִד מֶלֶךְ צִדְקָה:

יְמַלֵּךְ יי לְעוֹלָם, אֵלֵהֶךָ צִיּוֹן לְדוֹר וָדוֹר; הַלְלִיָּהּ.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

From Minhah of the first day of Pesah till Shaḥarith of Shemini Atsereth:

Thou eausest the dew to fall.

From Musaf of Shemini Atsereth till Musaf of the first day of Pesah:

Thou eausest the wind to blow and the rain to fall.

Thou sustainest the living with kindness, and revivest the dead with great merey; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and eausest salvation to flourish.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH FOR SHAḤARITH

When the Reader repeats the Amidah, the following Kedushah is said.

We sanetify and revere thee in the sweet words of the assembly of holy seraphim who thrice aeclaim thy holiness, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory."

Then with a loud sound, mighty and strong, they make their voice heard; upraising themselves toward the seraphim, they respond with praise and say:

Blessed be the glory of the Lord from his abode.

From thy abode, our King, appear and reign over us, for we wait for thee. O when wilt thou reign in Zion? Speedily, in our days, do thou dwell there forever. Mayest thou be exalted and sanetified in Jerusalem thy city throughout all generations and to all eternity. May our eyes behold thy kingdom, as it is said in thy glorious Psalms by thy truly anointed David:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!

KEDUSHAH FOR MINJAH

When the Reader repeats the *Amidah*, the following *Kedushah* is said:

נְקַדִּישׁ וְנַעֲרִיצׁ בְּנֵעַם שִׁיחַ כּוֹד שְׂרָפִי קֹדֶשׁ הַמְשַׁלְּשִׁים
לָךְ קִדְשָׁהּ, בְּכַתוּב עַל יַד נְבִיאָהּ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ זָבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

לְעֲמָתָם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

וּבְדִבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

יִמְלֹךְ יְיָ לְעֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

אֲתָהּ קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לְךָ סֶלָה,

כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אֲתָהּ. בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

אֲתָהּ בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,

וְרִמַּמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ

מִלִּבְנוֹת לְעַבְדֶּתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.

On Saturday night:

(וַתוֹדִיעֵנוּ, יְיָ אֱלֹהֵינוּ, אֵת מִשְׁפָּטֵי צָדִיקָה, וַתִּלְמַדְנוּ לַעֲשׂוֹת

חֲסִי רְצוּנָה. וַתִּתֵּן-לָנוּ, יְיָ אֱלֹהֵינוּ, מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת

אֱמֻנָה, חֲקִים וּמִצְוֹת טוֹבוֹת; וַתַּנְחִילֵנוּ זְמַנֵּי שָׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ

וְחַיֵּי נִדְבָה, וַתוֹרִישֵׁנוּ קִדְּשַׁת שְׁכֶת וּכְבוֹד מוֹעֵד וְחִנּוּיַת הַרְגֵל;

וַתַּבְדֵּל, יְיָ אֱלֹהֵינוּ, בֵּין קֹדֶשׁ לְחֵל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין

וַתוֹדִיעֵנוּ is quoted in Berakhoth 33b as a precious pearl (מרגלית) and is attributed to Rav and Samuel, the founders of talmudic learning in Babylonia during the third century.

KEDUSHAH FOR MINḤAH

When the Reader repeats the Amidah, the following Kedushah is said:

We sanctify and revere thee in the sweet words of the assembly of holy seraphim who thrice repeat *holy* unto thee, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory."¹

Angels respond with praise and say:

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!³

Thou art holy and thy name is holy, and holu beings praise thee daily, for thou art a graat and holy God and King. Blessed art thou, O Lord, holy God.

Thou didst echoose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and eall us by thy great and holy name.

On Saturday night:

(Thou, Lord our God, hast made known to us thy righteous judgments and taught us to perform thy pleasing statutes. Thou, Lord our God, hast given us right ordinances, true precepts and good laws. Thou hast granted us joyous holidays, holy festivals and feasts for freewill offerings; thou hast vouchsafed to us the holiness of the Sabbath, the glory of the festival and the pilgrimage of the festive season. Thou, Lord our God, hast made a distinction between the holy and the profane, between light and darkness, be-

¹ *Isaiah* 6:3. ² *Ezekiel* 3:12. ³ *Psalms* 146:10.

ישראל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לַשָּׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קִרְשֶׁת שִׁבְתָּ לְקִרְשֶׁת יוֹם טוֹב הַבְּדִלָּתָהּ, וְאֵת יוֹם הַשְּׁבִיעִי מִשָּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִרְשֶׁת; הַבְּדִלָּתָהּ וְקִרְשֶׁת אֵת עֲמֻדָּה יִשְׂרָאֵל בְּקִרְשֶׁתָּהּ.)

וַתִּתֵּן-לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן, אֵת יוֹם (הַשְּׁבֻתָּה הַזֶּה וְאֵת יוֹם)

| <i>Shemini Atsereth and Simhath Torah</i> | <i>Sukkoth</i> | <i>Shavuoth</i> | <i>Pesah</i> |
|---|---------------------|------------------|---------------------|
| חַג הַמַּצּוֹת | חַג הַסֻּכּוֹת | חַג הַשְּׁבָעוֹת | חַג הַמַּצּוֹת |
| הַזֶּה, זְמַן | הַזֶּה, זְמַן | הַזֶּה, זְמַן | הַזֶּה, זְמַן |
| תְּרוּתָנוּ, | מִתֵּן תּוֹרָתָנוּ, | שְׂמֻחָתָנוּ, | זְמַן שְׂמֻחָתָנוּ, |
| (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, וְזָכַר לִיצִיאַת מִצְרָיִם. | | | |

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא, וְיַגִּיעַ וְיִרְאֶה, וְיִשְׁמַע, וְיַפְקֹד וְיִזְכֹּר, זְכוֹרָנוּ וּפְקֻדוֹתָנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מִשִּׁית בּוֹרְדוֹר עֲבָדָה, וְזָכְרוֹן יְרוּשָׁלָּיִם עִיר קֹדֶשׁ, וְזָכְרוֹן כָּל עֲמֻדָּה בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה וּלְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

| <i>Shemini Atsereth and Simhath Torah</i> | <i>Sukkoth</i> | <i>Shavuoth</i> | <i>Pesah</i> |
|--|----------------|------------------|----------------|
| חַג הַמַּצּוֹת | חַג הַסֻּכּוֹת | חַג הַשְּׁבָעוֹת | חַג הַמַּצּוֹת |
| הַזֶּה, | הַזֶּה, | הַזֶּה, | הַזֶּה, |
| הַעֲצֵרֶת הַזֶּה. | | | |
| זְכוֹרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים; וּבְדִבְרֵי יְשׁוּעָה וּרְחֻמִּים חוּס וְחֻנָּה, וּרְחֻם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֹךְ חַנוּן וּרְחוּם אַתָּה. | | | |

tween Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and the holiness of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness.)

Thou, Lord our God, hast graciously given us (Sabbaths for rest,) holidays for gladness and festive seasons for joy: (this Sabbath day and) this

Pesah

Feast of Unleavened Bread, our Festival of Freedom,

Shavuoth

Feast of Weeks, our Festival of the Giving of the Torah,

Sukkoth

Feast of Tabernacles, our Festival of Rejoicing,

Shemini Atsereth and Simhath Torah

Eighth Day Feast, our Festival of Rejoicing,
a holy convocation in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Pesah

the Feast of Unleavened Bread.

Shavuoth

the Feast of Weeks.

Sukkoth

the Feast of Tabernacles.

Shemini Atsereth and Simhath Torah

the Eighth Day Feast.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

והשיאנו, יי אלהינו, את ברכת מועדיה לתיים ולש"ש,
לשמחה ולששון, באשר רצית ואמרת לברכנו. אלהינו ואלהי
אבותינו, (רצה נא במנוחתנו) קדשנו במצותיה ותן חלקנו
בתורתה, שבענו משובה ושמחנו בישועתה, וטהר לבנו
לעבדך באמת; ותחילנו, יי אלהינו, (באהבה וברצון)
בשמחה ובששון (שבת ומועדי קדשה, וישמחו בך ישראל
מןדשי שמך. ברוך אתה, יי, מקדש (השבת ו) ישראל
והזמנים.

רצה, יי אלהינו, בעמך ישראל ולתפלתם שעה; והשב
את העבודה לדביר ביתך, ואשי ישראל ותפלתם מהרה
באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל
עמך.

ותחזיקה עינינו בשובך לציון ברחמים. ברוך אתה, יי,
המחזיר שכינתו לציון.

When the Reader repeats the *Ami-
dah*, the Congregation responds here
by saying:

(מודים אנחנו לך, שאתה
הוא יי אלהינו ואלהי
אבותינו. אלהי כל בשר,
יוצרנו, יוצר בראשית,
ברכות והודאות לשמך
הגדול והקדוש על שהחיייתנו
וקיימתנו. בן תחינו ותקיימנו,
ותאסוף גלותינו לתצרות

מודים אנחנו לך, שאתה
הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו, מן
ישענו אתה הוא. לדור ודור
נודה לך, ונספר תהלתך, על
חיינו תמסירים בידך, ועל
נשמותינו תפקודות לך, ועל
נפיש שבעל יום עמנו, ועל
נפלאותיה וטובותיה שבעל

Bestow on us, Lord our God, the blessings of thy festivals for life and peace, for joy and gladness, as thou didst promise to bless us. Our God and God of our Fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant us thy holy (Sabbath and) festivals for gladness and joy; may Israel who sanctifies thy name rejoice in thee. Blessed art thou, O Lord, who hallowest (the Sabbath and) Israel and the festivals.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy

רצה was daily recited by the priests in the Temple. However, the phrase "restore the worship to thy sanctuary" could not be used when the Temple was still in existence.

מודה is based on Psalms 79:13 and 55:18, namely: ערב ובקר וצהרים אשיחה ודור ונספר תהלתך.

The phrase מורים אנוחך לך is taken from I Chronicles 29:13.

עת, ערב ובקר וצהריים. קדשך לשמור חקיך ולעשות
הטוב כי לא בלוי רחמיה, רצונך, ולעבדך בלבב
והמרחם כי לא תמו חסדיך, שלם, על שאנחנו מודים לך.
כי מעולם קנינו לך. ברוך אל החודאות.)

ועל כלם ותברך ויתרומם ויתגשא שמה, מלבנו, תמיד
לעולם ועד.

וכל החיים יודוך סלה, ויהללו ויברכו את שמה תהדר
באמת לעולם כי טוב. האל, ישועתנו ועזרתנו סלה, האל
הטוב. ברוך אתה, יי, הטוב שמה, ולך נאה להודות.

Priestly blessing recited by the Reader:

אלהינו ואלהי אבותינו, ברכנו בברכה המשלשת בתורה
הבתובה על ידי משה עבדך, האמורה מפי אהרן ובניו,
בזה עם קדשך, באמור: וברכה יי וישמך. יאר יי פניו
אלך ויחנך. ישא יי פניו אליך, וישם לך שלום.

For Shahrith and Minhah:

שים שלום, טובה וברכה, חיים חן וחסד ורחמים, עלינו
ועל כל ישראל עמך. ברכנו, אבינו, בלנו באחד, באור
פניך. כי באור פניך נתת לנו, יי אלהינו, תורת חיים ואהבת
חסד, וצדקה וברכה, ורחמים, וחיים ושלום. וטוב יהיה
בעיניך לברכנו ולברך את כל עמך ישראל בכל עת ובכל
שעה בשלומך. ברוך אתה, יי, המברך את עמו ישראל
בשלום.

(like כמך) and זכרנו לחיים (בספר חיים) was inserted in the *Amidah* during the period of the Geonim. וכתוב לחיים

evening, morning and noon.
Beneficent One, whose mercies
never fail, Merciful One, whose
kindnesses never cease, thou
hast always been our hope.

holy courts to observe thy laws,
to do thy will, and to serve thee
with a perfect heart. For this we
thank thee. Blessed be God to
whom all thanks are due.)

For all these acts, may thy name, our King, be blessed, ex-
tollled and exalted forever and ever.

All the living shall ever thank thee; they shall forever praise
and bless thy great and good name sincerely. Good God, thou
art always our salvation and help. Blessed art thou, O Lord,
Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by the Reader:

Our God and God of our fathers, bless us with the threefold
blessing written in thy Torah by thy servant Moses and spoken
by Aaron and his sons the priests, thy holy people, as it is said:
"May the Lord bless you and protect you; may the Lord counte-
nance you and be gracious to you; may the Lord favor you and
grant you peace."¹

For Shaḥarith and Minhah

O grant peace and a life of happiness and blessedness, a life of
grace, kindness and mercy, to us and to all Israel thy people.
Bless us all alike, our Father, with the light of thy countenance;
truly, by the light of thy countenance thou hast given us, Lord
our God, a Torah of life and lovingkindness, uprightness and
blessedness, mercy, life and peace. May it please thee to bless us
and all thy people Israel with thy peace at all times and at all hours.
Blessed art thou, O Lord, who blessest thy people Israel with
peace.

שֶׁמֶךְ הַטוֹב is the equivalent of אֲשֶׁר שֶׁמֶךְ טוֹב. The definite article הַ is on
rare occasions a substitute for the relative pronoun אֲשֶׁר, as in הֵלֵכְךָ אִתּוֹ (Joshua
10:24) which is in place of אֲשֶׁר הֵלֵכְךָ. According to a talmudic statement
(Menahoth 53b), טוֹב is the name of God (שֵׁם אֱלֹהִים טוֹב ה'). נָא לְרַחוּם (לְכָל)
טוֹב וְהַקְדוֹשׁ בְּרוּךְ הוּא, is the equivalent of the biblical expression נָא
תְהַלֵּל (Psalms 33:1; 147:1).

¹ Numbers 6:24-26.

For Ma'ariv:

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמּוֹה, תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מַלְאֲכֶךָ אֲדוֹנוֹ לְכָל הַשָּׁלוֹם, וְטוֹב יִהְיֶה בְּעֵינֶיךָ לְכַבְּדֵנוּ וּלְכַבֵּד
אֶת כָּל עַמּוֹה יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמָהּ. בְּרוּךְ
אַתָּה, יְיָ, הַמְּכַבֵּד אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

After the Amidah add the following meditation:

אֱלֹהֵי, נִצֹּר לְשׁוֹנֵי מִדְּבַר מְרֻמָּה, וְלִמְקַלְלֵי
נַפְשֵׁי תְּדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל תַּהֲוָה. פֶּתַח לִבִּי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וּמַלְאֲכֶךָ מִחֲשָׁבָתָם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן
יְמִינֶךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תוֹרַתְךָ. לִמְעַן יִחַלְצוּ
יְדֵיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי. יְהִיו לְרָצוֹן אֹמְרֵי כִי וְהִנֵּינוּ לִבִּי
לְפָנֶיךָ, יְיָ, צוּרֵי וְגֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׂיפְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעֲרֹבָה לִי מִנִּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

is taken substantially from the Talmud (Berakhoth 17a), where the text reads: מר בריה דרבנא, כי הוה מסיים צלותיה, אמר הכי: אלהי נצור לשוני מדע: ושפתתי מדבר מרמה, ולמקללי נפסי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי, ותצילני מפנע דע, מיצר הרע, ומאשה רעה ומכל רעות המתרגשות לבוא בעולם. וכל החושבים עלי רעה מהרה הפך עצתם וקלקל מחשבתם. יהי לרצון אמרי עושה שלום and עשה שלום למען שמך. The verses אורי וטאלי are later insertions.

Speaking of this noble meditation, Rabbi David Abudarham writes in his commentary on the Prayerbook: "Though the choice of good and evil is in the power of man, yet he entreats God to help him in choosing the good."

For Ma'ariv:

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of peace. May it please thee to bless us and to bless all thy people Israel with thy peace at all times and at all hours. Blessed art thou, who blessest thy people Israel with peace.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

נצור אלהי נצור is phrased in singular, because it was originally designed as an individual meditation. The first sentence is derived from Psalm 34:14, where the text reads: וּשְׁפַתְךָ מִרַע, וּנְצֹר לְשׁוֹן מְרַע ("keep your tongue from evil, and your lips from speaking falsehood").

Other biblical verses that went into the composition of this prayer are: Psalms 62:6; 44:26; 119:25; 41:8; 60:7; 19:15. The expression בְּמִצְוַתֶּךָ תִּרְדּוּף brings to our mind צֶדֶק צֶדֶק תִּרְדּוּף, "Justice, only justice you shall follow" (Deuteronomy 16:20).

The phrase עוֹשֵׂה שָׁלוֹם בְּמִרְוֵמֵי is from the book of Job (25:2). In the Mishnah (Avoth 5:23) the text reads: ה' אֱלֹהֵינוּ, שׁוֹמֵר עֵידֶךָ. בְּמַהֲרָה בְּיָמֵינוּ וְחֵן חֶלֶקְךָ בְּחִירָתְךָ. The expression וְשָׁם נֵעֲבֹדְךָ בִּירְאָה alludes to Psalm 2:11 עֲבֹדוּ אֵת ה' בִּירְאָה.

הזכרת נשמות

Conducted on *Yom Kippur* and *Shemini Atzereth*, on the last day of *Pesah* and the second day of *Shavuoth*

Responsively

יְיָ יְמֵה אָדָם וְתַדְעָהוּ, בֶּן־אָנוּשׁ וְתַהֲשִׁבְהוּ.
אָדָם לַהֲבֵל דָּמָה, יָמָיו כְּצֵל עוֹבֵר.
בְּפֶקֶד יִצְיִן וְחִלָּף, לְעֶרֶב יְמוּלֵל וַיָּבֵשׁ.
לְמִנּוֹת יָמָיו בֶּן הוֹדֵעַ, וְנִבֵּא לִבָּב חֲכָמָה.
שְׁמֵר־תָּם וְרָאָה יֵשֶׁר, כִּי אַחֲרִית לְאִישׁ שָׁלוֹם.
אֵף אֱלֹהִים יַפְדֶּה נַפְשִׁי מִיַּד שְׂאוּל, כִּי יִקְחֵנִי סֵלָה.
כָּלָה שְׂאֵרֵי וּלְבָבִי, צוּר לִבִּי וְחִלָּקִי אֱלֹהִים לְעוֹלָם.
וַיָּשֶׁב הָעֶפֶר עַל הָאָרֶץ כְּשֶׁהָיָה, וְהָרוּחַ תָּשׁוּב אֶל
הָאֱלֹהִים אֲשֶׁר נִתְּנָה.

חזלים צא

יֵשֶׁב בְּסֶחֶר עֲלִיוֹן, בְּצֵל שְׂדֵי יְתֻלּוֹן.
אָמַר לִי, מַחְסִי וּמִצּוֹדֵתִי, אֱלֹהֵי אֲבֹטָח בּוֹ.
כִּי הוּא יִצְיֵלָה מִפֶּת יְקוֹשׁ, מִדְּכָר הַחוּת.
בְּאַבְרָתוֹ יִסֹּךְ לָהּ, וְתַחַת כְּנָפָיו תִּחְסֶה; צִנָּה וְסִתְרָה אִמָּתּוֹ.
לֹא תִירָא מִפֶּתַח לִילָה, מִחֵץ יְעוֹף יוֹמָם.
מִדְּכָר בְּאֶפֶל יְהִלָּה, מִקָּטָב יִשׁוּד צְהָרִים.

הזכרת נשמות is an ancient custom mentioned in Midrash Tanhuma (section *Ha'azinu*) and in Mahzor Vitry, page 173.

Until the eighteenth century it was confined to *Yom Kippur*, since the Torah reading for the day begins with the words *אחרי מות* ("after the death"). In order not to disturb the participants in the memorial service, it is customary to send out those whose parents are still alive.

MEMORIAL SERVICE

*Conducted on Yom Kippur and Shemini Atzereth, on the last day of Pesah
and the second day of Shavuoth*

Responsively

O Lord, what is man that thou shouldst notice him?
What is mortal man that thou shouldst consider him?
Man is like a breath;
His days are like a passing shadow.
He flourishes and grows in the morning;
He fades and withers in the evening.
O teach us how to number our days,
That we may attain a heart of wisdom.
Mark the innocent, look upon the upright;
For there is a future for the man of peace.
Surely God will free me from the grave;
He will receive me indeed.
My flesh and my heart fail,
Yet God is my strength forever:
The dust returns to the earth as it was,
But the spirit returns to God who gave it.¹

Psalm 91

He who dwells in the shelter of the Most High
Abides under the protection of the Almighty.
I call the Lord: "My refuge and my fortress,
My God in whom I trust."
He saves you from the fowler's snare
And from the destructive pestilence.
With his pinions he covers you,
And under his wings you find refuge;
His truth is a shield and armor.
Fear not the terror of the night,
Nor the arrow that flies by day.
Nor the pestilence that stalks in darkness;
Nor the destruction that ravages at noon.

¹*Psalms 144:3-4; 90:6,12; 37:37; 49:16; 73:26; Ecclesiastes 12:7.*

יפל מצודתך אלף, ורבבך מימינה; אליה לא ינש.
 רק בעיניך תביט, ושלמת רשעים תראה.
 כי אתה, יי, מחסי; עליון שמת מעונה.
 לא תאנה אליה רעה, ונגע לא יקרב באהלך.
 כי מלאכיו יצוה לך, לשמרה בכל דרכיה.
 על פנים ישאונה, פן תנף באבן רגלה.
 על שחל ופתן תדרה, תרכס כפיר ותנין.
 כי בי חשק ואפלטוהו; אשנבהו כי ידע שמי.
 יקראני ואענהו, עמו אנכי בצרה, אחלצהו ואכבדהו.
 אנה ימים אשביעהו, ואראהו בישועתי.

In memory of a father:

יזכור אלהים נשמת אבי מזרי . . . * שהלך לעולמו. בעבור
 שאני נודר צדקה בערו, בשכר זה, תהא נפשו צרוכה
 בצרור החיים עם נשמות אברהם יצחק ויעקב, שרה
 רבקה רחל ולאה, ועם שאר צדיקים וצדקניות שבנו עדנו.
 אמן.

In memory of a mother:

יזכור אלהים נשמת אמי מזרתי . . . * שהלכה לעולמה.
 בעבור שאני נודר צדקה בערה, בשכר זה, תהא נפשה
 צרוכה בצרור החיים עם נשמות אברהם יצחק ויעקב,
 שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקניות שבנו
 עדנו. אמן.

* The name of the deceased is supplied.

Though a thousand fall at your side,
And a myriad at your right hand,
It shall not come to you.
You have only to look with your eyes
And see how evil men are punished.
Thou, O Lord, art my refuge!
When you have made the Most High your shelter,
No disaster shall befall you or come near your tent.
For he will give his angels charge over you,
To guard you in all your ways.
They will bear you upon their hands,
Lest you strike your foot against a stone.
You shall tread upon the lion and the asp;
You shall trample the young lion and the serpent:
"Because he clings to me, I deliver him;
I protect him because he loves me.
When he calls upon me, I answer him;
I am with him when he is in trouble;
I rescue him and bring him to honor.
I enrich him with a long life,
And I let him witness my deliverance."

In memory of a father:

May God remember the soul of my respected father . . . * who has passed to his eternal rest. I pledge charity in his behalf and pray that his soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of a mother:

May God remember the soul of my respected mother . . . * who has passed to her eternal rest. I pledge charity in her behalf and pray that her soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

*The name of the deceased is supplied.

In memory of a husband:

יזכור אלהים נשמת בעלי הנקבר . . * שהלך לעולמו.
 בעבור שאני נזכרת צדקה בעדו, בשכר זה, תהא נפשו
 צרוכה בצרור החיים עם נשמות אברהם יצחק ויעקב,
 שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקניות שבגן
 עדן. אמן.

In memory of a wife:

יזכור אלהים נשמת אשתי הנקברה . . * שהלכה לעולמה.
 בעבור שאני נזכר צדקה בעדה, בשכר זה, תהא נפשה
 צרוכה בצרור החיים עם נשמות אברהם יצחק ויעקב,
 שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקניות שבגן
 עדן. אמן.

In memory of Jewish martyrs:

יזכור אלהים נשמות הקדושים והטהורים שנהרגו,
 שנשחטו ונשגזפו, ונשגזעו ונשחנקו על קדוש השם. בעבור
 שנזכרים צדקה בעד הזכרת נשמותיהם, בשכר זה, תהינה
 נפשותיהם צרוכות בצרור החיים עם נשמות אברהם יצחק
 ויעקב, שרה רבקה רחל ולאה, ועם שאר צדיקים
 וצדקניות שבגן עדן, ונאמר אמן.

For a man:

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה
 תחת כנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע
 מזוהרים, את נשמת . . * שהלך לעולמו. בעבור שזרר
 צדקה בעד הזכרת נשמתו, בגן עדן תהא מנוחתו. לכן בעל
 הרחמים יסתינהו בסתר כנפיו לעולמים, ויצרור בצרור
 החיים את נשמתו. יי הוא נחלתו; ויגות על משכבו בשלום,
 ונאמר אמן.

* The name of the deceased is supplied.

In memory of a husband:

May God remember the soul of my beloved husband . . . * who has passed to his eternal rest. I pledge charity in his behalf and pray that his soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Raebel, Leah, and all the righteous men and women in paradise. Amen.

In memory of a wife:

May God remember the soul of my beloved wife . . . * who has passed to her eternal rest. I pledge charity in her behalf and pray that her soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of Jewish martyrs:

May God remember the souls of the saintly martyrs who have been slaughtered, burned, drowned or strangled for their loyalty to God. We pledge charity in their memory and pray that their souls be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Raebel, Leah, and all the righteous men and women in paradise; and let us say, Amen.

For a man:

Mereiful God in heaven, grant perfect repose to the soul of . . . * who has passed to his eternal habitation; may he be under thy divine wings among the holy and pure who shine bright as the sky; may his place of rest be in paradise. Mereiful One, O keep his soul forever alive under thy protective wings. The Lord being his heritage, may he rest in peace; and let us say, Amen.

* *The name of the deceased is supplied.*

אל מלא רחמים, the most soulful of the memorial prayers, is recited aloud.

בְּעֵד הַזְכָּרָה וְשִׁמְחו actually bears the same meaning as the word בְּעֵדוֹ used in the preceding paragraphs. It seems that the phrase הַזְכָּרָה וְשִׁמְחו was originally intended as a direction to the effect that the name of the deceased must be mentioned after the word וְשִׁמְחו.

For a woman:

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונת
 תחת פנפי השכינה, במעלות קדושים וטהורים כזהר הקריץ
 מזוהרים, את נשמת... * שהלכה לעולמות. בעבור שגדלו
 צדקה בעד הזכרת נשמותה, בגן עדן תהא מנוחתה. לבו בעל
 הרחמים יסתירה בסתר בנפיו לעולמים, ויצרור בצרור
 החיים את נשמתה. יי הוא נחלתה; ותנוח על משכבה בשלום,
 ונאמר אמן.

Congregation:

אב הרחמים, שוכן מרומים, ברחמי העצומים, הוא
 יפקד ברחמים החסידים והישרים וחתומים, קהלות הקדש
 שמסרו נפשם על קדשת השם, הנאהבים והנעימים בתיבתם,
 ובמותם לא נפקדו. מנשרים קלו, ומאריזות נברו, לעשות
 רצון קונם ותפץ צורם. יזכרם אלהינו לטובה עם שאר
 צדיקי עולם, וינקם נקמת דם עבדיו השפוד, בכתוב בתורת
 משה איש האלהים: הרנינו, גוים, עמו, כי דם עבדיו יקום,
 ונקם ישיב לצריו, וכפר אדמתו עמו. ועל ידי עבדיך
 הנביאים פתוב לאמר: ונקיתי דמים, לא נקיתי, ויי שכן בציון.
 ובכתבי הקדש נאמר: למה יאמרו הגוים אלה אלהיהם, וידע
 בגוים לעינינו נקמת דם עבדיך השפוד. Reader ואומר: כי
 דרש דמים אנתם זכר, לא שכח צעקת עניים. ואומר: ירין
 בגוים, מלא ניות, מחץ ראש על ארץ רבה, מנחל בדרד
 ישתה, על כן ירים ראש.

* The name of the deceased is supplied.

For a woman:

Merciful God in heav'n, grant perfect repose to the soul of . . . * who has passed to her eternal habitation; may she be under thy divine wings among the holy and pure who shine bright as the sky; may her place of rest be in paradise. Merciful One, O keep her soul forever alive under thy protective wings. The Lord being her heritage, may she rest in peace; and let us say, Amen.

Congregation:

May the merciful Father who dwells on high, in his infinite mercy, remember those saintly, upright and blameless souls, the holy communities who offered their lives for the sanctification of the divine name. They were lovely and amiable in their life, and were not parted in their death. They were swifter than eagles and stronger than lions to do the will of their Master and the desire of their Stronghold. May our God remember them favorably among the other righteous of the world; may he avenge the blood of his servants which has been shed, as it is written in the Torah of Moses, the man of God: "O nations, make his people joyful! He avenges the blood of his servants, renders retribution to his foes, and provides atonement for his land and his people."¹ And by thy servants, the prophets, it is written: "I will avenge their blood which I have not yet avenged; the Lord dwells in Zion."² And in the holy writings it is said: "Why should the nations say, 'Where then is their God?' Let the vengeance for thy servants' blood that is shed be made known among the nations in our sight." And it is said: "The avenger of bloodshed remembers them; he does not forget the cry of the humble." And it is further said: "He will execute judgment upon the nations and fill [the battle-field] with corpses; he will shatter the [enemy's] head over all the wide earth. From the brook by the wayside he will drink; then he will lift up his head triumphantly."³

* *The name of the deceased is supplied.*

from the toil of battle, he halts for a moment to drink from the brook which he crosses. Refreshed, he presses forward to complete his victory.

¹ Deuteronomy 32:43. ² Joel 4:21. ³ Psalms 79:10; 9:13; 110:6-7.

מוסף לשלש רגלים

של on the first day of *Pesah*, page 699.

שם on *Shemini Atsereth*, page 761.

The Amidah is recited in silent devotion while standing, facing east.

בִּי שֵׁם יְיָ אֱקָרָא, הָבוּ גִדְלָ לְאַלְהֵינוּ.

אֲדֹנֵי, שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

מְלִכֶּךָ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מָגֵן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנֵי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

From the second day of *Pesah* till *Hoshana Rabbah*:

מוֹרִיד הַטֶּל.

From *Shemini Atsereth* till the first day of *Pesah*:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְבַרְכֶּךָ חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לְיִשְׂרָאֵל
עַד. מִי בְּמוֹד, בָּעַל גְּבוּרֹת, וְמִי דוֹמֵה לָךְ, מְלִכֶּךָ מִמִּית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

וְנִאֲמַן אַתָּה לְחַיּוֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

מוסף לשלש רגלים corresponds to the additional sacrifices offered in the Temple during the three pilgrim festivals, prescribed in Numbers 28:16-31; 29:12-39.

MUSAF FOR FESTIVALS

Prayer for dew on the first day of Pesah, page 700.

Prayer for rain on Shemini Atsereth, page 762.

The Amidah is recited in silent devotion while standing, facing east.

When I proclaim the name of the Lord, give glory to our God!¹

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

From the second day of Pesah till Hoshana Rabba:

Thou causest the dew to fall.

From Shemini Atsereth till the first day of Pesah:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

¹ Deuteronomy 32:3. ² Psalm 51:17.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

כְּתֹר וַתְּנוּ לָךְ, יי אֱלֹהֵינוּ, מְלָאכִים הַמְּוִי מַעֲלָה עִם עֲמֻה
יִשְׂרָאֵל קְבוּצֵי מִטָּה. יחד בָּלֶם קִדְּשָׁה לָךְ יִשְׁלָשׁוּ, בְּדָבָר
הָאֲמֹר עַל יד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי זָבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
כְּבוֹדוֹ מְלֵא עוֹלָם, מוֹשְׁרֵתוֹ שׂוֹאֲלִים זֶה לָזֶת: אֵיזָה מְקוֹם
כְּבוֹדוֹ לְהַעֲרִיצוֹ. לְעֲמֻתָּם מוֹשְׁבֵּיהֶם וְאֹמְרֵיהֶם:
בְּרוּךְ כְּבוֹד יי מְמֻקְּמוֹ.

מְמֻקְּמוֹ הוּא יִפְּן בְּרַחֲמָיו לְעַמּוֹ, וַיַּחֲן עִם הַמְּנַחֲדִים שְׁמוֹ
עָרֵב וְבָקָר, בְּכָל יוֹם תְּמִיד, פַּעֲמָנִים, בְּאַהֲבָה שְׁמַע אֹמְרֵיהֶם:
שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלָכֵנוּ, הוּא מוֹשִׁיעֵנוּ; וְהוּא
יוֹשִׁיעֵנוּ וְיִגְאֹלֵנוּ שְׁנִית; וַיִּשְׁמָרֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי,
לֵאמֹר: הוּא נֶאֱלָתִי אֶתְכֶם אַחֲרִית בְּרֵאשִׁית, לְחַיּוֹת לָכֶם
לְאַלְהִים. אֲנִי יי אֱלֹהֵיכֶם.

Reader:

אֲדִיר אֲדִירָנוּ, יי אֱלֹהֵינוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
וְהִיָּה יי לְמִלָּדָה עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשְׁמוֹ
אֶחָד.

וּבְדָבָרֵי קִדְּשָׁה בְּתוֹב לֵאמֹר:
יְמִלֵּךְ יי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָר וְדָר; הִלְלוּהָ.

שמע ישראל and the concluding words of the *Shema* were inserted here in the fifth century, when special government officials were posted in the synagogues to prevent the congregational proclamation of God's Oneness. Toward the end of the service, when the spies had left, the *Shema* was thus recited in an abridged form. אלהים and להיות לכם לאלהים are from Numbers 15:41.

KEDUSHAH

When the Reader repeats the Amidah, the following Kedushah is said:

A crown of glory, Lord our God, is given thee by the countless angels on high together with thy people Israel assembled beneath—
In unison, all of them thrice acclaim thy holiness, as it is written—
by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

His glory fills the universe; his ministering angels ask one another: "Where is his glorious place, to revere him?" Angels respond with praise and say:

Blessed be the glory of the Lord from his abode."²

From his abode may he turn with compassion to his people—
may he be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

"Hear, O Israel, the Lord is our God, the Lord is One."³

He is our God; he is our Father; he is our King; he is our Deliverer. He will again save and redeem us; he will again in his mercy proclaim to us in the presence of all the living: Behold, I will redeem you in the future as I did in the past, "to be your God; I am the Lord your God."⁴

Reader:

Our God Almighty, our Lord Eternal, how glorious is thy name over all the world! The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One.⁵

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!⁶

¹Isaiah 6:3. ²Ezekiel 3:12. ³Deuteronomy 6:4. ⁴Numbers 15:41. ⁵Psalms 18:10; Zechariah 14:9. ⁶Psalms 146:10.

אתה קדוש ושמוך קדוש, וקדושים בכל יום יהללוך סלה
 כי אל מלך גדול וקדוש אתה. ברוך אתה, יי, האל הקדוש
 אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו
 ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבנתנו
 מלכנו לעבודתך, ושמוך הגדול והקדוש עלינו קראת.

נתתו לנו, יי אל תינו, באהבה, (שבתות למנוחה ומועדים
 לשמחה, חגים וזמנים לששון, את יום (השבת הזה ואת יום)

*Shemini Atzereth
 and Simhath Torah*

Sukkoth

Shavuoth

Pesah

| | | | |
|----------|-------------|-----------|-------------|
| חג המצות | חג השבועות | חג הסוכות | השמיני, חג |
| הזה, זמן | הזה, זמן | הזה, זמן | העצרת הזה |
| חרותנו, | מפן תורתנו, | שמחתנו, | זמן שמחתנו, |

(באהבה) מקרא קדש, זכר ליציאת מצרים.

ומפני חטאינו נלנו מארצנו ונתרחקנו מעל ארמנו, ואי
 אנחנו יכולים לעלות ולראות ולהשתחות לפניך, ולעשור
 חובותינו בבית בחירתך, בבית הגדול והקדוש שנקרא שמוך
 עליו, מפני הך שנשתלחה במקדשך. יהי רצון מלפניך, יי
 אליהנו ואלהי אבותינו, מלך רחמן, שתשוב ותרדם עלינו

is based on many biblical passages that keep reminding the Jewish people that they have been chosen to be a beacon of light and truth to the nations of the earth. Thus we are told: "You are a people holy to the Lord your God, who has chosen you from all the nations of the earth to be his own people" (Deuteronomy 14:2). It has been asserted that the biblical term *God's own people* (עם סגולה) does not imply Israel's exclusive possession of divine love and favor. On the contrary, it means that God has exclusive claim to Israel's service. The most cherished ideal of Israel is universal brotherhood.

Israel's character as a chosen people does not involve the inferiority of other nations. It is the *noblesse oblige* of the God-appointed worker for the en-

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy God and King. Blessed art thou, O Lord, holy God.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (Sabbaths for rest,) holidays for gladness and festive seasons for joy: (this Sabbath day and) this

Pesah

Feast of Unleavened Bread, our Festival of Freedom,

Shavuath

Feast of Weeks, our Festival of the Giving of the Torah,

Sukkath

Feast of Tabernacles, our Festival of Rejoicing,

Shemini Atsereth and Simhath Torah

Eighth Day Feast, our Festival of Rejoicing,
a holy convocation in remembrance of the exodus from Egypt.

Because of our sins we were exiled from our country and banished far from our land. We cannot go up as pilgrims to worship thee, to perform our duties in thy chosen House, the great and holy Temple which was called by thy name, on account of the hand that was let loose on thy sanctuary. May it be thy will, Lord our God and God of our fathers, merciful King, in thy abundant love

tire human race. Israel feels itself chosen not as a master but as a servant. It separates itself from others for the purpose of uniting them. The people of Israel affirm not that they are better than others, but that they ought to be better.

Only in Israel did ethical monotheism exist; and wherever else it is found later on, it has been derived directly or indirectly from Israel. God's election of Israel does not imply any inequality or favoritism. The Oneness of God and the election of Israel are closely related concepts which blend into one aspiration and ideal for a united mankind.

וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתַכְנֶהוּ מִהֲרָה וּתְגַדֵּל כְּבוֹדוֹ.
אָבִינוּ מִלִּפְנֵי, נִלְחַה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מִהֲרָה, וְהוֹפֵעַ
וְהַנְּשֹׂא עָלֵינוּ לְעֵינֵי כָל חַי, וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַנוֹזִים,
וּנְפֻצוֹתֵינוּ בְּנֵס מִיִּרְבַּתִּי אֶרֶץ; וְהַבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה,
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, וְשָׁם נַעֲשֶׂה לְפָנֶיךָ
אֶת קַרְבָּנוֹת חֻבוֹתֵינוּ, תְּמִידִים בְּסִדְרָם וּמוֹסָפִים בְּהִלְכָתָם.
(וְאֵת מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה) וְאֵת מוֹסֵף יוֹם

*Shemini Atsereth
and Simhath Torah*

Sukkoth

Shavuoth

Pesah

| | | | |
|----------------|------------------|----------------|----------------|
| חַג הַמִּצּוֹת | חַג הַשָּׁבָעוֹת | חַג הַמִּצּוֹת | חַג הַמִּצּוֹת |
| חַג הַמִּצּוֹת | חַג הַמִּצּוֹת | חַג הַמִּצּוֹת | חַג הַמִּצּוֹת |
| חַג הַמִּצּוֹת | חַג הַמִּצּוֹת | חַג הַמִּצּוֹת | חַג הַמִּצּוֹת |

נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמוֹצָאֵת רְצוֹנְךָ, בְּמוֹ שְׂבַתְכֶךָ
עָלֵינוּ בְּתוֹרַתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ, בְּאִמּוֹר:

On Sabbath:

(וּבְיוֹם הַשַּׁבָּת, שְ�נֵי כִבָּשִׁים בְּנֵי שָׁנָה תְּמִימִם, וְשְׁנֵי עֶשְׂרִים
סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְבּוּ. עֲלֹת שְׁבַת בְּשַׁבְתּוֹ, עַל עֲלֹת
הַתְּמִיד וְנִסְבּוּ.)

EACH OF THE FOLLOWING SPECIFIC PASSAGES IS CONTINUED ON PAGE 683

On the first two days of Pesah:

וּבַחֲדָשׁ הָרִאשׁוֹן, בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ, פֶּסַח לֵי.
וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֲדָשׁ הַזֶּה חֵג; שִׁבְעַת יָמִים מִצּוֹת יֵאָכֵל.
בְּיוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ, כָּל מְלָאכָת עֲבוּדָה לֹא תַעֲשׂוּ.

On all eight days of Pesah:

וּהִקְרַבְתֶּם אִשָּׁה, עֹלָה לֵי: פָּרִים בְּנֵי בָקָר שְׁנַיִם, וְאַיִל
אַחֵד, וְשִׁבְעָה כִבָּשִׁים בְּנֵי שָׁנָה, תְּמִימִם יִהְיוּ לָכֶם.

again to have mercy on us and on thy sanctuary; rebuild it speedily and magnify its glory.

Our Father, our King, speedily reveal thy glorious majesty to us; shine forth and be exalted over us in the sight of all the living. Unite our scattered people from among the nations; gather our dispersed from the far ends of the earth. Bring us to Zion thy city with ringing song, to Jerusalem thy sanctuary with everlasting joy. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The *Musaf* of (this Sabbath and that of) this

Pesah

Feast of Unleavened Bread

Shavuoth

Feast of Weeks

Sukkoth

Feast of Tabernacles

Shemini Atsereth and Simhath Torah

Eighth Day Feast

we will prepare and present in thy honor with love, according to thy command, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On Sabbath:

(On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.)¹

EACH OF THE FOLLOWING SPECIFIC PASSAGES IS CONTINUED ON PAGE 684

On the first two days of Pesah:

On the fourteenth day of the first month is the Lord's Passover. On the fifteenth day of this month shall be a feast; for seven days shall unleavened bread be eaten. On the first day shall be a sacred assembly; you shall do no work.

On all eight days of Pesah:

You shall present an offering made by fire, a burnt-offering to the Lord: two young bullocks, one ram, and seven yearling male lambs; you shall have them perfect.²

¹ Numbers 28:9-10. ² Numbers 28:16-19.

On Shavuoth:

וביזם הבפורים, בהקריבכם מנחה חדשה לזי,
בשבעתיכם, מקרא קדש יהיה לכם, כל מלאכת עבודה לא
תעשו. והקרבתם עלה לרית ניוח לזי: פרים בני בקר שנים,
איל אחד, שבעה כבשים בני שנה.

On the first two days of Sukkoth:

ובחמשה עשר יום לחדש השביעי, מקרא קדש יהיה
לכם, כל מלאכת עבודה לא תעשו; וחתם חג לזי שבעת
ימים. והקרבתם עלה, אשה רית ניוח לזי: פרים בני בקר
שלושה עשר, אילים שנים, כבשים בני שנה ארבעה עשר,
תמימים יהיו.

On the first day of Hol ha-Mo'ed Sukkoth:

וביום השני, פרים בני בקר שנים עשר, אילים שנים,
כבשים בני שנה ארבעה עשר, תמימים.
וביום השלישי, פרים עשתי עשר, אילים שנים, כבשים
בני שנה ארבעה עשר, תמימים.

On the second day of Hol ha-Mo'ed Sukkoth:

וביום השלישי, פרים עשתי עשר, אילים שנים, כבשים
בני שנה ארבעה עשר, תמימים.
וביום הרביעי, פרים עשרה, אילים שנים, כבשים בני שנה
ארבעה עשר, תמימים.

מרים... שלשה עשר The seventy bullocks that were offered during the seven days of Sukkoth corresponded to the seventy nations which were then supposed to inhabit the world. The single bullock that was offered on the eighth day of the festival was on behalf of Israel, the unique nation. According to the Talmud, the altar atoned for the nations when the Temple was in existence (Sukkah 55b)

On Shavuoth:

On the day of the first-fruits, when you bring a meal-offering from the new grain to the Lord, in your Feast of Weeks, you shall hold a sacred assembly; you shall do no work. You shall present a burnt-offering, as a soothing savor, to the Lord: two young bullocks, one ram, and seven yearling male lambs.¹

On the first two days of Sukkoth:

On the fifteenth day of the seventh month you shall hold a sacred assembly; you shall do no work; you shall keep a feast unto the Lord for seven days. You shall present a burnt-offering, an offering made by fire, as a soothing savor, to the Lord: thirteen young bullocks, two rams, and fourteen yearling male lambs; they shall be without blemish.²

On the first day of Hol ha-Mo'ed Sukkoth:

And on the second day you shall offer twelve young bullocks, two rams, fourteen yearling male lambs without blemish.

And on the third day you shall offer eleven bullocks, two rams, fourteen yearling male lambs without blemish.

On the second day of Hol ha-Mo'ed Sukkoth:

And on the third day you shall offer eleven bullocks, two rams, fourteen yearling male lambs without blemish.

And on the fourth day you shall offer ten bullocks, two rams, fourteen yearling male lambs without blemish.

וביום השני refers to the second day of *Sukkoth*, observed as the first day of *Hol ha-Mo'ed* in Eretz Yisrael. In the diaspora, however, the first day of *Hol ha-Mo'ed* occurs on the third day of *Sukkoth*; hence, **וביום השלישי** is added to **וביום השני** anywhere outside of Palestine. The same applies to the remaining days of the festival.

¹Numbers 28:26-27. ²Numbers 29:12-13.

On the third day of *Hol ha-Mo'ed Sukkoth*:

וביום הרביעי, פָּרִים עֲשָׂה, אֵילִם שְׁנִים, כִּבְשִׁים בְּנֵי שָׁנָה
אֲרֻבָּעָה עָשָׂר, תְּמִימִם.
וביום החמישי, פָּרִים תִּשְׁעָה, אֵילִם שְׁנִים, כִּבְשִׁים בְּנֵי שָׁנָה
אֲרֻבָּעָה עָשָׂר, תְּמִימִם.

On the fourth day of *Hol ha-Mo'ed Sukkoth*:

וביום החמישי, פָּרִים תִּשְׁעָה, אֵילִם שְׁנִים, כִּבְשִׁים בְּנֵי שָׁנָה
אֲרֻבָּעָה עָשָׂר, תְּמִימִם.
וביום הששי, פָּרִים שְׁמוֹנֶה, אֵילִם שְׁנִים, כִּבְשִׁים בְּנֵי שָׁנָה
אֲרֻבָּעָה עָשָׂר, תְּמִימִם.

On *Hoshana Rabbah*:

וביום הששי, פָּרִים שְׁמוֹנֶה, אֵילִם שְׁנִים, כִּבְשִׁים בְּנֵי שָׁנָה
אֲרֻבָּעָה עָשָׂר, תְּמִימִם.
וביום השביעי, פָּרִים שִׁבְעָה, אֵילִם שְׁנִים, כִּבְשִׁים בְּנֵי שָׁנָה
אֲרֻבָּעָה עָשָׂר, תְּמִימִם.

On *Shemini Atsereth and Simḥath Torah*:

ביום השמיני, עֲצַרְתָּ תְּהִיָּה לָכֶם, כָּל מְלֹאכֶת עֲבֹדָה לֹא
תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה, אִשָּׁה רִיחַ נִיחָם לַיהוָה: פֶּר אֶחָד, אֵיל
אֶחָד, כִּבְשִׁים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם.

CONTINUED

וּמִנְחָתָם וְנוֹסֶכֶיהֶם כַּמִּדָּבָר: שְׁלֹשָׁה עֶשְׂרִים לֶפֶר, וּשְׁנֵי
עֶשְׂרִים לְאֵיל, וְעֶשְׂרוֹן לִכְבֶּשׂ, וְיֵין בְּנוֹסֶבוֹ, וְשֶׁעִיר לִכְפֹּר,
וּשְׁנֵי תְּמִידִים כֹּהֲלִכָתָם.

... במדבר refers to Numbers 29:41-61. Some read this passage twice, after *המני* as well as after *השלישי* וביום, and so on each day of *Hol ha-Mo'ed Sukkoth*.

On the third day of Hol ha-Mo'ed Sukkoth:

And on the fourth day you shall offer ten bullocks, two rams, fourteen yearling male lambs without blemish.

And on the fifth day you shall offer nine bullocks, two rams, fourteen yearling male lambs without blemish.

On the fourth day of Hol ha-Mo'ed Sukkoth:

And on the fifth day you shall offer nine bullocks, two rams, fourteen yearling male lambs without blemish.

And on the sixth day you shall offer eight bullocks, two rams, fourteen yearling male lambs without blemish.

On Hoshana Rabbah:

And on the sixth day you shall offer eight bullocks, two rams, fourteen yearling male lambs without blemish.

And on the seventh day you shall offer seven bullocks, two rams, fourteen yearling male lambs without blemish.

On Shemini Atsereth and Simhath Torah:

On the eighth day you shall hold a sacred assembly; you shall do no work. You shall present a burnt-offering, an offering made by fire, as a soothing savor, to the Lord: one bullock, one ram, seven yearling male lambs without blemish.¹

CONTINUED

Their meal-offering and their libations were as specified: three tenths of an *ephah* [of fine flour] for each bullock, two-tenths for the ram, one-tenth for each lamb; wine according to their requisite libations. Moreover, a he-goat was offered to make atonement in addition to the two regular daily offerings.

¹ *Numbers* 29:17-36.

On Sabbath:

(ישמחו במלכותך שומרי שבת וקוראי ענג, עם מקדשי שביעי, כלם ישבעו ויתענגו מטובך; והשביעי רצית בו וקדשתו, חמדת ימים אותו קראת, זכר למעשה בראשית.)
 אלהינו ואלהי אבותינו, (רצה במנוחתנו) מלך רחמן, רחם עלינו; טוב ומטיב, הדרש-לנו; שובה אלינו בהמון רחמיך בגלל אבות שעשו רצונך; בגה ביתך בבתחלה, ובגן מקדשך על מבוננו, והראנו בבגנו ושמחנו בתקוננו, והשב פהנים לעבודתם, ולנים לשירם ולזמרים, והשב ישראל לנניהם; ושם נעלה ונראה ונשתתה לפניה בשלש פעמי רנלנו, בכתוב בתורתך: שלוש פעמים בשנה יראה כל זכורך את פני יי אלהיך במקום אשר יבחר, בחג המצות ובחג השבועות ובחג הסוכות; ולא יראה את פני יי ריקם. איש במתנת ידו, בברכת יי אלהיך אשר נתן לך.

והשיאנו, יי אלהינו, את ברכת מועדיך לחיים ולשלום, לשמחה ולששון, באשר רצית ואמרת לברכנו. אלהינו ואלהי אבותינו, (רצה נא במנוחתנו) קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך, ושמחנו בישועתך, וטהר לבנו לעבדך באמת; והנחילנו, יי אלהינו (באהבה ובגדול) בשמחה ובששון (שבת ומועדי קדשך, וישמחו בך ישראל מקדשי שמך. ברוך אתה, יי, מקדש (השבת ו)ישראל והזמנים.

רצה, יי אלהינו, בעמך ישראל ולתפלתם שעה; והשב את העבודה לרביר ביתך, ואשי ישראל ותפלתם מהרה

On Sabbath:

(Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.)

Our God and God of our fathers, (be pleased with our rest) merciful King, have pity on us; thou art good and beneficent, answer our entreaty. In thy abundant mercy, return to us for the sake of our fathers who performed thy will. Rebuild thy Temple as of yore, and set up thy sanctuary on its site. Grant that we may see it rebuilt; gladden us by its restoration. Restore Kohanim to their service, Levites to their song and music, and Israelites to their homes. There we will go up to present ourselves and worship before thee at our three pilgrim seasons, as it is written in thy Torah: Three times a year shall all your males appear before the Lord your God in the place which he will choose: on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Tabernacles; they shall not appear before the Lord empty-handed. Every man shall offer what he can afford, according as the Lord your God has given you.¹

Bestow on us, Lord our God, the blessings of thy festivals for life and peace, for joy and gladness, as thou didst promise to bless us. Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant us thy holy (Sabbath and) festivals for gladness and joy; may Israel who sanctifies thy name rejoice in thee. Blessed art thou, O Lord, who hallowest (the Sabbath and) Israel and the festivals.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary;

¹*Deuteronomy* 16:16-17.

בְּאַהֲבָה תִּקְבֹּל בְּרַצוֹן, וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל
עִמָּךְ.

Blessing of the Kohanim (page 689).

וְתַחֲזִיקֶנָּה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׁבִיתָנוּ לְצִיּוֹן.

When the Reader repeats the *Amidah*,
the Congregation responds here by
saying:

(מוֹדִים) אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵינוּ
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בְּשָׂרָה,
יוֹצֵר בְּרָאשִׁית,
בְּדִבּוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַקָּדוֹשׁ וְהַקְדוּשׁ עַל שֶׁחֲזִיקֵינוּ
וְקִנְיָנוּ. כִּי תַחֲזִיקֵנוּ וְתַקְּנֵנוּ,
וְתַאֲסֹף גְּלוּתֵנוּ לְחַצְרוֹת
קִדְשֶׁךָ לְשִׁמּוֹר חֲקִיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וּלְעִבְדֶּךָ בְּלִבָּב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵינוּ אֲבוֹתֵנוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מֶלֶךְ
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נִסְיָךְ שֶׁבְּכָל יוֹם עֲקָנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְשׁוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרַב וּבָקֵר וְצִהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ,
כִּי מַעֲלָם קִיְּנוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרֵךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמֶךָ, מִלְּכֵנוּ, תָּמִיד
לְעוֹלָם וָעֶד.

וְכָל חַיִּים יוֹדוּךָ סֶלָה, וְיִתְפָּלוּ וְיִבָּרְכוּ אֶת שְׁמֶךָ הַקָּדוֹשׁ
בְּאַמֶּת לְעוֹלָם כִּי טוֹב. הָאֵל, יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה, הָאֵל
הַטוֹב. בְּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ, וְלָךְ נֶאֱדָה לְהוֹדוֹת.

Priestly blessing recited by Reader:

(אֱלֹהֵינוּ וְאַלֹהֵינוּ אֲבוֹתֵינוּ, בָּרַכְנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו,

speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

Blessing of the Kohanim (page 690).

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken

ערב ובקר וצהרים and נדה לך לעולם, לדור ודור נספר תהלתך is based on Psalms 79:13; 55:18). אשיח

בְּתַנִּים עִם קְדוּשָׁה, בְּאִמּוֹר: יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ. יָאֵר יי פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ. יֵשֶׁא יי פָּנָיו אֵלֶיךָ, וַיֵּשֶׁם לְךָ שְׁלוֹם.

שִׁים שְׁלוֹם, טוֹבָה וּבִרְכָּה, חַיִּים חַן וְחֶסֶד וּרְחֻמִּים, עָלֶיךָ
וְעַל כָּל יִשְׂרָאֵל עַמּוֹךְ. בְּרַכְנוּ, אָבִינוּ, בְּלָנוּ בְּאֶחָד, בְּאוֹר
פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד, וַיְצַדֵּק וּבִרְכָּה, וּרְחֻמִּים, וְחַיִּים וְשְׁלוֹם. וְטוֹב יְהִיָּה
בְּעֵינֶיךָ לְבִרְכָּנוּ וּלְבִרְכֶּךָ אֶת כָּל עַמּוֹךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמְךָ. בְּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל
בְּשְׁלוֹם.

After the Amidah add the following meditation:

אֱלֹהֵי, נֹצַר לְשׁוֹנֵי מָרַע, וַיִּשְׁפְּתֵי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְּדוּם, וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּךְ נַפְשִׁי; וְכָל הַחוֹשְׁבִּים עָלַי רָעָה, מִתְּהִירָה
הָפַר עֲצָתָם וּמַלְקָם מִחֲשָׁבָתָם. עֲשֵׂה לָמַעַן שְׁמֹךְ, עֲשֵׂה לָמַעַן
יִמְנָה, עֲשֵׂה לָמַעַן קִדְשְׁתָּךְ, עֲשֵׂה לָמַעַן תּוֹרָתְךָ. לָמַעַן יִחַלְצוּ
יְדֵיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יְהִי לְרָצוֹן אִמְרֵי כִּי וַתִּגְּיוֹן לְבִי
לְפָנֶיךָ, יי, צוּרֵי וְגֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שְׁלוֹם עָלֶינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית
הַמִּקְדָּשׁ בְּמִתְהַרָה בְּיָמֵינוּ, וְחַן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נִעְבְּדְךָ
בִּיִּרְאָה, כִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת. וְעִרְבָה לִּי מִנִּחָה
יְהוּדָה וִירוּשָׁלָּיִם, כִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת.

בְּרַכַּת בְּתַנִּים

Congregation:

וְתַעֲרַב עֲלֶיךָ עֲתִירְתָנוּ בְּעוֹלָה וּבִקְרָבָן; אָנָּה, רַחוּם,
בְּרַחֲמֶיךָ הַרְבִּים הִשָּׁב שְׁכִינְתְּךָ לְצִיּוֹן עִירְךָ, וְסִדֵּר הָעֲבוּדָה

by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

THE PRIESTLY BLESSING

Congregation:

May our prayer please thee as burnt-offering and sacrifice. Merciful God, in thy abundant love restore thy divine presence to Zion, and the order of service to Jerusalem. May our eyes

לירושלים. ותתחזינה עינינו בשוכה לציון ברחמים, ושם
נעבדה ביראה בימי עולם ובשנים קדמוניות.

Reader:

ברוך אתה, יי, שאותה לבדה ביראה נעבוד.

to מורים (page 687).

Congregation:

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתהא
הברכה הזאת שצוית לבדה את עמך ישראל, ברכה שלמה,
ולא יתנה בה שום מכשול ועון מנעתה ועד עולם.

Reader:

אלהינו ואלהי אבותינו, ברכנו בברכה המשלשת בתורה
הבתוכה על ידי משה עבדך, האמורה מפני אהרן ובניו

בְּרָכִים

Congregation:

עם קדושה, באמור.

Kohanim:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו
בקדשתו של אהרן ובניו לבדה את עמו ישראל באהבה.

Congregation:

Kohanim:

יברכה יי מציון, עשה שמים וארץ.
יהיה יי אדונינו, מה אדיר שמה בכל הארץ.
וישמרה. שמרני אל, כי חסיתי בך.

רבנו של עולם, אני שלך וחלומותי שלך; חלום חלמתי
ואני יודע מה הוא. יהי רצון מלפניך, יי אלהי ואלהי אבותי,
שיהיו כל חלומותי עלי ועל כל ישראל לטובה, בין שחלמתי
על עצמי ובין שחלמתי על אחרים ובין שחלמו אחרים עלי;

behold thy return in merey to Zion. There we will serve thee with reverence, as in the days of old and as in former years.

Reader:

Blessed art thou, O Lord, whom alone we serve with reverence.

"We ever thank thee"... (page 688).

Congregation:

May it be thy will, Lord our God and God of our fathers, that this blessing which thou hast commanded to pronounce upon thy people Israel may be a perfect blessing, forever free from stumbling and iniquity.

Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons THE PRIESTS—

Congregation:

THY HOLY PEOPLE.

Kohanim:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with the holiness of Aaron, and commanded us to bless thy people Israel with love.

Kohanim:

Congregation:

יְבָרֶכְךָ יי: May the Lord, who made heaven and earth, bless you from Zion.

יי: Lord our God, how glorious is thy name over all the world!

יִשְׁמְרֶךָ יי: Protect me, O God, for I place my trust in thee.¹

Lord of the universe, I am thine and my dreams are thine. I have dreamt a dream and I do not know what it is. May it be thy will, Lord my God and God of my fathers, to confirm all good dreams concerning myself and all the people of Israel for happiness; may they be fulfilled like the dreams of Joseph. But if they require

¹*Psalm* 124:3; 8:10; 16:1.

אם טובים הם, חזקם ואמצם, ויתקנימו בי ובהם בחלומות
 של יוסף הצדיק; ואם צריכים רפואה, רפאם בחזקתו מלך
 יהודה מחליו, ובמרים הנביאה מצרעתה, ובנעמן מצרעתו,
 ובמי מרה על ידי משה רבנו, ובמי יריחו על ידי אלישע.
 ובשם שהפכת את קללת בלעם הרשע מקללה לברכה, בן
 תהפוך כל חלומותי עלי ועל כל ישראל לטובה, ותשמרני
 ותחנני ותרצני. אמן.

| | |
|-------------|---|
| יָאֵר | אֱלֹהִים יִחַנְנוּ ויִבְרְכֵנוּ; יָאֵר פָּנָיו אֵתָנוּ סֵלָה. |
| יְהוָה | יְיָ אֵל רַחוּם וְחַנוּן, אֲרֹךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת. |
| פָּנָיו | פָּנֵה אֵלַי וְחַנְּנִי, כִּי יָחִיד וְעֵנִי אָנִי. |
| אֱלֹהֶיךָ | אֱלֹהֶיךָ, יְיָ, נַפְשִׁי אֲשָׂא. |
| וְיַחַנְךָ. | הִנֵּה כְּעֵינִי עֹבְדִים אֵל יָד אֲדוֹנֵיהֶם, כְּעֵינִי שֹׁפְחָה אֵל יָד גְּבוּרָתָהּ, בֶּן עֵינֵינוּ אֵל יְיָ אֱלֹהֵינוּ עַד שִׁיחַנְנוּ. |
| יֵשָׁא | יֵשָׁא בְּרַכָּה מֵאֵת יְיָ, וצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ. וּמֵצֵא חַן וְשֹׁכֵל טוֹב כְּעֵינִי אֱלֹהִים וְאָדָם. |
| יְהוָה | יְיָ חַנּוּן, לֹךְ חַנּוּן, הִנֵּה זֶרַע לְבָקָרִים, אִף יִשׁוּעָתָנוּ בָּעֵת צָרָה. |
| פָּנָיו | אֵל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי בְּיוֹם צָר לִי; הִטָּה אֵלַי אָזְנוֹךָ, בְּיוֹם אֶקְרָא מִהֵרָ עֲנֵנִי. |
| אֱלֹהֶיךָ | אֱלֹהֶיךָ נִשְׁאֲתִי אֵת עֵינִי, הִישָׁבִי בְּשָׁמַיִם. |
| וַיִּשֶׁם | וַשְׁמוּ אֵת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל, וְאֲנִי אֶבְרָם. |
| לֹךְ | לֹךְ, יְיָ, הַגְדֵּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַחֵדוּר, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ; לֹךְ, יְיָ, הַמְמַלְכָּה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ. |
| שָׁלוֹם. | שָׁלוֹם שָׁלוֹם לְרַחוּק וּלְקָרוֹב, אָמֵר יְיָ, וּרְפָאֲתֵינוּ. |

amending, heal them as thou didst heal Hezekiah king of Judah from his illness, Miriam the prophetess from her leprosy and Naaman from his leprosy. Sweeten them as the waters of Marah were sweetened by Moses, and the waters of Jericho by Elisha. Even as thou didst turn the curse of wicked Balaam into a blessing, mayest thou turn all my dreams into happiness for myself and for all Israel. Protect me; be gracious to me and favor me. Amen.

יְאֵר May God be gracious to us and bless us and countenance us.

יְי It is the Lord, the Lord, a God merciful and gracious, slow to anger, rich in kindness and faithfulness.

פָּנִי Turn to me and be gracious to me, for I am lonely and afflicted.

אֵלֶיךָ Towards thee I direct my desire.

וַיַּחֲנֶנּוּ As the eyes of servants look to the hand of their master, and as a maid's eyes to the hand of her mistress, so our eyes look to our God, till he take pity on us.¹

יְשֹׁא He will receive a blessing from the Lord, and justice from God his Deliverer. You shall find favor and good will with God and man alike.

יְי O Lord, be gracious to us; we have waited for thee; be thou their strength every morning, our salvation in time of distress.

פָּנִי Hide not thy face from me in my day of trouble; incline thy ear to me; answer me speedily when I call.

אֵלֶיךָ To thee I raise my eyes, O thou who art enthroned in heaven.²

וַיִּשֶׂם So shall they put my name upon the children of Israel, and I will bless them.

לְךָ Thine, O Lord, is the greatness, the power, the glory, the triumph, and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.

שְׁלוֹם "Peace, peace, to the far and the near," says the Lord, "I will heal him."³

¹*Psalm 67:2; Exodus 34:6; Psalms 25:16; 25:1; 123:2.*

²*Psalm 24:5; Proverbs 3:4; Isaiah 33:2; Psalms 102:3; 123:1.*

³*Numbers 6:27; 1 Chronicles 29:11; Isaiah 57:19.*

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתַּעֲשֶׂה לָּמַעַן
 קִדְשֵׁת חֲסִדֶיךָ וְגִדְל רַחֲמֶיךָ הַפְּשׁוּטִים, וְלָמַעַן טָהַרְתָּ שְׁמֶךָ
 הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, בְּן עֲשָׂרִים וּשְׁתַּיִם אוֹתִיוֹת, הַיּוֹצֵא
 מִן הַפְּסוּקִים שֶׁל בְּרַבְת כְּהֲנִים הָאֲמוּנָה מִפִּי אֶהְרֹן וּבָנָיו
 עִם קְרוֹשָׁה, שֶׁתִּהְיֶה קְרוֹב לִי בְּקֶרְאִי לָךְ. וַיְהִי דְּבָרִי נִשְׁמָעִים
 לַעֲבוּדָתְךָ, וְחֲשַׁמְעַתְּ פִּפְלֹתִי גִּאֲקָתִי וְאִנְקָתִי תָמִיד בְּשֵׁם
 שְׁשֻׁמְעָתָ אֲנֶקֶת יַעֲקֹב תְּמוֹמָה, הַנִּקְרָא אִישׁ תָּם. וְתַתֵּן-לִי
 וְלְכָל נַפְשׁוֹת בֵּיתִי מְזוֹנוֹתֵינוּ וּפְרִנָּתֵנוּ בָּרוּחַ וְלֹא בְצַמְצוּם,
 בְּהִתֵּר וְלֹא בְּאִסּוּר, בְּנִחָת וְלֹא בְּצַעַר, מִתַּחַת יָדְךָ הַרְחֵבָה,
 בְּשֵׁם שְׁנִתָּת פֶּסֶת לָחֶם לֶאֱכֹל וּבִגְד לְלַבֵּשׁ לַיַּעֲקֹב אָבִינוּ,
 הַנִּקְרָא אִישׁ תָּם. וְתַתֵּנִי לְאַתְבָּה, לָחֵן וּלְחֶסֶד וּלְרַחֲמִים
 בְּעֵינֶיךָ וּבְעֵינֵי כָל רוֹאֵינוּ בְּשֵׁם שְׁנִתָּת אֶת יוֹסֵף צַדִּיקָךְ, בְּשַׁעֲה
 שֶׁהָלַכְנוּ אֲבִיו בְּתַנֵּת פָּסִים, לָחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ
 וּבְעֵינֵי כָל רוֹאֵיו. וְתַעֲשֶׂה עִמִּי גִפְּלָאוֹת וְנִסִּים וּלְטוֹבָה אוֹת
 וְתַצְלִיחֵנִי בְּדַרְכֵי, וְתֵן בְּלָבִי בִינָה לְהַבִּין, לְהַשְׁבִּיר וּלְקַיֵּם
 אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ וְסוּדוֹתֶיךָ, וְתַצְלִיחֵנִי מִשְׁנֵיאוֹת.
 וְתַטְהַר רַעְיוֹנֵי וּלְבָבִי לַעֲבוּדָתְךָ וּלְיִרְאָתְךָ, וְתַאֲרִיךְ יָמֵי

FOR PARENTS

FOR FAMILY

(יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי) (יְיָ אֲבִי וְאִמִּי)

בְּטוֹב וּבְנִעֻמּוֹת, בְּרַב עֹז וְשָׁלוֹם, אָמֵן.

יְהִי רָצוֹן is taken from שְׁעָרֵי צִיּוֹן, a collection of prayers and customs published by Rabbi Nathan Hanover in the seventeenth century. The four mystifying words «אֶתֶּם, פֶּסֶת, פֶּסֶסִים, דִּיוּסִים», which are often inserted in this passage, allude to specific phrases and words that are contained therein,

May it be thy will, Lord my God and God of my fathers, to act for the sake of thy holy kindness and thy widespread abundant mercy. For the sake of the purity of thy great, mighty and revered name that is contained in the priestly blessing spoken by Aaron and his sons the priests, thy holy people, be thou near to me when I call upon thee. May my words be heard that I may worship thee; ever hear my prayer as thou didst hear the prayer of Jacob whose faith in thee was perfect.

Grant me and all my family a generous, honest and congenial living derived from thy own generous hand, as thou didst grant food and clothing to our father Jacob who was a man of perfect faith. Favor us with thy lovingkindness and mercy, and the goodwill of all the people we meet, as thou didst favor thy righteous Joseph when his father invested him with a colorful tunic. Grant me thy wondrous deeds, a bounteous token, and prosper my ways. Inspire me to understand and discern and fulfill all thy Torah and its implications. Save me from errors and purify my thinking that I may serve thee. Prolong my life and the life of all my family amidst abundant happiness, strength and peace. Amen.

namely: דיוגסים. פסים-פספסן. אוקת תם, פסת תם, (כתותו פסים, נסים). The word דיוגסים seems to signify *God's miracles* (דיו-עדי).

דיגסין מן הפסוקים that is, God's name consisting of twenty-two letters (as many as in the Hebrew alphabet) is implied in the priestly blessing, according to kabbalistic works. The Talmud (Kiddushin 71a) speaks of two names, consisting of twelve and forty-two letters, respectively. Whereupon Maimonides writes: "Every intelligent person knows that one word of forty-two letters is impossible; but it was a phrase of several words that had such a meaning as to convey a correct notion of the essence of God" (*Guide* 1:62). The Kabbalah describes this name in fourteen words, each of which represents the initials of three divine attributes, as for example, קד"ע, שם"ן, אב"י, meaning: אל ברוך גדול, יוצר תקיף צדיק, קדוש רם עליון, שר טוב נגיד.

The divine name represents the divine relation to the people on earth; hence the mystic awe with which its pronunciation has been surrounded, and the powers attributed by the Kabbalists to its correct manipulation. According to a tannaitic statement, he who pronounces the Tetragrammaton according to its letters (הוהנה את השם באותיותיו) loses his share in the future world (*Sanhadrin* 10:1).

Congregation:

אדיר במרום, שוכן בגבורה, אתה שלום ושמך שלום; יהי
רצון שתשים עלינו ועל כל עמך בית ישראל חיים וברכה
למשמרת שלום.

Kohanim:

רבנו של עולם, עשינו מזה שמירת עלינו; אף אתה עשה
עמנו כמה שהבטחתנו. השקיפה ממעון קדשך, מן השמים,
וברך את עמך את ישראל, ואת האדמה אשר נתת לנו,
כאשר נשבעת לאבותינו, ארץ זבת חלב ודבש.

The Reader continues שים שלום (page 689).

קדושא רבה לשלש רגלים

On Sabbath:

(ושמרו בני ישראל את השבת, לעשות את השבת לדרתם
בדית עולם. ביני ובין בני ישראל אות היא לעולם, כי ששת
ימים עשה יי את השמים ואת הארץ, וביום השביעי שבת
וניפוש. על כן ברך יי את יום השבת ונקדשהו.)

אלה מועדי יי, מקדאי קדש, אשר תקראו אותם במועדם.
ויברר משה את מועדי יי אל בני ישראל.

סבדי מדון ורבותי.

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הגפן.

In the Sukkah:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו לשב בסכה.

Congregation:

Supreme and mighty art thou on high; thou art peace and thy name is Peace. May it be thy will to grant life and blessedness and enduring peace to us and to all thy people, the house of Israel.

Kohanim:

Lord of the universe, we have performed what thou hast decreed for us; do thou, too, fulfill what thou hast promised us. "Look down from heaven, thy holy habitation, and bless thy people Israel and the land thou hast given us—as thou didst promise to our fathers—a land abounding in milk and honey."¹

The Reader continues "O grant peace" (page 690).

MORNING KIDDUSH FOR FESTIVALS

On Sabbath:

(The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.

Therefore the Lord blessed the Sabbath day and hallowed it.)²

These are the Lord's festivals, holy convocations, which you shall proclaim in their proper season.

Moses announced the Lord's festivals to the children of Israel.³

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

In the Sukkah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to dwell in booths.

¹*Deuteronomy* 26:15. ²*Exodus* 31:16-17; 20:11. ³*Leviticus* 23:4, 44.

תַּפְּלַת טַל

Chanted on the first day of *Pesah* during *Musaf*

Reader:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהֶם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה חַבֵּל, חֹזֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלֶכֶד עוֹתָר
וּמוֹשִׁיעַ וּמַגֵּן.

בְּדַעַתוֹ אֲפִיעָה חִידוֹת, בְּעַם זֶה בָּזוּ בְּטַל לְהַחֲדוֹת, טַל גִּיא
וּדְשָׁאִיהָ לְחִדּוֹת, דְּצִים בְּצֵלוֹ לְהַחֲדוֹת, אוֹת יְלָדוֹת טַל לְהַגֵּן
לְתוֹלָדוֹת.

בְּרוּךְ אַתָּה, יי, מַגֵּן אֲבֹרָהֶם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנִי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
תְּחַיֵּמוֹת הָרוֹם לְרַסִּיסוֹ בְּסוּפִים, וְכָל נְאוֹת דְּשָׂא לוֹ
וּבְכֻסָּפִים, טַל זָכְרוּ גִּבּוֹרוֹת מוֹסִיפִים, חֲקוֹק בְּגִישַׁת מוֹסָפִים,
טַל לְהַחְיֹת בּוֹ נְקוּבֵי סְעִיפִים.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
טַל תֵּן לְרִצּוֹת אֲרָצְךָ,
שִׁתְּנוּ בְּרִכָּה בְּדִיצְךָ,
רַב דָּגֵן וְתִירוֹשׁ בְּהַפְרִיצְךָ,
קוֹמֵם עִיר בָּהּ חֲפָצְךָ, בְּטַל.

טַל תֵּן לְרִצּוֹת is a prayer for the plants to be refreshed by the regular descent of the dew during the warm season. The poems *וְתִירוֹשׁ הָרוֹם* and *וְכָל נְאוֹת דְּשָׂא לוֹ* are the creations of Rabbi Elazar ha-Kallir, who probably lived in Palestine during the eighth century. The best known and most prolific of the *payyelanim*.

PRAYER FOR DEW

Chanted on the first day of Pesah during Musaf

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name. O King, Supporter, Savior and Shield!

With thy approval I utter deep thoughts,
To cheer thy people by this prayer for dew.
Dew refreshes the earth and its verdure,
Joyous to be under thy protection.
May dew—symbol of youth—shield our young.

Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Earth's depths are eager for the drops of dew;
All the green meadows long and pine for dew.
The prayer for dew speaks of God's powers;
Hence it forms part of the Musaf service.
Dew will revive those in the clefts of rocks.

Our God and God of our fathers,
Grant dew to favor thy land;
Make us blessed with rejoicing,
With plenty of grain and wine;
Restore thy beloved land—with dew.

or liturgical poets, he wrote at least two hundred *piyyutim*, many of which cannot be understood without a commentary. His prayer for dew is one of the most delightful of his poems. It conveys the hope for the fertilization of the earth and the restoration of Eretz Yisrael. טל is a reversed alphabetical acrostic. Each of the six stanzas begins and ends with טל.

טל צִנֹּה שָׁנָה טוֹבָה וּמַעֲטָרָת,
 פְּרֵי הָאָרֶץ לָנֶאֱנוֹן וּלְתַפְאֲרָת,
 עִיר כְּסָפָה נוֹתָרָת,
 שִׁמְיָה בִּידָה עֲטָרָת, בָּטֹל.
 טל נוֹפֶף עַלִי אֶרֶץ בְּרוּכָה,
 מִמְּנוֹד שָׁמַיִם שֶׁבַעֲנוּ בְּרָכָה,
 לְהָאִיר מִתּוֹךְ חֲשֵׁכָה,
 כְּנֶה אַחֲרֶיךָ מְשׁוּכָה, בָּטֹל.
 טל יַעֲסִיס צוּף הָרִים,
 טַעַם בְּמֵאֲרֶיךָ מִבְּחָרִים,
 חֲנוּנִיךָ חֲלֹץ מִמִּסְגָּרִים,
 זְמֶרָה נִנְעִים וְקוֹל נָרִים, בָּטֹל.
 טל וְשָׁבַע מֵלֵא אֲסָמִינוּ,
 הִכְעֵת תַּחֲדָשׁ יָמִינוּ,
 דּוֹד כְּעֶרְבָךָ הַעֲמֵד שְׁמִנּוּ,
 בִּן רוּחַ שִׁמְנוּ, בָּטֹל.
 טל בּוֹ תִּבְרַךְ מְזוֹן,
 בְּמִשְׁמַנֵּינוּ אֵל יְהִי רְזוֹן,
 אֵימָה אֲשֶׁר הִסְעֵתָ כִּצְאוֹ,
 אָנָּה תִּפְקֵל לָהּ רְצוֹן, בָּטֹל.
 שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ, מֵשִׁיב הָרוּחַ וּמוֹרִיד הַטָּל.

Congregation:

Congregation and Reader:

אָמֵן.

לְבָרְכָה וְלֹא לְקַלְלָהּ

אָמֵן.

לְחַיִּים וְלֹא לְמָוֶת

אָמֵן.

לְשָׁבַע וְלֹא לְרִזּוֹן

Grant dew for a good year, crowned
With splendid fruit of the land;
Zion now left like a lone booth,
Take her in thy hand like a crown.

Let dew fall on the blessed land;
Bless us with the gift of heaven;
In the darkness let a light dawn,
For Israel who follows thee.

Let dew sweeten the mountains;
Let thy chosen taste thy wealth;
Free thy people from exile,
That we may sing and exult.

Let our barns be filled with grain;
Renew our days as of old;
O God, uplift us by thy grace;
Make us like a watered garden.

Bless our sustenance with dew;
Let no ill befall our flocks;
Bestow thy favor on the people
Whom thou didst lead like a flock.

For thou art the Lord our God, who causest the wind to blow
and the dew to fall.

Congregation and Reader:

For a blessing and not for a curse.

For life and not for death.

For plenty and not for scarcity.

Congregation:

Amen.

Amen.

Amen.

"Thou sustainest the living" (page 674)

THE FIRST DAY OF PESAH

ברך דודי עד שתחפץ אהבת כלולינו, שוב לרחם בי
כלוני מלכי זרים שובינו תוללנו, הרוס וקעקע ביצתם
מתלנו, תקם טורף ננו שתילינו: הנה זה עומד אחר פתלנו.
ברך דודי עד שיקום קין מחנה, חיש ונסו הצללים מנה,
ירום ונשא ונבה נבה, ישביל ויזקית וגוים רבים נזה, חשוף
זרועה קרוא כנה: קול דודי הנה זה.

ברך דודי ודמה לה לצבי, ונל יגש קין קצבי, דלותי
משבי לעטרת צבי, העובים האבים חר צבי, ואין מביא
ונביא, ולא תשבי משני משיבי. ריבה ריבי, הסר חובי
וכאבי, ונרא נבוש אויבי, ואשיבה חורפי בניבי: זה דודי,
גואלי קרובי, רעי נאהובי, אל אלהי אבי.

בגלל אבות תושע בנים, ותביא גאולה לבני בנייהם.

ברוך אתה, יי, גאל ישראל.

Begin the Amidah for *Shaharith*, page 651

ברך דודי עד שתחפץ ("Make haste, my beloved, while our bridal love pleases thee") was composed by Rabbi Solomon ben Judah ba-Bavli, tenth century liturgist and author of many *piyyutim*. It has been suggested that he was a native of Rome, which medieval Jewish writers included under the designation of Babylon; hence, his surname *ba-Bavli*. This poem, consisting of various phrases from the Song of Songs, is a plea for deliverance and liberation.

ברך דודי אל מכן ("Make haste, my beloved, to thy habitation") was written by Rabbi Mesbullam ben Kalonymus of the eleventh century, who was a native of Italy. In content, structure and form, this poem is like the preceding one. It is a plea for the restoration of Jerusalem; though we have sinned and broken God's covenant, may he redeem Israel "as at the first month of *Nisan* in days of old."

THE SECOND DAY OF PESAH

בֵּרַח דּוּדֵי אֵל מְכוֹן לְשִׁבְתָּךְ, וְאִם עָבְרָנוּ אֶת בְּרִיתְךָ,
אָנָּה זְכוֹר אוֹוֵי חֲפָתְךָ, הִקֵּם קוֹשֶׁט מִלְּתָךְ, בּוֹנוֹן מִשׁוֹשׁ קִרְיָתְךָ,
הַעֲלוֹתָהּ עַל רֹאשׁ שְׁמֹחֲתָךְ.

בֵּרַח דּוּדֵי אֵל שְׁלֵם סֶפֶד, וְאִם תַּעֲיִנוּ מִדֶּרֶכְךָ, אָנָּה הַצֵּץ
מִחֲרֶכְךָ, וְתוֹשִׁיעַ עִם עָנִי וּמִתְכַּד, חֲמֹתְךָ מֵהֵם לְשִׁבְדָּה,
וּבְאַבְרָתְךָ סֵלָה לְהַסְתּוֹכָךְ.

בֵּרַח דּוּדֵי אֵל לִבָּהּ וְעֵינֶיהָ שֵׁם, וְאִם זָנַחְנוּ טוֹב מִדָּשָׁן,
אָנָּה שְׁמַע שְׁאֵנֶת קוֹל צוֹרְרֶיךָ וְרוֹגְשֵׁם, רְוֵה מַדָּם גּוֹשְׁם,
וַעֲפָרָם מִחֲלָב יִדְשָׁן, וּפְגַרֵיהֶם יַעֲלֶה בְּאֶשֶׁם.

בֵּרַח דּוּדֵי אֵל מְרוֹם מִרְאשׁוֹן, וְאִם בְּגָדְנוּ בְּכַחֲשׁוֹן, אָנָּה
סְכוּת צָקוֹן לַחֲשׁוֹן. דָּלוּתִי מִטְבּוֹעַ רַפְשׁוֹן, נָאֵל נְצוּרִי
בְּאִישׁוֹן, בָּאֵז בְּחֶדֶט הָרֵאשׁוֹן.

בְּגִלְל אֲבוֹת תּוֹשִׁיעַ בָּנִים. וְתִבְיֵא נֶאֱלֶה לְבָנֵי בְנֵיהֶם.
בְּרוּךְ אַתָּה, יי, נָאֵל יִשְׂרָאֵל.

Begin the Amidah for *Shaharith*, page 651.

ברח דודי אל שאנ נה ("Make haste, my beloved, to the peaceful habitation") is by Rabbi Simcon ben Isaac ben Abun of Mayence, one of the most prolific liturgists of the eleventh century. Among his widely circulated poems is the well-known hymn *ברוך ה' יום יום* (*Ha-Siddur Ha-Shalem*, page 425). Rabbi Simcon, a contemporary of Rabenu Gershom Me'or ha-Golah, is said to have used his prodigious political influence in preventing malicious persecutions and unfavorable laws inflicted upon his people. Like the preceding two poems, the present *piyyut* is a prayer for prompt and complete redemption ("Thou who art our only strength, our comforter and liberator, we look to thee to free our captive people").

THE SABBATH OF HOL HA-MO'ED PESAH

בְּרַח דּוּרֵי אֵל שְׁאֲנָן נָגַהּ, וְאִם הִלְאִינוּ דְּרָךְ תַּעֲנוּה, הִנֵּה
לָקִינוּ בְּכָל מַדְרָה, וְאַתָּה יי מַעֲזוּ וּמִקְנֶה, עָלֶיךָ כָּל הַיּוֹם
נִקְנֶה, לְנַאֲלָנוּ וּלְשִׁיתָנוּ כְּגֹן דָּוָה.

בְּרַח דּוּרֵי אֵל מְקוֹם מִקְדָּשָׁנוּ, וְאִם עֲזוּנוֹת עָבְרוּ רֹאשְׁנוּ,
הִנֵּה בָּאָה בְּבִרְזֵל נִפְשָׁנוּ, וְאַתָּה יי לְנַאֲלָנוּ קְרוֹשְׁנוּ, עָלֶיךָ נִשְׁפָּךְ
שִׁיחַ רִחְשָׁנוּ, לְנַאֲלָנוּ מִמַּעֲזוֹן קִדְשְׁךָ לְחַחֲפִישָׁנוּ.

בְּרַח דּוּרֵי אֵל עִיר צִדְקָנוּ, וְאִם לֹא שָׁמַעְנוּ לְקוֹל
מִצְדִּיקֵינוּ, הִנֵּה אֶכְלָנוּ בְּכָל פֶּה מַדִּיקֵנוּ, וְאַתָּה יי שׁוֹפְטָנוּ
מִחֲקֵקָנוּ, עָלֶיךָ נִשְׁלִיךְ יָהֵב חֲלָקָנוּ, לְנַאֲלָנוּ בְּהִשְׁקָט וּבְבִטְחָה
לְחַחֲזִיקָנוּ.

בְּרַח דּוּרֵי אֵל נַעַר הַזְּבוּל, וְאִם עָלְךָ שִׁבְכָּנוּ בְּלִי סְבוּל,
הִנֵּה לָקִינוּ בְּכָל מִינֵי חֲבוּל, וְאַתָּה יי מְשַׁמֵּחַ אֲבוּל, עָלֶיךָ
נִסְבִּיר לְחַתִּיר כָּבוּל, לְנַאֲלָנוּ לְהַתְּפִיד מֵעַל לְגִבּוּל.

בְּרַח דּוּרֵי אֵל נִשָּׂא מִגְבְּעוֹת, וְאִם זָרְנוּ בְּפִרְעַ פְּרָעוֹת,
הִנֵּה הִשְׁיֵגְנוּ צָרוֹת רַבּוֹת וְרָעוֹת, וְאַתָּה יי אֵל לְמוֹשְׁעוֹת,
עָלֶיךָ נִשְׁפָּךְ שִׁיחַ שְׁוַעוֹת, לְנַאֲלָנוּ וּלְעִטְרָנוּ כּוֹבַע יִשׁוּעוֹת.
בְּגִלָּל אֲבוֹת תּוֹשִׁיעַ בָּנִים, וְהִבֵּיא נֶאֱלָה לְבָנֵי בְנֵיהֶם.

בְּרוּךְ אַתָּה, יי, נֶאֱלֵ יִשְׂרָאֵל.

Begin the Amidah for *Shaharith*, page 651.

יום ליבשה נהמכו מוצלים ("The redeemed sang a new song when the sea was turned to dry land") is by Rabbi Jehudah Halevi (1086-1140) of Spain, whose liturgical poems number more than 300. His devotional songs in the spirit of the Psalms have been largely emhodied in Jewish liturgy. The name of the author, יהודה הלוי, is signed in the form of an acrostic at the beginning of the stanzas of the hymn.

THE SEVENTH DAY OF PESAH

יום לִיבְשָׁה גִּהְכֹּכּוּ מִצּוּלִים שִׁירָה תְּדַשָּׁה שְׁבָחוּ גְאוּלִּים.
 הַטְּבַעְתָּ בְּתַרְמִית רַגְלֵי בֵּת עֲנִמִּית וּפַעַמֵּי שׁוֹלְמִית
 יָפוּ בְּנֶעְלָיִם. שִׁירָה תְּדַשָּׁה שְׁבָחוּ גְאוּלִּים.
 וְכָל רוֹאֵי יְשׁוּרוּן בְּבֵית הַזֵּה יְשׁוּרָרוֹן אֵין כָּאֵל יִשְׁרוֹן
 וְאוֹיְבָיו פְּלִילִים. שִׁירָה תְּדַשָּׁה שְׁבָחוּ גְאוּלִּים.
 דְּגָלֵי בֶן תָּרִים עַל הַנְּשָׁאָרִים וּתְלַקֵּט גִּפְזָרִים
 בְּמַלְקֵט שְׁבָלִים. שִׁירָה תְּדַשָּׁה שְׁבָחוּ גְאוּלִּים.
 הַפְּאִים עֲמָה בְּבִרְיַת חוֹתְמָה וּמִבְטָן לְשִׁמָּה
 הַקָּמָה גְּמוּלִים. שִׁירָה תְּדַשָּׁה שְׁבָחוּ גְאוּלִּים.
 הִרְאָה אוֹתוֹתֶם לְכָל רוֹאֵי אוֹתָם וְעַל פְּנֵי כְּסוּתָם
 יַעֲשׂוּ גְדִילִים. שִׁירָה תְּדַשָּׁה שְׁבָחוּ גְאוּלִּים.
 לְמִי זֹאת גִּרְשָׁמַת הַכֶּרֶגְאָ רַבֵּר אֶמֶת לְמִי הַחֲתָמַת
 וְלְמִי הַפְּתִילִים. שִׁירָה תְּדַשָּׁה שְׁבָחוּ גְאוּלִּים.
 וְשׁוֹב שְׁגִית לְקַדְשָׁה וְאֵל תּוֹסֵף לְגִרְשָׁה וְהַעֲלֵה אוֹר שְׁמָשָׁה
 וְגַסּוֹ הַצֵּלָלִים. שִׁירָה תְּדַשָּׁה שְׁבָחוּ גְאוּלִּים.
 יְרִידִים רוֹמְמוֹהַ בְּשִׁירָה קַדְמוֹהַ מִי כְּמוֹהַ
 יְיָ בְּאֵלִים. שִׁירָה תְּדַשָּׁה שְׁבָחוּ גְאוּלִּים.
 בְּגִלְל אַבּוֹת תּוֹשִׁיעַ בָּגִים, וְתָבִיא נֶאֱלָה לְבָגֵי בְּגִיָּהם.
 בְּרוּךְ אַתָּה, יְיָ, גָּאֵל יִשְׂרָאֵל.

סְפִירַת הָעֹמֶר

After Ma'ariv, from the second night of Pesah until the night before Shavuoth

הִנְנִי בּוֹכֵן וּמוֹזְמֵן לְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר,
בָּמֹו שֶׁכָּתוּב בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת, מִיּוֹם
הַבִּיאֲכֶם אֶת הָעֹמֶר הַתְּנוּפָה, שֶׁבַע שַׁבָּתוֹת תְּמִימוֹת תִּהְיֶינָה;
עַד מַמְחֲרַת הַשַּׁבָּת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם; וְהִקְרַבְתֶּם
מִנְחָה חֲדָשָׁה לַיהוָה. וְהָיָה גַּעַם יְיָ אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ
בּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָהוּ.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וּצְוֵנוּ עַל סְפִירַת הָעֹמֶר.

- | | |
|-------------|---|
| חסד שבחסד | 1 הַיּוֹם יוֹם אֶחָד לָעֹמֶר. |
| נבורה שבחסד | 2 הַיּוֹם שְׁנֵי יָמִים לָעֹמֶר. |
| תפארת שבחסד | 3 הַיּוֹם שְׁלֹשָׁה יָמִים לָעֹמֶר. |
| נצח שבחסד | 4 הַיּוֹם אַרְבָּעָה יָמִים לָעֹמֶר. |
| הוד שבחסד | 5 הַיּוֹם חֲמִשָּׁה יָמִים לָעֹמֶר. |
| יסוד שבחסד | 6 הַיּוֹם שֵׁשֶׁה יָמִים לָעֹמֶר. |
| | 7 הַיּוֹם שִׁבְעָה יָמִים, שֵׁשֶׁם שָׁבוּעַ אֶחָד לָעֹמֶר. |
| מלכות שבחסד | |
| | 8 הַיּוֹם שְ�מוֹנָה יָמִים, שֵׁשֶׁם שָׁבוּעַ אֶחָד וַיּוֹם אֶחָד לָעֹמֶר. |
| חסד שבנבורה | |

ספירת העומר, the counting of seven weeks from the day on which the omer was offered till Shavuoth, the Feast of Weeks, serves to connect the anniversary of the exodus from Egypt with the festival that commemorates the

COUNTING OF THE OMER

After Ma'ariv, from the second night of Pesah until the night before Shavuoth

I am ready and prepared to perform the positive command concerning the counting of the *Omer*, as it is written in the Torah. "You shall count from the day following the day of rest, from the day you brought the sheaf of the wave-offering, seven full weeks shall be counted; you shall count fifty days; then you shall present a new cereal offering to the Lord."¹ May the favor of the Lord our God rest on us. Establish thou for us the work of our hands; the work of our hands establish thou.²

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the counting of the *Omer*.

1. This is the first day of the *Omer*.
2. This is the second day of the *Omer*.
3. This is the third day of the *Omer*.
4. This is the fourth day of the *Omer*.
5. This is the fifth day of the *Omer*.
6. This is the sixth day of the *Omer*.
7. This is the seventh day, being one week of the *Omer*.
8. This is the eighth day, being one week and one day of the *Omer*.

giving of the Torah on Mount Sinai. According to tradition, it was announced to the Israelites in Egypt that fifty days after the exodus the Torah would be given to them. As soon as they were liberated, they were so eager for the arrival of the promised day that they began to count the days, saying each time: "Now we have one day less to wait for the giving of the Torah." To commemorate this, the Torah prescribes that the days from *Pesah* to *Shavuoth* be counted.

¹*Leviticus* 23:15-16. ²*Psalms* 90:17.

- 9 היום תשעה ימים, שהם שבוע אחר ושני ימים לעומר.
גבורה שבגבורה
- 10 היום עשרה ימים, שהם שבוע אחר ושלשה ימים לעומר.
תפארת שבגבורה
- 11 היום אחד עשר יום, שהם שבוע אחר וארבעה ימים לעומר.
נצח שבגבורה
- 12 היום שנים עשר יום, שהם שבוע אחר וחמשה ימים לעומר.
הוד שבגבורה
- 13 היום שלשה עשר יום, שהם שבוע אחר וששה ימים לעומר.
יסוד שבגבורה
- 14 היום ארבעה עשר יום, שהם שני שבועות לעומר.
מלכות שבגבורה
- 15 היום חמשה עשר יום, שהם שני שבועות ויום אחד לעומר.
חסד שבתפארת
- 16 היום ששה עשר יום, שהם שני שבועות ושני ימים לעומר.
גבורה שבתפארת
- 17 היום שבעה עשר יום, שהם שני שבועות ושלשה ימים לעומר.
תפארת שבתפארת
- 18 היום שמונה עשר יום, שהם שני שבועות וארבעה ימים לעומר.
נצח שבתפארת
- 19 היום תשעה עשר יום, שהם שני שבועות וחמשה ימים לעומר.
הוד שבתפארת
- 20 היום עשרים יום, שהם שני שבועות וששה ימים לעומר.
יסוד שבתפארת

9. This is the ninth day, being one week and two days of the *Omer*.
10. This is the tenth day, being one week and three days of the *Omer*.
11. This is the eleventh day, being one week and four days of the *Omer*.
12. This is the twelfth day, being one week and five days of the *Omer*.
13. This is the thirteenth day, being one week and six days of the *Omer*.
14. This is the fourteenth day, being two weeks of the *Omer*.
15. This is the fifteenth day, being two weeks and one day of the *Omer*.
16. This is the sixteenth day, being two weeks and two days of the *Omer*.
17. This is the seventeenth day, being two weeks and three days of the *Omer*.
18. This is the eighteenth day, being two weeks and four days of the *Omer*.
19. This is the nineteenth day, being two weeks and five days of the *Omer*.
20. This is the twentieth day, being two weeks and six days of the *Omer*.

- 21 היום אחד ועשרים יום, שהם שלשה שבועות קָעֹמֶר.
מלכות שבתפארת
- 22 היום שנים ועשרים יום, שהם שלשה שבועות ויום אחד
קָעֹמֶר. חסד שבנצח
- 23 היום שלשה ועשרים יום, שהם שלשה שבועות ושני
ימים קָעֹמֶר. גבורה שבנצח
- 24 היום ארבעה ועשרים יום, שהם שלשה שבועות ושלשה
ימים קָעֹמֶר. תפארת שבנצח
- 25 היום חמשה ועשרים יום, שהם שלשה שבועות וארבעה
ימים קָעֹמֶר. נצח שבנצח
- 26 היום ששה ועשרים יום, שהם שלשה שבועות וחמשה
ימים קָעֹמֶר. הוד שבנצח
- 27 היום שבעה ועשרים יום, שהם שלשה שבועות וששה
ימים קָעֹמֶר. יסוד שבנצח
- 28 היום שמונה ועשרים יום, שהם ארבעה שבועות קָעֹמֶר.
מלכות שבנצח
- 29 היום תשעה ועשרים יום, שהם ארבעה שבועות ויום
אחד קָעֹמֶר. חסד שבהוד
- 30 היום שלשים יום, שהם ארבעה שבועות ושני ימים
קָעֹמֶר. גבורה שבהוד
- 31 היום אחד ושלשים יום, שהם ארבעה שבועות ושלשה
ימים קָעֹמֶר. תפארת שבהוד
- 32 היום שנים ושלשים יום, שהם ארבעה שבועות וארבעה
ימים קָעֹמֶר. נצח שבהוד

21. This is the twenty-first day, being three weeks of the *Omer*.
22. This is the twenty-second day, being three weeks and one day of the *Omer*.
23. This is the twenty-third day, being three weeks and two days of the *Omer*.
24. This is the twenty-fourth day, being three weeks and three days of the *Omer*.
25. This is the twenty-fifth day, being three weeks and four days of the *Omer*.
26. This is the twenty-sixth day, being three weeks and five days of the *Omer*.
27. This is the twenty-seventh day, being three weeks and six days of the *Omer*.
28. This is the twenty-eighth day, being four weeks of the *Omer*.
29. This is the twenty-ninth day, being four weeks and one day of the *Omer*.
30. This is the thirtieth day, being four weeks and two days of the *Omer*.
31. This is the thirty-first day, being four weeks and three days of the *Omer*.
32. This is the thirty-second day, being four weeks and four days of the *Omer*.

- 33 הַיּוֹם שֶׁלֹּשָׁה וָשָׁלָשִׁים יוֹם, שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.
הוֹד שְׁבָהוֹד
- 34 הַיּוֹם אַרְבָּעָה וָשָׁלָשִׁים יוֹם, שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר.
יִסּוֹד שְׁבָהוֹד
- 35 הַיּוֹם חֲמִשָּׁה וָשָׁלָשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לָעֹמֶר.
מַלְכוּת שְׁבָהוֹד
- 36 הַיּוֹם שִׁשָּׁה וָשָׁלָשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר.
חֶסֶד שְׁבִיסוֹד
- 37 הַיּוֹם שִׁבְעָה וָשָׁלָשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁנִּי יָמִים לָעֹמֶר.
גְּבוּרָה שְׁבִיסוֹד
- 38 הַיּוֹם שְׁמוֹנָה וָשָׁלָשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁלְשָׁה יָמִים לָעֹמֶר.
תַּפְאֶרֶת שְׁבִיסוֹד
- 39 הַיּוֹם תְּשֻׁעָה וָשָׁלָשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.
נִצָּח שְׁבִיסוֹד
- 40 הַיּוֹם אַרְבָּעִים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.
הוֹד שְׁבִיסוֹד
- 41 הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר.
יִסּוֹד שְׁבִיסוֹד
- 42 הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם, שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת לָעֹמֶר.
מַלְכוּת שְׁבִיסוֹד
- 43 הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם, שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר.
חֶסֶד שְׁבִיסוֹד
- 44 הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם, שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְשִׁנִּי יָמִים לָעֹמֶר.
גְּבוּרָה שְׁבִיסוֹד

33. This is the thirty-third day, being four weeks and five days of the *Omer*.
34. This is the thirty-fourth day, being four weeks and six days of the *Omer*.
35. This is the thirty-fifth day, being five weeks of the *Omer*.
36. This is the thirty-sixth day, being five weeks and one day of the *Omer*.
37. This is the thirty-seventh day, being five weeks and two days of the *Omer*.
38. This is the thirty-eighth day, being five weeks and three days of the *Omer*.
39. This is the thirty-ninth day, being five weeks and four days of the *Omer*.
40. This is the fortieth day, being five weeks and five days of the *Omer*.
41. This is the forty-first day, being five weeks and six days of the *Omer*.
42. This is the forty-second day, being six weeks of the *Omer*.
43. This is the forty-third day, being six weeks and one day of the *Omer*.
44. This is the forty-fourth day, being six weeks and two days of the *Omer*.

45 הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר. תּפֹאֶרֶת שְׁבַמְלָכוֹ

46 הַיּוֹם שֵׁשָׁה וְאַרְבָּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת וְאַרְבָּעוֹת יָמִים לְעֹמֶר. נִצַּח שְׁבַמְלָכוֹת

47 הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֶר. חוֹד שְׁבַמְלָכוֹת

48 הַיּוֹם שְׁמֹנֶה וְאַרְבָּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לְעֹמֶר. יִסּוֹד שְׁבַמְלָכוֹת

49 הַיּוֹם תְּשַׁעָּה וְאַרְבָּעִים יוֹם, שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לְעֹמֶר. מַלְכוּת שְׁבַמְלָכוֹת

After the counting:

הַרְחֵמֵנוּ, הוּא יַחְזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקְוֵהוּ
בְּמַהֲרָה בְּיָמֵינוּ. אָמֵן סְלָה.

חזלים סי

לְמַנְצָה בְּנֵינּוֹת מְזֻמּוֹר שִׁיר. אֱלֹהִים יַחֲנֵנוּ וַיְבָרְכֵנוּ; יָאֵר
פָּנָיו אֶתָּנוּ, סְלָה. לָדַעַת בְּאֶרֶץ הַרְבֵּה, בְּכָל גּוֹיִם יְשׁוּעָתָהּ.
יִדְוֶה עַמִּים, אֱלֹהִים; יִדְוֶה עַמִּים בָּלָם. יִשְׁמַח וַיִּרְנֵנוּ לְאֻמִּים,
כִּי תִשְׁפּוֹט עַמִּים מִיִּשׂוֹר; וּלְאֻמִּים בְּאֶרֶץ תִּנְחֵם, סְלָה. יִדְוֶה
עַמִּים, אֱלֹהִים; יִדְוֶה עַמִּים בָּלָם. אֶרֶץ נִתְּנָה יְבוּלָהּ; יְבָרְכֵנוּ
אֱלֹהִים אֱלֹהֵינוּ. יְבָרְכֵנוּ אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ כָּל אִפְסֵי אֶרֶץ.

Psalm 67 consists of seven verses which total forty-nine words, suggesting the number of seven weeks or forty-nine days of the *Sefirah*.

This short and joyful psalm is said to be a harvest thanksgiving song. According to the psalmist, God's goodness to Israel reveals him to the nations and calls forth their submission and worship. The second verse of this psalm is partly taken from the priestly blessing (ויחננו ויברכנו יאר פניו).

45. This is the forty-fifth day, being six weeks and three days of the *Omer*.
46. This is the forty-sixth day, being six weeks and four days of the *Omer*.
47. This is the forty-seventh day, being six weeks and five days of the *Omer*.
48. This is the forty-eighth day, being six weeks and six days of the *Omer*.
49. This is the forty-ninth day, being seven weeks of the *Omer*.

After the counting:

May the Merciful One restore the Temple service to its place speedily in our days. Amen.

Psalm 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, and thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee! Let the nations be glad and sing for joy, for thou rulest the peoples justly; thou guidest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee! The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the far ends of the earth shall revere him.

The untranslatable term סֵלָה (*selah*) occurs seventy-one times in the book of Psalms. It is generally taken to be a musical or liturgical sign, though its exact meaning has not been ascertained. Some authorities suggest that *selah* is a direction to the singers to raise their voices before certain pauses. In the writings of medieval Hebrew poets, סֵלָה often denotes *forever*. In translating medieval Hebrew texts, *selah* should therefore be rendered *forever*, as the authors understood the word when they used it.

אָנא, בָּכֶם נִדְלָת יְמִינָה תַתִּיר צְרוּרָה.
 קִבֵּל רֵנֶת עֲמֻדָה, שְׁנֵבָנוּ, טַהֲרָנוּ, נוֹרָא.
 נָא, גְּבוּר, דּוֹרְשֵׁי יַחֲוֹדָה בְּבִבְת שְׁמָרֵם.
 בְּרָכֶם, טַהֲרֵם, רַחֲמֵם, צְדָקָתָה תִּמְיֹד נְמָלֵם.
 חֲסִין קָדוֹשׁ, בָּרֵב טוֹבָה נִהַל עֲדָתָה.
 יַחֲדִיד נָאָה, לְעֲמֻדָה פִּנֵּה, זֹכְרֵי קִדְשָׁתָה.
 שְׁנַעֲתָנוּ קִבֵּל וּשְׁמַע צַעֲקָתָנוּ, יוֹדֵעַ תַּעֲלֹמוֹת.
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

רבונו של עולם, אתה צויתנו על ידי משה עבדך לספור
 ספירת העמר, בדי לטהרנו מקלפותינו ומטמאותינו, כמו
 שכתבת בתורתך: וספרתם לכם ממחרת השבת, מיום
 הביאתכם את עמר התנופה, שבע שבתות תמימות תהינה;
 עד ממחרת השבת השביעית תספרו חמשים יום. בדי שיטתו
 נפשות עמד ישראל מזחמחם. וכבן, יהי רצון מלפניך, יי
 אלתינו ואלהי אבותינו, שבזכות ספירת העמר תספרתי
 היום יתקן מה שפגמתי בספירה... ואטהר ואתקדש
 בקדשה של מעלה. ועל ידי זה ישפע שפע רב בכל
 העולמות, ויתקן את נפשותינו ורוחותינו ונשמותינו מכל סיג
 ופגם, ויטהרנו ויקדשנו בקדשתך העליונה, אמן סלה.

נח is a rhymed prayer. It has six words to each of its seven lines. According to the Kabbalists, the forty-two words of this poem represent the name of God which is composed of forty-two letters. The Talmud (Kiddushin 71a) speaks of such a name, whereupon Maimonides writes: "Every intelligent person knows that one word of forty-two letters is impossible; but it was a phrase of several words that had such a meaning as to convey a correct no-

By the great power of thy right hand, O set the captive free.
 Revered God, accept thy people's prayer; strengthen us, cleanse us.
 Almighty God, guard as the apple of the eye those who seek thee.
 Bless them, cleanse them, pity them; ever grant them thy truth.
 Mighty, holy God, in thy abundant grace, guide thy people.
 Exalted God, turn to thy people who proclaim thy holiness.
 Accept our prayer, hear our cry, thou who knowest secret thoughts.
 Blessed be the name of his glorious majesty forever and ever.

Lord of the universe, thou didst command us through Moses thy servant concerning the counting of the *Omer*, in order to cleanse us of our evil things and impurities; thou didst write in thy Torah: "You shall count from the day following the day of rest, from the day you brought the sheaf of the wave-offering; seven full weeks shall be counted; you shall count fifty days to the day following the seventh week."¹ May all thy people of Israel be purged from their impurities. May it be thy will, Lord our God and God of our fathers, that my counting the *Omer* today help set right again the errors I have committed; may I rise high in purity and holiness. May the influence of this precept be felt in all celestial worlds. May it cleanse all our souls and spirits from all dross and corruption. May it purify and sanctify us with thy supreme holiness. Amen.

tion of the essence of God" (*Guide*, I, 62). The Kabbalah describes this name in fourteen words, each of which represents the initials of three divine attributes, as for example: אֱלֹהִים, יְהוָה, קְדוּשָׁה, signifying: אֵל בְּרוּךְ גָּדוֹל, יִצְחָק חָקִיק, צְדִיק. קְדוֹשׁ רַם עֲלִיּוֹן, שֶׁר טוֹב נִיד.

The authorship of אָנָּה בָּבָה is traditionally attributed to the *Tanna* Rabbi Nehunya ben ha-Kanan of the first century, who attributed his long life to the fact that he never gloried in the shame of his fellow man (*Megillah* 28a). The mystical book *Bahir* is also ascribed to him. The eighth line, בְּרוּךְ שֶׁם, is attached to the divine name expressed in the forty-two words of the poem, just as it is attached to אֶחָד ה' אֶחָד.

¹ *Leviticus* 23:15-16.

אַקדָמוֹת

Chanted on the first day of *Shavuoth* before the reading of the Torah

אַקדָמוֹת מִלִּין וְשָׁרִיִּות שׁוֹתָא
 אִילָא שְׁקִלָּנָא חֶרְמוֹן וְרִשׁוֹתָא.
 בְּבִי תִגְרִי וְחִלָּת דְּאַפְתָּח בְּנִקְשׁוֹתָא
 בְּבִי דְבִרִי וְטִרִי עָדִי לְקִשְׁשׁוֹתָא.
 גְּבוּרָן עֲלָמִין לָהּ וְלָא סָפֵק פְּרִישׁוֹתָא
 גִּיּוֹל אֱלוֹ רְקִיעֵי קִנִּי כָּל חוֹרְשָׁתָא.
 דִּין אֱלוֹ יָמִי וְכָל מִי כְּנִישׁוֹתָא
 דִּיגְרִי אֲרַעָא סָפְרִי וְרִשְׁמֵי רִשׁוֹתָא.
 הֶדֶר מִרְא שְׁמִיָּא וְשִׁלִּיט בִּיבְשָׁתָא
 תִּקָּם עֲלָמָא יְהִידָא וְכַבְשָׁה בְּכַבְשׁוֹתָא.
 וּבִלָּא לָאוּ שְׁכָלָלָהּ וּבִלָּא תִשְׁשׁוֹתָא
 וּבִאֲתָא קַלִּילָא דִּילִית בַּהּ מִשְׁשׁוֹתָא.
 זִמְן כָּל עֲבֻדְתָּהּ בְּהֵן יוֹמֵי שְׁתָּא
 זְהוּר יִקְרָה עָלֵי עָלֵי כְּרִסְיָהּ דְּאַשְׁתָּא.
 חִיל אֱלֹהֵי אֲלָפִין וְרַבּוּא לְשִׁמְשׁוֹתָא
 חֲדָתִין נְבוֹט לְצַפְרִין סִגְיָאָה טְרִשׁוֹתָא.
 טָפִי יְקִידִין שְׂרָפִין כְּלוּל נָפִי שְׁתָּא
 טַעֵם עַד יִתְיַהֵב לְהוֹן שְׁתִּיקִין בְּאַדְשָׁתָּא.

Akumot was composed by Rabbi Meir ben Isaac of France, who lived in the eleventh century. The poem, written in Aramaic, consists of ninety verses alphabetically arranged. Its acrostic comprises, in addition to a twofold alphabet, the names of the author and his father as well as a short petition: מאיר ביר רבי יצחק. There are ten syllables to each verse.

AKDAMUTH

Chanted on the first day of Shavuoth before the reading of the Torah

Before reciting the Ten Commandments,
I first ask permission and approval
To start with two or three stanzas in fear
Of God who creates and ever sustains.

He has endless might, not to be described
Were the skies parchment, were all the reeds quills,
Were the seas and all waters made of ink,
Were all the world's inhabitants made scribes.

The glorious Lord of heaven and earth,
Alone, formed the world, veiled in mystery.

Without exertion did he perfect it,
Only by a light sign, without substance.

He accomplished all his work in six days;
His glory ascended a throne of fire.

Millions of legions are at his service;
Fresh each morning they flourish with great faith.

More glowing are the six-winged seraphim,
Who keep silence till leave is given them.

and one rhyme (מא) runs through the entire hymn. Recited on the first day of *Shavuoth* when the *kohen* is called to the Torah, this mystical poem deals with the indescribable greatness of the Creator, the excellence of the Torah and the future hope of Israel.

טער וקנה... איז אסבל) is taken from Isaiah 46:4 לקשוחא

אחא קלילא refers to the mystic idea that the creation of the world was brought about by means of the Hebrew letter ה.

חדשים לבקרים, רבה אמונחך... נבוס... (Lamentations 3:23). According to a midrashic statement, there are countless numbers of angels who come into being daily; they praise God and vanish immediately after the performance of their task.

יִקְבְּלוּן דִּין מִן דִּין שְׁנֵי דְלֹא בְּשִׁשָּׁתָּא
 יְקַר מְלִי כָּל אַרְעָא לְתַלְוֹתֵי קְדוּשָׁתָּא.
 בְּקָל מִן קֳדָם שְׂדֵי בְּקָל מִי נְפִישׁוּתָּא
 בְּרוּבִין קָבֵל גְּלִילִין מְרוּמִין בְּאַוְשָׁתָּא.
 לְמַחְזֵי בְּאַנְפָּא עֵין כּוֹת גִּירֵי קְשָׁתָּא
 לְכָל אַתֵּר דְּמוֹשְׁתַּלְחִין זְרִיזִין בְּאַשׁוּתָּא.
 מְבָרְכִין בְּרִיד יְקָרָה בְּכָל לִשָּׁן לְחִישׁוּתָּא
 מְאַתֵּר בֵּית שְׂבִינְתָּה דְלֹא צָרִיד בְּחִישׁוּתָּא.
 נְהִים כָּל חֵיל מְרוּמָא מְקַלְסִין בְּחִשָּׁשָׁתָּא
 נְהִירָא מְלִכּוּתָּה לְדֵר וְדֵר לְאַפְרָשָׁתָּא.
 סְדִירָא בְּחוּן קְדוּשָׁתָּא וְכֹד חֶלְפָּא שְׁעָתָּא
 סִימָא דְלַעֲלֵם וְאוּף לָא לְשִׁבּוּעָתָּא.
 עֲדָב יְקַר אַחֲסִנְתָּה חֲבִיבִין דְּבִקְבָּעָתָּא
 עֲבָדִין לֵה חֲטִיבָא בְּדִנְח וּשְׁקָעָתָּא.
 פְּרִישָׁן לְמִנְתָּה לְמַעְבַּד לֵה רְעוּתָּא
 פְּרִישׁוּתָּה שְׁבַחָה יְחוּן בְּשַׁעוּתָּא.
 צְבִי וְחִמֵּד וְרַגְג דִּילָאוֹן בְּלָעוּתָּא
 צְלוּתְהוֹן בְּכֹן מְקַבֵּל וְחִנָּא בְּעוּתָּא.
 קְטִירָא לְחֵי עֲלָמָא בְּתַנָּא בְּשִׁבּוּעָתָּא
 קָבֵל יְקַר שׁוּטְפָתָא יְתִיבָא בְּקִבְיָעוּתָּא.
 רְשִׁמָּא הִיא גּוּפָא בְּחִכְמָתָא וּבְדַעָתָּא
 רְבוּתְהוֹן דִּישְׁרָאֵל קְרָאִי בְּשִׁמְעָתָּא.
 שְׁבַח רְבוֹן עֲלָמָא אֲמִירָא דְכּוּתָּא
 שְׁפֵר עָלִי לְחַוְיָה בְּאַפִּי מְלִכּוּתָּא.

... מלי... contains the essential part of the *Kedushah*, derived from Isaiah 6:3.

Without delay they call to one another:
 "God's majestic splendor fills the whole earth!"

Like a mighty thunder, like ocean's roar,
 The cherubim and the spheres rise loudly

To gaze at the rainbowlike appearance.
 Wherever sent, they hasten anxiously,
 Whispering praise in each tongue: "Blessed be
 His glory in his entire universe."

All the heavenly hosts shout praise in awe:
 "His glory shines forever and ever!"

Their hymn is timed; when the hour is gone,
 They shall at no period chant it again.

Dear to him are the people of Israel,
 Acclaiming him each morning and evening.

They are dedicated to do his will;
 His wonders, his praises, they declare hourly:

He desires them to toil in the Torah,
 So that their prayer be well accepted,

Bound up in the crown of the Eternal,
 Securely set near the precious frontlet.

His frontlet is most skilfully inscribed:
 "Great is Israel who proclaims God's Oneness."

The praise of the world's Lord, in pure homage,
 I am pleased to declare before the kings.

סִמָּא דְלֵעֲלָם that is, they are silent forever; they do not chant even after seven years. The reference is to the midrashic statement to the effect that whenever the daily angels do not chant their hymns at the exact moment, they disappear in the stream of fire known as *Dinur*.

עֶרֶב יָקָר אֲחֻזָּתָהּ the lot of his precious heritage [Israel]. This refers to the talmudic passage (*Hullin* 91b) to the effect that Israel sings God's praises at all times, while the angels are limited in this respect.

קְטִירָא לַחֵי עֲלָמָא refers to the mystic idea that God's *tefillin* contain an inscription in praise of Israel.

תאיו ומתפנשין כחזו אדוֹתָא
תמיהין ושילין לה בעסק אתוֹתָא.
מן ומאן הוא דחיקמד שפירא ברוֹתָא
ארום בגיגה ספית מדוד ארנוֹתָא.
יקרא ויאה את אין תערבי למרוֹתָא
ד עותד נעבד ליד בכל אתרוֹתָא.
בחכמתא מתיבתא להון קצת להודעותא
ידעתון חכמין לה באשתמודעותא.
ד בותבון מה חשיבא קבל הדיא שבחתא
ד בותא דיעבד לי כד מטא ישועתא.
במיתי לי נהורא ותחפי לבון בהתא
יקרה כד אתגלי בתקפא ובגיוֹתָא.
ישלם גמליא לסנאי וגוֹתָא
צדקתא לעם חביב וסניא זכותא.
חדו שלמא במיתי ומני דכיתא
קריתא דירושלם כד יבנש גלותא.
יקרה מטיל עלה ביומי ולילותא
גנוגה למעבד בה בתושבחון פלילתא.
דזהור ענגיא למשפר כילתא
לפומה דעבדתא עבדון מטללתא.
בתכתקי דהב פזא ושבע מעלתא
תחמיו צדיקי קדם דב פעלתא.
ורגיהון דמה לשבעא חדוֹתָא
דקיעא בזהודה וכוכבי זיוֹתָא.

They come and gather like the surging waves,
Wondering and asking about the signs:

Whence and who is your beloved, O fair one?
For whom do you die in the lions' den?

Most precious are you; if you merge with us,
We will do your will in all the regions.

With wisdom I answer them concisely:
You must recognize and acknowledge him!

Of what value is your glory compared
With all that God will do for me in due time,

When light will come to me and shame to you,
When he will reveal himself in great might?

He will repay the foes in all the isles;
Triumph to the dear and upright people!

Perfect joy, pure delight, will come into
Jerusalem when he will gather the exiles.

His glory will shield Zion day and night,
While his tent for praise will be made in it

Under a splendid canopy of bright clouds.
For each godly man a booth will be made,

Furnished with a gold throne of seven steps.
The righteous will be arrayed before God,

Their sight resembling sevenfold delight,
The brilliant sky and the luminous stars—

אכן היו אומות alludes to the medieval public disputations on the relative merits of Judaism and other religions, with particular emphasis upon the Messianic idea.

וכן היו אומות and onwards is based upon the *Sifré*, section 343: מה דורך מדוד? שכך אתם מוסתים עלי, שכך אתם העולם שאלים את ישראל ואומרים להם: מה דורך מדוד? שכך אתם מוסתים עלי, שכך אתם נהנים עלי? ... כלכם נאים, כלכם גבורים, בואו והתערבו עמנו. וישראל אומרים להם: נאמר לכם מקצת שבתו, ואתם מכירים אותו. ...

הָדָרָא דְלֹא אָפְשָׁר לְמַפְרֵשׁ בְּשִׁפּוּתָא
וְלֹא אֲשַׁתְּמַע וְחָמִי גְבִיאָן חֲזוּתָא.
בְּלֹא שְׁלֵטָא בֵּה עֵין בְּגוּ עָדָן גִּנְתָּא
מְטִילִי בִי חֲנֻנָא לְבַהֲדִי דְשְׂכִינְתָּא.
עַלֵּה לֵה רְמֹזֵי דִין הוּא בְּרַם בְּאַמְתְּנוּתָא
שׁ בִּרְנָא לֵה בְּשִׁבְּן תְּקוּף הַמְנוּתָא.
גְּדַפֵּר לָן עַלְמִין עַלְמִין מִדְּמוּתָא
מָנַת דִּילָן דְּמִלְקַדְמִין פֶּרֶשׁ בְּאַרְמוּתָא.
טְלוּלָה דְּלִוְיָתָן וְתוֹר טוֹר רְמוּתָא
וְחַד בְּחַד בִּי סְבִידָה וְעַבְדֵּי קֶרְבוּתָא.
בְּקַרְנוֹתֵי מְנַנַח בְּהַמּוֹת בְּרַבְּרִיבּוּתָא
יְקַרְטַע נוֹן לְקַבְלָה בְּצִיצוֹי בְּגִבּוּרְתָּא.
מְקַרֵּב לֵה בְּרִיָּה בְּחַרְבָּה רַבְּרִבּוּתָא
אַרְסָטוֹן לְצַדִּיקֵי יִתְגֹן וְשִׁרְוּתָא.
מְסַחֲרִין עָלֵי תַבִּי דְּכַדְכַּד וְגוּמְרִתָּא
גִּידִין קַמִּיחּוֹן אֶפְרָסְמוֹן נִהְרִתָּא.
וּמַתְפַּנֵּקִין וִירוֹ בְּכִסֵּי רִיבּוּתָא
חֲמַר מִרְתָּא דְּמִבְּרֵאשִׁית וְטִיר בִּי גַעְזָתָא.
1 פֶּאִין כֹּד שְׁמַעְתּוֹן שְׁבַח דָּא שִׁירְתָּא
קְבִיעִין כּוֹן תְּהוּוֹן בְּהַנְהוּ חִבּוּרְתָּא.
וְתִזְכּוּן דִּי תִיתְּבוּן בְּעָלָא דְרִתָּא
אַרִי תְצִיתּוֹן לְמַלּוּי דְנַפְקִין בְּתִדְרִתָּא.
מְרוֹמֶם הוּא אֱלֹהִין בְּקַדְמָא וּבְתִרְיָתָא
אַבִּי וְאַתְרָעִי כּוֹן וּמְסַר לָן אוֹרִיָּתָא.

A splendor that no language can describe,
 That was not heard of nor viewed by prophets.
 No eye has penetrated Paradise,
 Where the righteous dance in presence of God,
 Reverently pointing out: "This is he
 For whom we looked in exile with firm faith!
 He now gently guides us eternally,
 Granting us the share long reserved for us."
 Leviathan contends with Behemoth;
 They are locked in combat with each other.
 Behemoth gores mightily with its horns;
 The sea-monster counters with potent fins.
 The Creator slays them with his great sword,
 And prepares a banquet for the righteous,
 Who sit in rows at tables of precious stones,
 While before them there flow streams of balsam,
 And they indulge themselves and drink full cups
 Of the precious old wine preserved in vats.

You upright, having heard this hymn of praise,
 May you be in that blissful company!

You will merit to sit in the first row
 If you will obey God's majestic words.

God, exalted from beginning to end,
 Was pleased with us and gave us the Torah.

ללוחן is a description of the contest between the legendary monsters, Leviathan and Behemoth, which ends with the destruction of both. In kabbalistic literature the Leviathan is identified with evil which will disappear in Messianic times. It has been suggested that the midrashic passages concerning the Messianic banquet convey the thought that this will be the last feast, after which there will be no bodily needs. There are some who conceive the Messianic banquet in a spiritual sense.

העש יוש תרבו (Joh 40:19) in a paraphrase of the verse בריה בחרביה a description of Behemoth.

יציב פתגם

Chanted on the second day of *Shavuoth* after the first verse of the *Haftarah*.

יציב פתגם לאת ודגם, ברבו רבבן עירין.
 ענה אנא במננא, דפסליון ארבעא טורין.
 קדמוהי לגו מוהי, נגד ונפק נהר דגורין.
 בטור תלגא נהור שרגא, וזקין דגור ובעורין.
 בקא וסבא מזה בחשוכא, ועמה שרגן נהורין.
 רחיקין צפא בקא שטפא, וגליון לזה דמטמורין.
 בעית מנה ית הורמנה, ובתרוהי עדי גבורין.
 ידעי הלכתא ומתניתא ותוספתא, ספרא וספרין.
 מלך חיא לעלמא, ימנו עם להון משחרין.
 אמיר עליהון בחדא יחון, ולא יתמנון חיה עפרין.
 יחורין בעון להון בקעון, וטופין געוהי חמורין.
 רעוהון חב ואפיהון צהב, ונחרין בנהר צפרין.
 לי חב תוקף ועינך זקוף, חזי ערך דרך בפרין.
 ויהון בתבנא בגו לבנא, באבנא ישתקון חפרין.
 יהונתן גבר ענוהו, בבן לזה נמטי אפרין.

יציב פתגם has been attributed to Rashi's grandson *Rabbenu Tam*, whose name acrostic appears in the first twelve lines of the poem. The last three lines, however, which bear the acrostic *לי חב תוקף ועינך זקוף*, are considered as a later addition. (Zunz, *Literatur geschichte*, page 266; Davidson, *אוצר השירה והפיוט*, II, 420). *יציב פתגם* is recited as the introduction to the *Haftarah* of the second day *Shavuoth*.

YATSIV PITHGAM

Chanted on the second day of Shavuoth after the first verse of the Haftarah

True is the praise of God
Uttered by myriads of angels.
I too acclaim the codes of law
Carved in four rows or *Turim*.
Before him, into the waters,
Flows a river of fire.
On a mountain of snow shines
A light—sparks and flames are there.
He creates, he sees through the dark,
And with him dwells the light.
He sees far with naught to clog,
Things secret are clear to him.
I ask approval first of him,
Then I ask it of men
Versed in Halakhah, Mishnah,
Tosefta, Sifra, and Sifré.
May the King who lives forever
Shield the people who seek him,
Who were told to be countless
Like sand and dust of the earth.
May their valleys be white with flocks,
May their presses flow with wine.
Grant their desires, let their faeces
Sparkle like the morning star.
Grant me strength, raise thy eyes
And see thy foes who deny thee.
Let them be like straw inside bricks,
As dumb as stone and abashed.
To Moses, the meekest of men,
Let us give thanks.

On Sabbath-eve, begin on page 649.

סְבִירי מִרְגָּנוּ וְרִבּוֹתַי.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְּרֵי הַנֶּפֶךְ.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
 עַם, וְרוֹמְמָנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ,
 אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזְכָּרוֹן הַזֶּה
 יוֹם (וְזִכְרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, וְזָכַר לַיְצִיאָה
 מִמִּצְרַיִם. כִּי בָנוּ בְּחִרְתָּהּ, וְאוֹתָנוּ קִדְּשָׁתָהּ מִכָּל הָעַמִּים, וְיִדְבָּר
 אֲמָת וְקִנִּים לְעַד. בְּרוּךְ אַתָּה, יי, מְלֶכֶד עַל כָּל הָאֲרָצִים, מְבַרֵּךְ
 (הַשַּׁבָּת וְ)יִשְׂרָאֵל יוֹם הַזְכָּרוֹן.

On Saturday night add:

(בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ)
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ
 לְחֹל, בֵּין אֹרֶךְ יָמִים לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב
 הַבְּדִלָּה, וְאֶת יוֹם הַשְּׁבִיעִי מִשְׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת; הַבְּדִלָּה
 וְקֹדֶשֶׁת אֶת עַמּוֹ יִשְׂרָאֵל בְּקֹדֶשֶׁתָהּ. בְּרוּךְ אַתָּה, יי, הַמְּבַדִּיל
 בֵּין קֹדֶשׁ לְקֹדֶשׁ.)

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁהֵחִינוּ וְקִיָּמָנוּ
 וְהִנֵּי עָנֵנוּ לְזִמְנוּ הַזֶּה.

After הַמִּצְוָה, it is customary to eat an apple dipped in honey and say:

יְהִי רַצּוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, שֶׁתַּחַדְּשׁ
 עֲלֵינוּ שָׁנָה טוֹבָה וְזִמְנוֹתָהּ.

On Sabbath Eve, begin on page 650.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast chosen and exalted us above all nations, and hast sanctified us with thy commandments. Thou, Lord our God, hast graciously given us (this Sabbath day and) this Day of Remembrance, a day for the blowing of the *shofar*, a holy festival in remembrance of the exodus from Egypt. Indeed, thou hast chosen and sanctified us above all nations; thy word is true and permanent forever. Blessed art thou, O Lord, King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Remembrance.

On Saturday night add:

(Blessed art thou, Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness. Blessed art thou, O Lord, who makest a distinction between the greater holiness and the lesser holiness.)

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

After Hamotsi, it is customary to eat an apple dipped in honey and say:

May it be thy will, Lord our God and God of our fathers, to grant us a happy and pleasant New Year.

סברי מרן is used to call attention to the blessing which is about to be pronounced over the wine, so that those present may answer Amen. This phrase was originally used in the form of a question, namely: "Gentlemen, what is your opinion?" Is it safe to drink of this wine? The response was *לחיים*!

תְּשֻׁלִּיךְ

Performed on the afternoon of the first day of *Rosh Hashanah*, or on the second, should Sabbath commence the festival. Processions are formed to the banks of a river, where the following is recited:

מִי אֵל בְּמוֹד, נִשָּׂא עֵזוֹ וְעֵבֶר עַל פֶּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ;
לֹא הִחְזִיק לְעַד אָפוֹ, בִּי חֲפֵץ חֶסֶד הוּא. יָשׁוּב יִרְחַמֵּנוּ, יִכְבֹּשׁ
עֲוֹנוֹתֵינוּ, וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל חַטָּאתָם. תִּתֵּן אֲמֶת לְיַעֲקֹב,
חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתָּנוּ מִימֵי קָדָם.
מִן הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בַּמִּרְחָב יְהוָה. יְיָ לִי, לֹא אֵירָא;
מִה יַעֲשֶׂה לִּי אֲדָם. יְיָ לִי בַּעֲזָרִי, וְאֲנִי אֶרְאֶה בִּשְׂנְאָי. טוֹב
לַחֲסוֹת בֵּין מִבְּטָח בָּאָדָם. טוֹב לַחֲסוֹת בֵּין מִבְּטָח בַּנְּדִיבִים.

תהלים לו

רַנְּנוּ צְדִיקִים בֵּין, לַיֹּשְׁרִים נֶאֱמָה תְּהַלֵּלָהּ. הוֹדוּ לַיְיָ בְּכִנּוֹר,
בַּנֶּבֶל עֲשׂוֹר וּמְרוּ לוֹ. שִׁירוּ לוֹ שִׁיר חֹדֶשׁ, הִיטִיבוּ נֶגֶן בַּתְּרוּעָה.
כִּי יֵשֶׁר דְּבַר יְיָ, וְכָל מַעֲשָׂהוּ בְּאֱמוּנָה. אֱהִיב צִדְקָה וּמִשְׁפָּט,
חֶסֶד יְיָ מְלֵאכָה הָאָרֶץ. בְּדִבְרֵי יְיָ שָׁמֹם נַעֲשֶׂה, וּבְקִרוֹת פִּיּו כָּל
צָבָאָם. כִּנֹּס כְּנֹד מִי הַיָּם, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת. יִירָאוּ מִי
כָּל הָאָרֶץ, מִמֶּנּוּ יִגְדְּלוּ כָּל יֹשְׁבֵי תֵבֶל. כִּי הוּא אָמַר וַיְהִי, הוּא
צִוָּה וַיַּעֲמֵד. יְיָ הַפִּיר עֲצַת גּוֹיִם, הִנֵּי מִחֻשְׁבוֹת עַמִּים. עֲצַת

תְּשֻׁלִּיךְ, the custom of symbolically casting the sins into a running stream, presumably dates from the fourteenth century. It is mentioned for the first time in *Sefer Maharil* by Rahhi Jacob Moelin (1355-1427), the leading Jewish authority of his time. He explains it as a reminder of the *Akedah*, concerning which the Midrash relates that Satan, in an effort to prevent Abraham from sacrificing Isaac, transformed himself into a deep stream on the road leading to Mount Moriah. Plunging into the stream, Abraham and Isaac prayed for divine aid, whereupon the place became dry land again. The name *תְּשֻׁלִּיךְ* ("thou wilt cast") is derived from Micah 7:19.

TASHLIKH

Performed on the afternoon of the first day of Rosh Hashanah, or on the second, should Sabbath commence the festival. Processions are formed to the banks of a river, where the following is recited:

Who is a God like thee? Thou forgivest iniquity and passest over transgression in the survivors of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea. Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise to our fathers from of old.¹

Out of distress I called upon the Lord; he answered me by setting me free. The Lord is with me; I have no fear. What can man do to me? The Lord is my helper; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes.²

Psalm 33

Rejoice in the Lord, you righteous; for the upright it is fitting to give praise. Give thanks to the Lord with harp; sing his praises with the ten-stringed lute. Sing to him a new song; play skilfully amid shouts of joy. The word of the Lord is right; all his work is done with faithfulness. He loves righteousness and justice; the earth is full of the Lord's kindness. By the word of the Lord the heavens were made, and all their host by the breath of his mouth. He gathers the waters of the sea as a heap; he lays up the deeps in storehouses. Let the earth revere the Lord; let all the inhabitants of the world stand in awe of him. For he but spoke, and it came into being; he but commanded, and it stood forth. The Lord annuls the counsel of nations; he frustrates the designs of peoples.

¹*Micah 7:18-20.* ²*Psalm 118:5-9.*

יְיָ לְעוֹלָם תַּעֲמֹד, מִחֻשְׁבוֹת לְבוֹ לְדֹר וָדֹר. אֲשֶׁר־יִהְיֶה אֲשֶׁר
 יְיָ אֱלֹהֵינוּ, הָעַם בָּחַר לְנַחֲלָה לָוִי. מִשְׁכָּנִים הִבִּיט יְיָ, רָאָה אֶת
 כָּל בְּנֵי הָאָדָם. מִמִּכּוֹן שְׁבֹתוֹ הַשְׁתִּיחַ, אֵל כָּל יֹשְׁבֵי הָאָרֶץ.
 הַיָּצֵר יָחַד לָבָם, הַמִּבִּין אֵל כָּל מַעֲשֵׂיהֶם. אִין הַמֶּלֶךְ נוֹשֵׁעַ
 בְּרַב־חַיִל, גִּבּוֹר לֹא יִנָּצַל בְּרַב־כֹּחַ. שֹׁקֵר הַסּוֹס לַחֲשׂוּעָה,
 וּבָרֵב חִילוֹ לֹא יִמָּלֵט. הִנֵּה עֵין יְיָ אֵל יִרְאִיו, לַמִּנְחָלִים
 לַחֲסִדּוֹ. לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בְּרָעַב. נַפְשֵׁנוּ חִבֵּתָה
 לֵנוּ, עֲזָרְנוּ וּמִגִּנּוּנוּ הוּא. כִּי בּוֹ יִשְׁמַח לִבֵּנוּ, כִּי בְשֵׁם קִדְשׁוֹ
 בְּטַחָנוּ. יְהִי חֲסִדְךָ יְיָ עָלֵינוּ, בְּאֲשֶׁר יַחֲלֵנוּ לָךְ.

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל חַר קִדְשִׁי, כִּי מִלֵּאָה הָאָרֶץ
 יִדְעָה אֶת יְיָ, בַּמָּיִם לַיָּם מְבַסִּים.

תהלים קל

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְקִים קָרָאתִיךָ, יְיָ. אֲדֹנִי, שְׁמָעָה
 בְּקוֹלִי, תַּהֲרִינָה אָזְנוֹךָ קְשָׁבוֹת לְקוֹל תַּחֲנוּנִי. אִם עֲנוֹת תִּשְׁמָר־
 יָהּ, אֲדֹנִי, מִי יַעֲמֹד. כִּי עֲמָךְ הִסְלִיחָה, לְמַעַן תִּזְרָא. קִרְיַת־יְיָ,
 קִוְיָה נַפְשִׁי, וְלֹד בְּרוֹ הוֹחֵלֵתִי. נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לִבְקָר,
 שְׁמָרִים לִבְקָר. יַחַל יִשְׂרָאֵל אֵל יְיָ, כִּי עִם יְיָ הַחֲסֹד, וְהַרְבֵּה
 עֲמוֹ כְּדוֹת. וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

Psalm 33 contains a description of God's righteous rule and creative omnipotence. Israel's protection does not depend on military power but on God. "He gathers the waters of the sea as a heap" refers to the appearance of the sea from the shore. "He lays up the deeps in storehouses" refers to the vast subterranean masses of water.

Psalm 130 is an expression of remorse for sin and a plea for forgiveness. Since God reveals himself as a forgiving God, Israel can hope and trust.

מַעַמְקִים ("deep waters") is used in the sense of distress and danger.

But the counsel of the Lord stands forever; his plans last for all generations. Happy is the nation whose God is the Lord, the people he has chosen for his possession. From heaven the Lord looks down; he sees all of mankind. From his abode he looks intently on all the inhabitants of the earth, he who fashions the hearts of them all, who considers all their actions. A king is not saved by the size of an army; a warrior is not rescued by sheer strength. Vain is the horse for victory; nor does it afford escape by its great strength. The eye of the Lord rests on those who revere him, those who hope for his kindness, to save them from death and keep them alive in famine. Our soul has waited for the Lord; he is our help and our shield. In him our heart rejoices; in his holy name we trust. May thy kindness, O Lord, be upon us, even as we hope in thee.

None shall injure, none shall destroy anywhere on my holy mountain, for the land shall be full of the knowledge of the Lord as the waters cover the sea.¹

Psalm 130

A Pilgrim Song. Out of the depths I call to thee, O Lord. O Lord, hear my voice; let thy ears be attentive to my supplicating voice. If thou, O Lord, shouldst keep strict account of iniquities, O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. I look for the Lord, my whole being hopes; I wait for his word. My soul waits for the Lord more eagerly than watchmen for the dawn, than watchmen for the dawn. O Israel, put your hope in the Lord, for with the Lord there is kindness; with him there is great saving power. It is he who will redeem Israel from all its iniquities.

מִי יִעֲמֵד that is, no one can maintain his innocence when standing in judgment before God.

לִמְעַן תִּירָא God's forgiveness inspires man to revere him. The general idea here is that God forgives and does not keep strict account of our iniquities.

מִשְׁמָרִים לְבָקֵר than impatient watchmen longing for the dawn to release them from their duty. The repetition of the phrase is for emphasis.

¹Isaiah 11:9.

בפירות

Consisting in waving a fowl three times around the head after the recitation of the following paragraph on the day previous to *Yom Kippur*

בְּנֵי אָדָם, יִשְׁבִּי חֹשֶׁף וְצִלְמוֹת, אֲסִירִי עָנִי וּבִרְזֹל. יוֹצִיאֵם
מִחֹשֶׁף וְצִלְמוֹת, וּמִסְרוֹתֵיהֶם יִנְתֵּק. אֲוִלִּים מִדֶּרֶךְ פִּשְׁעֵם,
וּמַעֲוֹנוֹתֵיהֶם יִתְעַנוּ. כָּל אֶכָּל הַתַּעֲב וּנְפֹשׁ, נִינְעוּ עַד שְׁעֵרֵי
מָוֶת. נִינְעוּ אֶל יְיָ בְּצַר לָהֶם, מִמּוֹצוֹקוֹתֵיהֶם יוֹשִׁיעֵם. וְשַׁלַּח
דְּבָרוֹ וְיִרְפָּאֵם, וַיִּמְלֹט מִשְׁחִיתוֹתָם. יוֹדוּ לֵי יְיָ חֲסִדוֹ, וְנִפְלְאוֹתָיו
לְבְנֵי אָדָם. אִם יֵשׁ עָלָיו מִלֵּאָה מְלִיץ, אֶחָד מִנִּי אֵלָּה, לְחַנּוּד
לְאָדָם יִשְׁרוּ. וַיַּחֲנֵנוּ, וַיֹּאמֶר: כִּדְעָהוּ מִדֶּרֶת שְׁחַת, מִצָּאֵתִי
כִּפָּר.

Waving a fowl over the heads:

זֶה הַתְּרַנֵּנִל זֶה הַתְּרַנֵּנִל זֶה הַתְּרַנֵּנִל
לְמִיתָה, וְאַנְחֵנוּ נִבְגֵּס וְנִגְלָה לְחַיִּים טוֹבִים אֲרָבִים וּלְשָׁלוֹם.

Feminine:

(זֶאת הַתְּרַנֵּנִת זֶאת הַתְּרַנֵּנִת זֶאת הַתְּרַנֵּנִת
תִּלָּךְ לְמִיתָה, וְאַנְחֵנוּ נִבְגֵּס וְנִגְלָה לְחַיִּים טוֹבִים אֲרָבִים
וּלְשָׁלוֹם.)

BLESSING OVER THE YOM KIPPUR LIGHTS

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֵׁל (שְׁפַח וְשֵׁל) יוֹם הַכִּפּוּרִים.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחֲנִינִי וְקִיָּמִנוּ,
וְהַנִּיעָנוּ לְזִמְנֵי הַזֶּה.

כַּמּוּחַ ("atonements"), the custom of symbolically transferring one's guilt to the fowl on the day previous to *Yom Kippur*, is mentioned in *Maḥzor Vitry*

KAPPAROTH

Consisting in waving a fowl three times around the head after the recitation of the following paragraph on the day previous to Yom Kippur

Men who sit in darkness and in gloom, bound in misery and iron—he will take them out from the darkness and the gloom; he will break their chains. Fools are they who transgress; they are afflicted because of their iniquities. They loath every kind of food; they reach the gates of death. Then they cry out to the Lord in their trouble, and he delivers them from their distress. He sends his word and heals them; he frees them from their graves. Let them thank the Lord for his kindness, and for the wonderful things he does for men.¹ If one angel among a thousand pleads for a man, vouching for his uprightness, then God is gracious to him and says: “Deliver him from going down to the grave; I have found a ransom.”²

Waving a fowl over the heads:

This is offered in exchange for us; this is our ransom; this is our atonement. This fowl shall meet death, but we shall find a long and pleasant life of peace.

BLESSING OVER THE YOM KIPPUR LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the lights of (the Sabbath and of) the Day of Atonement.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

(page 373) as related to the use of a scapegoat in Temple times. “This bird is a sacrifice in my stead” is the formula repeated three times as the fowl is held above the heads of the adults and children. This practice was instituted for the purpose of helping the poor, among whom the fowls are distributed. The authorities recommend the distribution of money instead. When money is used in the *Kapparah* ceremony, *יָתֵן לְצַדִּיקָהּ* *וְהָהָרֶסֶס* *וְהָהָרֶסֶס* should be said instead of *וְהָהָרֶסֶס* *וְהָהָרֶסֶס* *וְהָהָרֶסֶס*.

The phrase *בְּנֵי אָדָם* has been added to the heart-stirring biblical verses contained in this passage.

¹*Psalm* 107:10, 14, 17-21. ²*Job* 33:23-24.

אַשְׁפִּיזִין

MEDITATION

Upon entering the *sukkah* the first night of *Sukkoth*

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי נַאֲלֵהִי וְנַאֲלֵהִי אֲבוֹתֵי, שְׁמִשְׁרָה
שְׁכִינְתְּךָ בֵּינֵינוּ. וְהַפְּרוֹשׁ עָלֵינוּ כִּכֵּת שְׁלוֹמְךָ בְּזָכוֹת מַצּוֹת
סֶכֶה שְׁאֵנָחֵנוּ מִבְּיָמוֹם, לְיַחֲדוּד שְׁמֶךָ הַקְּדוֹשׁ בְּרוּךְ הוּא בִּירְאָה
וּבְאַהֲבָה. וְתַקִּיף אוֹתָנוּ מִזִּיו בְּבוּדְךָ הַקְּדוֹשׁ וְהַטְּהוֹר, נְטוּי
עַל רִאשֵׁינוּ מְלַמֵּעַ לָהּ, בְּנֶשֶׁר יַעִיר קִנּוּ. וּמִשָּׁם יִשְׁפַע שְׁפַע
הַחַיִּים לְעַבְדְּךָ... בּוֹ אִמְתָּךְ...

וּבְזָכוֹת צֵאתִי מִבֵּיתִי הַחוּצָה, וְדָרְךָ מִצִּדִּיךָ אֲרוּצָה,
יִחְשָׁב־לִי בֹאֵת בְּאֵלֹו הַרְחַקְתִּי נִדָּד. וְהִקְרַב בְּכִסְגִּי מַעֲוִי,
וּמִחֲטָאתִי טִהַרְנִי. תַּחֲיִינִי, אֲדֹנִי; תִּשְׁפִּיעַ לִי רֹב בְּרָכוֹת.
וְלָרַעֲבִים גַּם צִמְאִים, תֵּן לַחֲמָם וּמִים נְאֻמָּנִים. וְתִתֵּן־לִי זְכוֹת
לְשִׁכָּת וְלַחֲסוֹת בְּסֶתֶר צֶל בְּנִפְיָךְ בְּעֵת פְּטִירְתִּי מִן הָעוֹלָם.
וְתִשָּׁיב לָנוּ הַחַיִּימָה, וְתִזְכְּנוּ לָשֵׁב יָמִים רַבִּים עַל הָאָדָמָה,
אֲדַמַּת קִדְשְׁךָ, בְּעַבְדֻתְךָ וּבִירְאָתְךָ. בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן.
וְאָמֵן.

אָמֵן לְסַעֲדַתִּי אֲשִׁפִּיזִין עָלָיו: אֲבָרְהָם יִצְחָק וְיַעֲקֹב, יוֹסֵף
מֹשֶׁה אֶהְרֹן וְדָוִד.

First day of *Sukkoth*:

בְּמִשּׁוֹ מִנָּה, אֲבָרְהָם אֲשִׁפִּיזִי עָלָי, דִּיתָבוּ עִמִּי וְעִמָּךְ כָּל
אֲשִׁפִּיזִי עָלָי: יִצְחָק יַעֲקֹב יוֹסֵף, מֹשֶׁה אֶהְרֹן וְדָוִד.

GUESTS IN THE SUKKAH

MEDITATION

Upon entering the sukkah the first night of Sukkoth

May it be thy will, Lord my God and God of my fathers, to cause thy Divine Presence to dwell in our midst. Spread over us thy shelter of peace by virtue of the precept of *Sukkah*, which we are fulfilling with reverence and love to affirm the Oneness of thy holy and blessed name. Encircle us with thy majestic glory, holy and pure; may it spread over our heads as an eagle that stirs its nest. May the stream of life flow from it toward thy servant . . . son of thy handmaid . . .

Eagerly obeying thy commands, I have gone forth from my home to this *sukkah*; may this count as if I wandered afar for thy sake. Wash me thoroughly from my iniquity; cleanse me from my sin. O Lord, give me life; grant me thy abundant blessings. As for those who are hungry and thirsty, give them sufficient bread and water. And when I leave this world, may I find shelter beneath thy protecting wings. By thy favorable judgment, enable us to live on earth many days to come, worshiping and revering thee on holy ground. Blessed be the Lord forever. Amen, Amen.

I invite sublime guests to dinner—Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David.

First day of Sukkoth:

O Abraham, my exalted guest, may it please you to have all the exalted guests dwell with us—Isaac, Jacob, Joseph, Moses, Aaron and David.

יִשְׁמַח, the custom of inviting the patriarchs to the *Sukkah*, is based on a passage in the Zohar (section *Emor*) which reads: "When one sits in the *Sukkah* . . . Abraham and six righteous men come to share his company . . . Everyone should try to invite an equal number of poor people to share his meals in the *Sukkah* . . ."

Second day of Sukkoth:

בְּמָטוֹ מִנֶּחֱדָה, יִצְחָק אֲשָׁפִיזוּ עֲלָאִי, דִּינְתִּיבוּ עִמִּי וְעַמָּךְ כָּל
אֲשָׁפִיזוּ עֲלָאִי: אֲבָרְהָם יַעֲקֹב יוֹסֵף, מֹשֶׁה אֶהְרֹן וְדָוִד.

Third day of Sukkoth:

בְּמָטוֹ מִנֶּחֱדָה, יַעֲקֹב אֲשָׁפִיזוּ עֲלָאִי, דִּינְתִּיבוּ עִמִּי וְעַמָּךְ כָּל
אֲשָׁפִיזוּ עֲלָאִי: אֲבָרְהָם יִצְחָק יוֹסֵף, מֹשֶׁה אֶהְרֹן וְדָוִד.

Fourth day of Sukkoth:

בְּמָטוֹ מִנֶּחֱדָה, יוֹסֵף אֲשָׁפִיזוּ עֲלָאִי, דִּינְתִּיבוּ עִמִּי וְעַמָּךְ כָּל
אֲשָׁפִיזוּ עֲלָאִי: אֲבָרְהָם יִצְחָק יַעֲקֹב, מֹשֶׁה אֶהְרֹן וְדָוִד.

Fifth day of Sukkoth:

בְּמָטוֹ מִנֶּחֱדָה, מֹשֶׁה אֲשָׁפִיזוּ עֲלָאִי, דִּינְתִּיבוּ עִמִּי וְעַמָּךְ כָּל
אֲשָׁפִיזוּ עֲלָאִי: אֲבָרְהָם יִצְחָק יַעֲקֹב, יוֹסֵף אֶהְרֹן וְדָוִד.

Sixth day of Sukkoth:

בְּמָטוֹ מִנֶּחֱדָה, אֶהְרֹן אֲשָׁפִיזוּ עֲלָאִי, דִּינְתִּיבוּ עִמִּי וְעַמָּךְ כָּל
אֲשָׁפִיזוּ עֲלָאִי: אֲבָרְהָם יִצְחָק יַעֲקֹב, יוֹסֵף מֹשֶׁה וְדָוִד.

Seventh day of Sukkoth:

בְּמָטוֹ מִנֶּחֱדָה, דָּוִד אֲשָׁפִיזוּ עֲלָאִי, דִּינְתִּיבוּ עִמִּי וְעַמָּךְ כָּל
אֲשָׁפִיזוּ עֲלָאִי: אֲבָרְהָם יִצְחָק יַעֲקֹב, יוֹסֵף מֹשֶׁה וְאֶהְרֹן.

Upon leaving the sukkah on Shemini Atzereth:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַל תְּהִי אֲבוֹתֵינוּ, בְּשֵׁם שְׁמִינִיתִי
וְיִשְׁבַּחֲתִי בְּסִפָּה זוֹ, כֵּן אֲזַכֶּה לְשֹׁנָה תְּבָאָה לָשֵׁב בְּסִפַּת עוֹרוֹ
שֶׁל לְיִתְחוּ.

Second day of Sukkoth:

O Isaac, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Jacob, Joseph, Moses, Aaron and David.

Third day of Sukkoth:

O Jacob, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Joseph, Moses, Aaron and David.

Fourth day of Sukkoth:

O Joseph, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Moses, Aaron and David.

Fifth day of Sukkoth:

O Moses, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Joseph, Aaron and David.

Sixth day of Sukkoth:

O Aaron, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Joseph, Moses and David.

Seventh day of Sukkoth:

O David, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Joseph, Moses and Aaron.

Upon leaving the Sukkah on Shemini Atzereth:

May it be thy will, Lord our God and God of our fathers, that as I have been privileged to observe the *mitzvah* of dwelling in this *sukkah*, so in the immortal future may I be privileged to dwell in the *sukkah* prepared for the upright.

נְטִילַת לֹולָב

During *Sukkoth* (except *Sabbath*) the following is recited as the *lulav* (in the right hand) and the *ethrog* (in the left hand) are held together.

הָרִינִי מוֹיָשֶׁן וּמִזְמֹן לְקָנָם מִצֵּנֶת בּוֹרְאִי, שְׂצֻנּוֹ בְּתוֹרָתוֹ;
וּלְקַחְתָּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר, כַּפֹּת תְּמָרִים,
נֶעְנַף עֵץ עָבֹת, וְעַרְבֵי-נַחַל. וּבִנְעֻנְעֵי אוֹתָם יִשְׁפִּיעַ עָלַי
שְׁפַע בְּרָכוֹת וּמַחְשָׁבוֹת קְדוֹשׁוֹת, שֶׁהוּא אֱלֹהֵי הָאֱלֹהִים נְאֻדּוֹ
הָאֻדּוּנִים, שְׁלִיט בַּמַּטָּה וּבַמַּעַל, וּמַלְכוּתוֹ כָּל מְשָׁלָה. וְתֵהָא
חֲשׂוּבָה מִצֵּנֶת אֶרֶבְעָה מִיָּנִים כְּאֵלּוּ קִנְמָתֶיהָ בְּכָל פְּרִיטָה
וְדִקְדּוּקָה. וְיֵהִי נָעִם יְיָ אֱלֹהֵינוּ עָלֵינוּ; וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵן
עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵן. בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוָתוֹ
וּצְוֵנוֹ עַל נְטִילַת לֹולָב.

On the first day of waving the *lulav* add:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינוּ וְקִיַּמְנוּ
וְהִנֵּיעֵנוּ לְזִמְן הַזֶּה.

נטילת לולב ("taking the *lulav*") is based on the traditional interpretation of Leviticus 23:40 regarding the celebration of *Sukkoth*: "You shall take . . . the fruit of a beautiful tree (אֲתָרוּג), branches of palm trees (לֹולָב), boughs of leafy trees (הַדְּסִים), and water-willows (עֲרֵבוֹת), and rejoice before the Lord your God for seven days." Since the *lulav* is the most prominent of the four plants (ארבעה מינים), it is held in the right hand and mentioned in the blessing.

The *lulav* and *ethrog*, required to be flawless because they symbolize God's abundant blessings on earth, have inspired various interpretations in Jewish tradition. No expense is spared by strictly observant Jews to obtain the finest *ethrog*, the shape of which suggests the human heart, and the perfect palm branch or *lulav* representing the spinal cord, as well as the myrtle and willow

WAVING THE LULAV

During Sukkoth (except Sabbath) the following is recited as the lulav (in the right hand) and the ethrog (in the left hand) are held together.

I am ready and prepared to fulfill the command of my Creator, who has commanded us in his Torah: "On the first day you shall take for yourselves the fruit of the *hadar* tree, branches of palm trees, limbs of leafy trees, and water-willows."¹ As I wave them, may God shower me with blessings and imbue me with holy thoughts. He is the supreme God, the Lord of lords, Ruler of earth and heaven, whose majesty has dominion over all things. May my observance of this precept of [waving] the four species be considered as if I fulfilled it with all its particulars, details and implications. May the favor of the Lord our God rest on us. Do thou prosper all the work we undertake; do thou establish the work of our hands. Blessed be the Lord forever. Amen, Amen.²

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us about the waving of the palm branch.

On the first day of waving the lulav add:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

sprigs, the leaves of which resemble eyes and lips, respectively. The general thought intimated by the four species is said to be that of harmony and unity between the various parts of the human body in doing the will of God.

Furthermore, the *ethrog* and the palm branch represent fruit-bearing plants or, metaphorically, men that are eminently productive; while the myrtle and willow sprigs represent trees that do not bear fruit, or men that are least productive. But to do the will of God with a perfect heart, they all must blend into one brotherhood.

The wavings in all directions (מְרַמְמֵם) symbolize the stream of abundance which comes from the sky and the four corners of the earth. The meditation preceding the blessing over the *lulav* is taken from שְׁעָרֵי צִיּוֹן, a collection of kabbalistic prayers and reflections by Rabbi Nathan Hannover of the seventeenth century.

¹ Leviticus 23:40. ² Psalms 90:17; 89:53.

הושענות

On *Sukkoth* after *Musaf*—numbered for special days of the week:

If Monday is the first day of *Sukkoth*, the order is: א, ב, ג, ד, ה, ו, ז.

If Tuesday is the first day of *Sukkoth*, the order is: א, ב, ג, ד, ה, ו, ז.

If Thursday is the first day of *Sukkoth*, the order is: א, ב, ג, ד, ה, ו, ז.

If Sabbath is the first day of *Sukkoth*, the order is: ח, א, ב, ג, ד, ה, ו, ז.

Number י is added on days other than Sabbath.

On the seventh day of *Sukkoth*, all the *Hoshanoth* are recited.

Responsively

הושע נא

למענה אלהינו הושע נא.

למענה בוראנו הושע נא.

למענה גואלנו הושע נא.

למענה דורשנו הושע נא.

א למען אמתה, למען בריתך, למען גדלך ותפארתך,
למען דתך, למען הודך, למען ועודך, למען זכרך, למען
חסדך, למען טובך, למען יחודך, למען כבודך, למען
למודך, למען מלכותך, למען נצחך, למען סודך, למען
עזך, למען פאריך, למען צדקתך, למען קדשך, למען
רחמיך הרבים, למען שכינתך, הושע נא; למען תהללתך,
הושע נא.

* (כי אמרתי עולם חסד יבנה).

* The verse marked by an asterisk is added on *Hoshana Rabbah*.

הושענות are prayers for deliverance, based on biblical and midrashic passages. They were mainly composed by Elazar ha-Kallir who lived presumably in Palestine during the seventh century. Alphabetically arranged, each of these compositions contains as many verses or phrases as there are letters in the Hebrew alphabet.

ב אֶבֶן שְׁתִּיָּה, בֵּית הַבְּחִירָה, גִּזְרֵן אֶרְנוֹן, דְּבִיר הַמִּצְנֶע, הַר
הַמּוֹרֶה, וְהַר יִרְאֵה, זְבוּל תַּפְּאֶרְתֶּךָ, חֲנֹה דָּוִד, טוֹב הַלְבָּנוֹן,
יָפֵה נוֹף מְשׁוֹשׁ כָּל הָאָרֶץ, כְּלִילַת יָפִי, לֵינֶת הַצֶּדֶק, מְבוֹן
לְשִׁבְתֶּךָ, נֹהַ שְׁאֲנוֹ, סִכַּת שָׁלֹם, עֲלִית שְׁבָטִים, פֶּנֶת יִקְרָת,
צִיּוֹן הַמִּצְנֶעֶת, קֶדֶשׁ הַקִּדְשִׁים, רְצוּף אֶתְכָּה, שְׂבִינֶת כְּבוֹדֶךָ,
הוֹשֵׁעַ נָא; תֵּל תִּלְפִּיּוֹת, הוֹשֵׁעַ נָא.)

* (לֵךְ זְרוּעַ עִם גְּבוּרָה; תַּעֲזֵ יְיָ, תָרוּם יְמִינֶךָ.)

ג אֵם אֵנִי חוֹמָה, בָּרָה בַּחֲמוּה, גּוֹלָה וְסוּרָה, דְּמִתָּה לְתִמְרָה,
הַחֲרוּגָה עָלֶיךָ, וְנִחְשָׁבֶת כְּצֶאֱן טְבִיחָה, זְרוּגָה בֵּין מְכַעֲסִיָּה,
חֲבוּקָה וְדְבוּקָה בָּךְ, טוֹעֵנֶת עָלֶךָ, יַחֲדָה לִיחְדָּךְ, כְּבוּשָׁה
בְּגוֹלָה, לוֹמְדָה יִרְאֶתֶךָ, מְרוּשֶׁת לָחִי, נְתוּנָה לְמַכִּים, סוֹבְלָת
סִבְלָךְ, עֲנִיָּה סִעֶרָה, פְּדוּיַת טוֹבִיָּה, צֶאֱן קִדְשִׁים, קַהֲלוֹת
יַעֲקֹב, רְשׁוּמִים בְּשִׁמְךָ, שׁוֹאֲנִים הוֹשֵׁעַ נָא; תְּמוּכִים עָלֶיךָ,
הוֹשֵׁעַ נָא.

* (תֵּתֵן אֲמַת לִי־עֲקֹב, חֶסֶד לְאַבְרָהָם.)

ד אֶדּוֹן הַמוֹשִׁיעַ, בִּלְתֶּךָ אֵין לְהוֹשִׁיעַ, גְּבוּר וְרַב לְהוֹשִׁיעַ,

In Temple times, the people formed a procession around the altar on each of the first six days of *Sukkoth* while chanting *אֵין ה' הוֹשִׁיעָה נָא* (Psalm 118:25). On the seventh day of *Sukkoth*, however, they formed seven such processions; hence the name *Hoshana Rabbah*. After the seven processions they would beat willow-sprigs against the ground, symbolically casting off sins as the leaves are beaten off (Mishnah Sukkah 4:5-6).

אֶדּוֹן that is, save us for the sake of thy truth, thy covenant, thy glory, thy Torah . . .

אֶבֶן שְׁתִּיָּה ("the world's corner-stone") heads the alphabetic list of synonyms for the Temple.

אֵם אֵנִי חוֹמָה is an alphabetic description of Israel, "as firm as a rampart," who clings to God in spite of all oppression and suffering endured in exile.

אֶדּוֹן הַמוֹשִׁיעַ the saving Lord, being entreated to grant deliverance and prosperity.

בְּלִיתִי וְלִי יְהוֹשִׁיעַ, הָאֵל הַמּוֹשִׁיעַ, וּמַצִּיל וּמוֹשִׁיעַ, זֹעֵקִי
 תוֹשִׁיעַ, חוֹכֶיךָ הוֹשִׁיעַ, טְלָאֶיךָ תוֹשִׁיעַ, יְבוּל לְהַשְׁפִּיעַ, כָּל
 שִׁיחַ תַּדְשֵׂא וְתוֹשִׁיעַ, לְגִיא בַל תַּרְשִׁיעַ, מְגָדִים תַּמְתִּיק וְתוֹשִׁיעַ,
 נְשִׂאִים לְהַסִּיעַ, שְׁעִירִים לְהַנִּיעַ, עֲנָנִים מִלְּהַמְנִיעַ, פּוֹתַח יָד
 וּמוֹשְׁבִיעַ, צִמְאֶיךָ תוֹשִׁיעַ, קוֹרְאֶיךָ תוֹשִׁיעַ, רְחוּמֶיךָ תוֹשִׁיעַ,
 שׁוֹחֲרֶיךָ הוֹשִׁיעַ, הוֹשִׁעַ נָא; תַּמּוּמֶיךָ תוֹשִׁיעַ, הוֹשִׁעַ נָא.
 * (בְּעֲמֻת בִּימִינְךָ נִצַּחַת.)

אָדָם וּבְהֵמָה, בְּשׂוֹר וְרוֹתֶה וְנִשְׁמָה, וְיֵד וְעֵצִים וְקֶרֶמָה, רְמֵחַ
 וְצֶלֶם וְרֶקֶמָה, חוֹד לְהַכִּיל דְּקָמָה, וְנִמְשָׁל בְּבִהְמוֹת נִדְקָמָה, זִיו
 וְהָאֵר וְקוֹמָה, תְּחוּשׁ פָּנֶי אֲדָמָה, טִיעַת עֲצֵינִשְׁמָה, יָקָבִים
 וְקָמָה, בְּרָמִים וְשִׁקְמָה, לְחַבֵּל הַמְסִימָה, מְטָרוֹת עֵז לְסִמְמָה,
 נִשְׁחָה לְקִינָמָה, שִׁיחִים לְקוֹמָמָה, עֲדָנִים לְעִצְמָה, פְּרָחִים
 לְהַעֲצִימָה, צִמְחִים לְנִשְׁמָה, קָרִים לְזֶרְמָה, רְבִיבִים לְשִׁלְמָה,
 שְׁתִּיחָה לְרוֹמָמָה, הוֹשִׁעַ נָא; תְּלוּיָה עַל בְּלִימָה, הוֹשִׁעַ נָא.
 * (יֵי אֲרוֹנֵינוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ; אֲשֶׁר תִּנָּח הַחוּדָה
 עַל הַשָּׁמַיִם.)

אֲדָמָה מֵאָרֶר, בְּהֵמָה מִמוֹשְׁבֵּלָת, נֶרֶן מִנּוֹם, דָּגָן מִדִּלְקָת,
 חוֹן מִמֵּאֲרָה, וְאֶבֶל מִמְּהוּמָה, זִית מִנִּשְׁל, חֹטָה מִחֶגֶב, טָרֶד
 מִגּוֹבִי, יָקָב מִיָּלָק, פָּרֶם מִהוֹלָעַת, לֶקֶשׁ מֵאֲרָבָה, מְגֹד
 מִצִּלְצֵל, נֶפֶשׁ מִבְּהֵלָה, שְׁבַע מִסְלָעִם, עֲדָרִים מִדִּלּוֹת, פְּרוֹת
 מִשְׁדָּפוֹן, צֶאֱן מִצְמִיתוֹת, קִצִּיר מִקְלָלָה, רֹב מִרְזוֹן, שִׁבְלָת
 מִצְנָמוֹן, הוֹשִׁעַ נָא; תִּבּוּאָה מִחֹסִיל, הוֹשִׁעַ נָא.

* (צִדִּיק יֵי בְּכָל דִּרְכוֹ, וְחֹסִיד בְּכָל מַעֲשָׂיו.)

* The verse marked by an asterisk is added on *Hoshana Rabbah*.

אדם ובהמה is a plea for God's providence over animal and plant life.
 that is, may no harm come to animals or plants.

לִמְעַן אֵיתָן הַנּוֹרָק בְּלֶהֱבֹאֵשׁ, לִמְעַן בּוֹ הַנֶּעֱקָד עַל עֲצִים
וְאֵשׁ, לִמְעַן גְּבוּר הַנֶּאֱבָק עִם שֵׁר אֵשׁ, לִמְעַן הַגָּלִים נְחִיטָה בְּעֵנָה
וְאוֹר אֵשׁ, לִמְעַן הַעֲלָה לְמָרוֹם וְנִתְעַלָּה בְּמִלְאֲכֵי אֵשׁ, לִמְעַן
וְהוּא לָךְ כִּסְגֹן בְּאַרְאֲלֵי אֵשׁ, לִמְעַן זָכָר דְּבָרוֹת הַנְּתוּנוֹת מֵאֵשׁ,
לִמְעַן חֲפוּי יְרִיעוֹת וַעֲנֵן אֵשׁ, לִמְעַן טָבֵס הַר יִרְדֶּתָּ עָלָיו בְּאֵשׁ,
לִמְעַן יִדְרֹת אֲשֶׁר אֶהְיֶה מוֹשְׁמִי אֵשׁ, לִמְעַן כְּמִתָּה עַד שְׁקַעְתָּ
הָאֵשׁ, לִמְעַן לָקַח מִחַתַּת אֵשׁ וְהִסִּיר חֲרוֹן אֵשׁ, לִמְעַן מִקְנֵא
קִנְיָה נְדוּלָה בְּאֵשׁ, לִמְעַן נָף יָדוֹ וַיִּירְדוּ אֲבָנֵי אֵשׁ, לִמְעַן שֵׁם
טָלָה חֶלֶב בְּלִיל אֵשׁ, לִמְעַן עֲמוֹד בְּגָרֵן וְנִתְרַצָּה בְּאֵשׁ, לִמְעַן
פָּלַל בְּעֶזְרָה וַיִּרְדָּה הָאֵשׁ, לִמְעַן צִיר עָלָה וְנִתְעַלָּה בְּרֶכֶב
וְסוֹסֵי אֵשׁ, לִמְעַן קְרוֹשִׁים מוֹשְׁלָבִים בְּאֵשׁ, לִמְעַן רַבּוֹ רֶבֶן
חַז וְנִהְרִי אֵשׁ, לִמְעַן טְמֻמוֹת עֵירָה הַשְּׂרוּפָה בְּאֵשׁ, הוֹשַׁע נָא;
לִמְעַן תוֹלְדוֹת אֱלֹהֵי יְהוּדָה תָּשִׁים בְּכִיּוֹר אֵשׁ, הוֹשַׁע נָא.

לָךְ יְיָ הַנֶּדָּלָה וְהַגְּבוּרָה, וְהַתְּפָאֶרֶת וְהַנֶּצֶחַ וְהַחֹד, כִּי כָל
בְּשָׂמִים וּבְאַרְצֵי; לָךְ יְיָ הַמְּמַלְכָה, וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.
יְהִיָּה יְיָ לְמַלְךְ עַל כָּל הָאָרֶץ; בַּיּוֹם הַזֶּה יְהִיָּה יְיָ אֶחָד וְשִׁמּוֹ
אֶחָד. וּבִתְוִרְתָּהּ כְּתוּב לֵאמֹר: שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ
אֶחָד. בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

On Hoshana Rabbah omit the following two paragraphs.

ה אֶעֱרוֹךְ־שׁוּעִי, בְּבֵית שׁוּעִי, וְגִלְתִּי בְצוּם פֶּשְׁעִי, דְּרִשְׁתִּיקוּ בּוֹ
לְהוֹשִׁיעִי, תִּקְשִׁיבָה לְקוֹל שׁוּעִי, וְקוּמָה וְהוֹשִׁיעִי, זְכוֹר וְרַחֵם
מוֹשִׁיעִי, חֵי בּוֹ תִשְׁעֶשְׁעִי, טוֹב בְּאַנְקָה שְׁעִי, יְחִישׁ מוֹשִׁיעִי, כִּלְיָה

save us for the sake of the three patriarchs and the twelve tribes, for the sake of Moses, Aaron, Phineas, Joshua, Samuel, David, Solomon, Hananiah, Mishael, Azariah and Daniel.

that is, I pray in the house of prayer, where on the fast of *Yom Kippur* I confessed my sins. O hasten to send my deliverer.

מְרִשִּׁיעִי, לְבַל עוֹד תִּרְשִׁיעִי, מִהֵר אֱלֹהֵי יִשְׂרָאֵל, נִצַּח לְהוֹשִׁיעִי,
שֶׁאֵין נָא עוֹן רָשָׁעִי, עֲבוֹר עַל פֶּשַׁעִי, פָּנֵה נָא לְהוֹשִׁיעִי, צוֹר
צָדִיק מוֹשִׁיעִי, קִבֵּל נָא שׁוֹנֵי, רוֹמֵם קֶרֶן יִשְׂרָאֵל, שְׂדֵי מוֹשִׁיעִי,
הוֹשֵׁעַ נָא; תוֹפִיעַ וְתוֹשִׁיעִי, הוֹשֵׁעַ נָא.

ו אֵל לְמוֹשָׁעוֹת, בְּאַרְבַּע שְׁבוּעוֹת, נָשִׁים בְּשָׁנֵעוֹת, דּוֹפְקֵי
עֶרְךָ שׁוּעוֹת, הוֹנִי שְׁנָשָׁעוֹת, וְחִידוֹתָם מִשְׁתַּעֲשָׁעוֹת, זוֹעֲקִים
לְהִשָּׁעוֹת, חוֹבֵי יִשׁוּעוֹת, טְבוּלִים בְּךָ שְׁעוֹת, יוֹדְעֵי בֵּין שְׁעוֹת,
פוֹרְעֵיךָ בְּשָׁנֵעוֹת, לְהַבִּין שְׁבוּעוֹת, מַפִּידָה נִשְׁמָעוֹת, נוֹתֵן
תְּשׁוּעוֹת, סְפוּרוֹת מִשְׁמָעוֹת, יַעֲדוֹת מִשְׁמָעוֹת, פּוֹעֵל יִשׁוּעוֹת,
צָדִיק נוֹשָׁעוֹת, קֶרֶת תְּשׁוּעוֹת, רֶגֶשׁ תְּשׁוּאוֹת, שְׁלֹשׁ שְׁעוֹת,
הוֹשֵׁעַ נָא; תַּחֲשִׁי לְתִשְׁוּעוֹת, הוֹשֵׁעַ נָא.

אֲנִי וְהוּא הוֹשִׁיעָה נָא.

On days other than Sabbath add:

ז בְּהוֹשָׁעַת אֱלִים בְּלוֹד עַמֶּךָ, בְּצִאתְךָ לְיָשָׁע עַמֶּךָ, בֶּן הוֹשֵׁעַ
נָא. בְּהוֹשָׁעַת גּוֹי וְאֱלֹהִים, דְּרוֹשִׁים לְיָשָׁע אֱלֹהִים, בֶּן הוֹשֵׁעַ נָא.
בְּהוֹשָׁעַת חֲמוֹן צְבָאוֹת, וְעַמֶּם מִלְּאֲכֵי צְבָאוֹת, בֶּן הוֹשֵׁעַ נָא.
בְּהוֹשָׁעַת זָבִים מִבֵּית עֲבָדִים, חֲנוּן בְּיָדָם מַעֲבִידִים, בֶּן הוֹשֵׁעַ
נָא. בְּהוֹשָׁעַת טְבוּעִים בְּצוּל נְזָרִים, יִקְרָךְ עַמֶּם מַעֲבִירִים, בֶּן

O God, who didst seal thy promise for salvation by a four-fold oath, save thy prayerful people speedily.

אֲנִי וְהוּא has the numerical value of 'אנא ה', namely 78. אֲנִי וְהוּא was substituted for 'אנא ה' in order to avoid the repetition of God's four-letter name, the tetragrammaton, considered too sacred to pronounce (Mishnah Sukkah 4:5). Out of reverence for the divine name, the tetragrammaton was already in ancient times pronounced *Adonai* ("my Lord"), a substitute for its original pronunciation.

as thou didst save the faithful in Egypt, save thou also us. Lud and Egypt are here used synonymously on the basis of Genesis 10:13.

הושע נא. בהושעת בנה משוקרת ויושע, לגזקה מצנינת ויושע,
 בן הושע נא. בהושעת מאמר והוצאתי אתכם, נקוב והוצאתי
 אתכם, בן הושע נא. בהושעת סוכבי מזבח, עומסי ערכה
 להקיר מזבח, בן הושע נא. בהושעת פלאי ארון בהפשע,
 צער פלשת בחרון אף ונושע, בן הושע נא. בהושעת קהלות
 בקלה שלחת, רחום למענם שלחת, בן הושע נא. בהושעת
 שבות שבטי יעקב, תשוב ותשיב שבות אהלי יעקב, והושיעה
 נא. בהושעת שומרי מצות, וחורי ישועות, אל למושעות,
 והושיעה נא.

אני יהו הושיעה נא.

הושיעה את עמך, וברך את נחלתך, ורעם ונשאים עד
 העולם. ויהיו דברי אלה, אשר התחננתי לפני יי, קרובים
 אל יי אלהינו יומם ולילה, לעשות משפט עבדו ומשפט עמו
 ישראל דבר יום ביומו. למען דעת כל עמי הארץ, כי יי
 הוא האלהים, אין עוד.

ON SABBATH

ח אם נצורה בקבת, בוננת בדת נפש משיבת, גומרת הלבות
 שבת, דורשת משאת שבת, הקובעת אלפים תחום שבת,
 ומשיבת רגל משבת, זבור ושמור מקימת בשבת, חשה למחר
 ביאת שבת, טורחת כל מששה לשבת, יושבת וממתנת עד
 בלות שבת, כבוד וענג קוראה לשבת, לבוש ובסות מחלקת
 בשבת, מאכל ומשתה מבינה לשבת, נעם מגדים מנעמת
 לשבת, סעודות שלש מקימת בשבת, על שתי בברות בוצעת

the people of Israel, which has been guarded as one guards
 the apple of his eye, studies the inspiring Torah and conscientiously observes
 the precepts of the Sabbath.

בשבת, פורטת ארבע רשיות בשבת, צווי הדלקת נר
מדלקת בשבת, קדוש היום מקדשת בשבת, רגן שבע
מפלגת בשבת, שבועה בדת קוראה בשבת, תנחילנה ליום
שכלו שבת, הושע נא.

אני יהוה הושיעה נא.

בהושעת אדם יציר בריה לגוננה, בשבת קדש המצאתו
כפר וחינה, בן הושע נא. בהושעת גוי מצין מקוים חפש,
דעה במו לבר שביעי לנפש, בן הושע נא. בהושעת העם
נהגת בצאן להנחות, וחל שנות במרה על מי מנוחות, בן
הושע נא. בהושעת זבורה במדבר סין במחנה, חכמו ולקטו
פשי לחם משנה, בן הושע נא. בהושעת טבוליה הורו הבנה
במדעם, ישר פחם והודה למו רועם, בן הושע נא. בהושעת
כלכלו בענג מן המשמר, לא הפך עינו וריחו לא נמר, בן
הושע נא. בהושעת משפטי משאות שבת נמרו, נחו ושבתו
רשיות ותחומים שמרו, בן הושע נא. בהושעת סיני השמעו
בדבור רביעי, ענן זכור ושמור לקדש שביעי, בן הושע נא.
בהושעת פקדו וריחו שבע להקף, צרו עד רדתה בשבת
לתקף, בן הושע נא. בהושעת קהלת ועמו בבית עולמים,
רצוה בנגנם שבועה ושבעה ימים, בן הושע נא. בהושעת
שבים עולי גולה לפדיום, תורתך בקראם בתג יום יום, בן
הושע נא. בהושעת משמחיה בבנינו שני המחדש, נוטלין לולב
כל שבועה במקדש, בן הושע נא. בהושעת חבוט ערבה שבת

was composed in the eleventh century by Rabbi Menahem ben Makhir, whose signature (מנחם ברכי מכיר) is given in the form of an acrostic immediately after the alphabetic acrostic. This poem treats of the Sabbath and the manner in which it was observed in Temple times.

מִדְחִים, מְרִבִּיּוֹת מוֹצֵא לִיסוּד מְזַבֵּחַ מְנִיחִים, בֶּן הוֹשֵׁעַ נָא.
 בְּהוֹשָׁעָה בְּרָבוֹת וְאֲרוּכוֹת וּגְבוּהוֹת מַעֲלָסִים, בְּפִטְרָתָן יָפִי
 לָךְ מְזַבֵּחַ מַקְלָסִים, בֶּן הוֹשֵׁעַ נָא. בְּהוֹשָׁעָה מוֹדִים וּמְנַחֲלִים
 וְלֹא מוֹשִׁיִּים, בְּלָנוּ אָנוּ לָהּ וְעֵינֵינוּ לָהּ שׁוֹנִים, בֶּן הוֹשֵׁעַ נָא.
 בְּהוֹשָׁעָה יִקָּב מִחֲצִבְתָּהּ סוֹבְבִים בְּרַעֲנָהּ, רוֹנְנִים אָנִי וְהוּ
 הוֹשִׁיעָה נָא, בֶּן הוֹשֵׁעַ נָא. בְּהוֹשָׁעָה חֵיל זְרִיזִים מְשֻׁרְתִּים
 בְּמִנוּחָהּ, קָרְבֵּן שָׁבֵת בְּפוֹל עוֹלָה וּמְנַחָה, בֶּן הוֹשֵׁעַ נָא.
 בְּהוֹשָׁעָה לְנוֹיָהּ עַל דּוֹכָנָהּ לְהִרְבֵּת, אוֹמְרִים מִזְמוֹר שִׁיר לְיוֹם
 הַשָּׁבֵת, בֶּן הוֹשֵׁעַ נָא. בְּהוֹשָׁעָה נְחוּמִיָּהּ בְּמִצְוֹתֶיהָ תָּמִיד
 יִשְׁתַּעֲשְׁעוּן, וְרַצֵּם וְתַחֲלִיצֵם בְּשׁוֹבָה וְנַחַת יוֹשְׁעוּן, בֶּן הוֹשֵׁעַ
 נָא. בְּהוֹשָׁעָה שְׁבוּת שְׁבִטִי יַעֲקֹב, תָּשׁוּב וְתָשִׁיב שְׁבוּת אֲהֲלִי
 יַעֲקֹב, וְהוֹשִׁיעָה נָא. בְּהוֹשָׁעָה שׁוּמְרֵי מִצְוֹת, נְחוּכֵי יְשׁוּעוֹת,
 אֵל לְמוֹשָׁעוֹת, וְהוֹשִׁיעָה נָא.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת עַמָּךְ, וּבִרְךָ אֶת נַחֲלָתְךָ, וְרַעֲם וּנְשָׂאם עַד
 הָעוֹלָם. וַיְהִי דְבָרִי אֵלֶּה, אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יי, קְרוֹבִים
 אֵל יי אֱלֹהֵינוּ יוֹמָם וּלְיָלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט עַמּוֹ
 יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי יי
 הוּא הָאֱלֹהִים, אֵין עוֹד.

ON HOSHANA RABBAH

אָנִי וְהוּ הוֹשִׁיעָה נָא.

תַּחֲנֻנֵּנוּ לְשֵׁם וְלִתְהִלָּה. תָּשִׁיבֵנוּ אֶל הַתְּהִלָּה וְאֶל הַנַּחֲלָה.
 תְּרוֹמְמֵנוּ לְמַעַלָּה לְמַעַלָּה. תִּקְבְּצֵנוּ לְבֵית הַתְּהִלָּה. תַּצִּיבֵנוּ

לשם, a poem by Rabbi Elazar ha-Kallir, runs in a reversed alphabetic acrostic. It begins with ת, the last letter of the alphabet, and ends with א, the first letter. The acrostic חוק אלעזר is found in the concluding verse. This poem contains a plea for the restoration of Zion and the liberation of Israel.

בַּעַץ עַל פִּלְגֵי מַיִם שְׁתוּלָה. תִּפְדְּנוּ מִכָּל גֵּנֶע וּמַחֲלָה. תַּעֲטֶרְנוּ
בְּאַחֲבָה כְּלוּלָה. תִּשְׁמְחֶנּוּ בְּבֵית הַתַּפְּלָה. תִּנְהַלְנוּ עַל מֵי
מְנוּחֹת סֵלָה. תִּמְלֹאֲנוּ חֲכֻמָּה וְשִׁבְלָה. תִּלְבִּישְׁנוּ עֹז וְגִדְלָה.
תִּכְתִּירֶנוּ בְּכֶתֶר כְּלוּלָה. תִּנְשָׁרְנוּ בְּאַרְחַת סְלוּלָה. תִּשְׁעֶנוּ בְּיֹשֶׁר
מִסֵּלָה. תִּחַנְנוּ בְּרַחֲמִים וּבְחַמּוּלָה. תִּזְכִּירֶנוּ בְּמֵי זֹאת עוֹלָה.
תוֹשִׁיעֵנוּ לְקֹץ הַנֶּאֱלָה. תַּחֲדָרְנוּ בְּזֵיו הַמֶּלֶךְ. תִּרְבִּיקֶנוּ בְּאֶזְרוֹ
חֲחֻלָה. תַּעֲדִלְנוּ בְּיָד הַגְּדוּלָה. תִּבְיֹאֲנוּ לְבֵיתָהּ בְּרִנָּה וּבְחֻלָה.
תִּאֲדָרְנוּ בְּיִשָּׁע וְגִילָה. תִּאֲמַמְּנוּ בְּרִנָּה וְהַדְּלָה. תִּלְבִּבְנוּ בְּבִנְיָן
עֵידֶה בְּבִתְחֻלָּה. תַּעֲזֹרְנוּ לְצִיּוֹן בְּשִׁכְלוּלָה. תַּעֲזֹבֶנוּ בְּנִבְנֻתָהּ
הָעִיר עַל תִּלָּה. תִּרְבִּיצֶנוּ בְּשִׁטּוֹן וְגִילָה. הוֹשִׁעַ נָא. תַּחֲזֹקֵנוּ
אֱלֹהֵי יַעֲקֹב סֵלָה. הוֹשִׁעַ נָא.

Reader and Congregation:

אָנָּה הוֹשִׁיעָה נָא.

אָנָּה אֲזוֹן חַיִּין הָאֲבִי יִשְׁעָה, בְּעֶרְבֵי נֶחֱל לְשַׁעֲשַׁעָה, וְהוֹשִׁיעָה נָא.

אָנָּה נָאֵל בִּנְת נִטְעָה, דְּיוֹכָה בְּטֹאטְאָה, וְהוֹשִׁיעָה נָא.

אָנָּה הַבֵּט לְכַרִּית טִבְעָה, וּמַחֲשָׁבֵי אֶרֶץ בְּהַטְבִּיעָה,

וְהוֹשִׁיעָה נָא.

אָנָּה זָכַר־לָנוּ אֵב יִדְעָה, חֲסִדָּה לָמוֹ בְּהוֹדִיעָה, וְהוֹשִׁיעָה נָא.

אָנָּה טְהוֹרֵי לֵב בְּהַפְּלִיאָה, יִנְדַע כִּי הוּא פִּלְאָה, וְהוֹשִׁיעָה נָא.

אָנָּה כְּבִיד כַּחַתָּן לָנוּ יִשְׁעָה, לְאַבּוֹתֵינוּ בְּהַשְׁבָּעָה, וְהוֹשִׁיעָה נָא.

אָנָּה מֵלֵא מִשְׁאֲלוֹת עִם מִשְׁוָעָה, נַעֲקֹד בָּמוֹ בְּהַד מוֹד.

שְׁוָעָה, וְהוֹשִׁיעָה נָא.

אָנָּה שֹׁב אֱשֵׁלִי נִטְעָה, עֲרִיצִים בְּהִנִּיעָה, וְהוֹשִׁיעָה נָא.

O harken to the prayer of those who long for thy salvation; deliver the stock of Israel thou hast planted; save us on the day when thou sweepst the wicked away; give rain for the thirsty land, and sustain us.

אָנא פֿתח לָנו אוֹצְרוֹת רַבָּעָה, צִיָּה מִהֶם בְּהַרְבֵּיעָה,
וְהוֹשִׁיעָה נָא.
אָנא קוֹרְאִיךְ אֶרֶץ בְּרוּעָה, רָעָם בְּטוֹב מִרָּעָה, וְהוֹשִׁיעָה נָא.
אָנא שְׁעָרֶיךָ תַּעֲלֵ מִמּוֹשׁוֹאָה, תֵּל תִּלְּפִיּוֹת בְּהִשְׂאָה,
וְהוֹשִׁיעָה נָא.

Reader and Congregation:

אָנא אֵל נָא, הוֹשִׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא תַעֲנֵנוּ בְּשֵׁה אוֹבֵד, שְׁמֵנוּ מִסִּפְרָה אֵל תֹּאבֵד,
הוֹשִׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא רַעַה אֶת צֹאן הַחֲרֻגָה, קְצוּפָה וְעֹלֶיךָ חֲרוּגָה,
הוֹשִׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא צֹאנְךָ וְצֹאן מִרְעִיתְךָ, פֶּעֶלְתְּךָ וְרַעֲיָתְךָ,
הוֹשִׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא עֲנֵי חֲצֹאן, שִׁיחַם עֲגֵה בַעַת רָצוֹן,
הוֹשִׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא נוֹשְׂאֵי לֶךְ עֵינֶיךָ, מִתְּקוּמָתְךָ יְהִיו בְּאֵינֶיךָ,
הוֹשִׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא לְמַנְסְכֵי לֶךְ מַיִם, בְּמַמְעֵינֵי הַיְשׁוּעָה יִשְׁאֲבוּן מַיִם,
הוֹשִׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא יַעֲלוּ לְצִיּוֹן מוֹשִׁיעִים, טְפוּלִים בָּךְ וּבִשְׁמֶךָ נוֹשְׁעִים,
הוֹשִׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא חֲמוּץ בְּגָדִים, זַעֲוִם לְנַעַר כָּל בּוֹגְדִים,
הוֹשִׁעַ נָא וְהוֹשִׁיעָה נָא.

הַשֵּׁנִי is a reversed alphabetic acrostic, beginning with the letter n and ending with the letter א. We are like wandering sheep; do not erase our name from thy book of life.

אל נא וְזָכוֹר תִּזְכּוֹר, הַנִּכְוָרִים בְּלִתְדָּךְ זָכוֹר,

הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.

אל נא הוֹרְשֵׁיךָ בְּעֲנֹפֵי עֲרֻבוֹת, גַּעֲיִם שְׁעָה מֵעֲרֻבוֹת,

הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.

אל נא בָּרֶךְ בְּעֶטוֹר שָׁנָה, אֲמָרִי רָצָה בְּכַלּוּלִי

בְּיוֹם הוֹשִׁיעָנָא, הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.

Reader and Congregation:

אָנָּה אֵל נָא, הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא, אָבִינוּ אֲתָהּ.

לְמַעַן תָּמִיד בְּדוֹרוֹתֶיךָ, הַנִּמְלָט בְּרַב צָדִיקוֹתֶיךָ, מִצָּל מִשְׁטָף
בָּבוֹא מִבּוֹל מָיִם, לֹאִם אֲנִי חוֹמַת הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא, אָבִינוּ
אֲתָהּ.

לְמַעַן שָׁלֵם בְּכָל מַעֲשִׂים, הַמְּנִסָּה בְּעֲשָׂרָה נְסִים, בְּשָׁר
מְלָאכִים נָם יָקָח נָא מַעַט מָיִם, לְבָרָה בַּחֲמָה הוֹשֵׁעַ נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֲתָהּ.

לְמַעַן רַךְ וַיַּחֲדִיד נַחֲנֹט פְּרִי לְמֵאָה, זַעַק וְאֵיהָ הִשָּׁה לְעוֹלָה,
בְּשָׁרוֹהוּ עֲבָדָיו מִצָּאֲנוּ מָיִם, לְגוֹלָה וְסוּרָה הוֹשֵׁעַ נָא וְהוֹשִׁיעָה
נָא, אָבִינוּ אֲתָהּ.

לְמַעַן קָדַם שָׂאת בְּרָכָה, הַנִּשְׁמָם וּלְשִׁמָּה חֶבֶה, מִנְחָם
בְּמִקְלוֹת בְּשִׁקְחוֹת הַמָּיִם, לְדָמָתָה לְחֶמֶד הוֹשֵׁעַ נָא וְהוֹשִׁיעָה
נָא, אָבִינוּ אֲתָהּ.

לְמַעַן צִדֵּק חַיּוֹת לְךָ לְכֹהֵן, בַּחֲתָן פֶּאֶר יְכֹהֵן, מְנַסָּה בְּמִסָּה

למען consists of a twofold alphabetic acrostic, reversed and straight. The first stanza, for example, begins with the letter נ (נמים) and ends with the letter א (אני); the second stanza begins with ש (שלם) and ends with ב (ברוך).

בְּמִי מְרִיבֹת מָיִם, לְהִתְדָּר הַטּוֹב הוֹשַׁע נָא וְהוֹשִׁיעָה נָא, אָבִינוּ
אֶתָּה.

לְמַעַן פֶּאֶד הַיּוֹת גָּבִיר לְאַחִיו, יְהוּדָה אֲשֶׁר גָּבַר בְּאַחִיו,
מִסְפֵּד רַבֵּעַ מִדָּלָיו יוֹל מָיִם, לֹא לָנוּ כִּי אִם לְמַעַנְךָ הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.

לְמַעַן עָנוּ מִכַּל וְנֶאֱמָנוּ, אֲשֶׁר בְּצַדְקוֹ כָּלְכַל הַמֶּן, מְשׁוּדָּה
לְגֹאֵל וּמֹשִׁי מַמָּיִם, לְזֹאת הַנְּשָׁקֶפָה הוֹשַׁע נָא וְהוֹשִׁיעָה נָא,
אָבִינוּ אֶתָּה.

לְמַעַן שְׁמַחְתּוּ בְּמִלְאֵי מְרוֹמִים, הַלּוֹבֵשׁ אוֹדִים וְחַמִּים,
מִצִּיּוֹה לְבָא בְּמִקְדָּשׁ בְּקָדוֹשׁ יָדִים וְנִגְלִים וְרַחֲצִית מָיִם,
לְחֹלֶת אֶהְבָּה הוֹשַׁע נָא וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.

לְמַעַן נְבִיאָה מִחֹלֶת מַחֲנִים, לְכַמְהֵי לֵב הוֹשָׁמָה עֵינַיִם,
לְדִגְלוֹה רָצָה עֲלוֹת נִרְדַּת בָּאֵד מָיִם, לְטוֹבוֹ אֶהְלִי הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.

לְמַעַן מְשַׁרֶּת לֹא מֹשׁ מֵאֶהֱל, וְרוּחַ הַקֹּדֶשׁ עָלָיו אֶהֱל,
בְּעֶבְרוֹ בִּנְדִין נִבְדָּתוֹ הַמָּיִם, לִיָּפָה וּבְרָה הוֹשַׁע נָא וְהוֹשִׁיעָה
נָא, אָבִינוּ אֶתָּה.

לְמַעַן לְמַד רְאוֹת לְטוֹבָה אוֹת, זַעַק אֵיָּה נִפְלְאוֹת, מִצָּה טַל
מִנְזָה מֵלֹא הַסֶּפֶל מָיִם, לְכַלֵּת לְבָנוֹן הוֹשַׁע נָא וְהוֹשִׁיעָה נָא,
אָבִינוּ אֶתָּה.

לְמַעַן כְּלוּלִי עֲשׂוֹת מִלַּחֲמִתָּךְ, אֲשֶׁר בִּיָּדֶם תִּתֶּנָּה יְשׁוּעָתָךְ,
צְרוּפֵי מַגִּי בְּלִקְקֶם בִּיָּדֶם מָיִם, לֹלֹא בְּגָדוֹ בְּךָ הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.

This poem refers to Noah, Abraham, Isaac, Jacob, the tribe of Levi, the tribe of Judah, Moses, Aaron, Miriam, Joshua, Gideon, Samson, Samuel, David, Elijah, Elisha, Hezekiah, Daniel's three companions and contemporary Israel.

לִמְעַן יִחַיד צוֹרְרִים דָּשׁ, אֲשֶׁר מִרְחֹם לְנוֹר הִקְדָּשׁ,
מִמִּכְתָּשׁ לְחֵי הִבְקָעַת לֹא מָיוֹם, לִמְעַן שֵׁם קִדְשֶׁךָ הוֹשֵׁעַ נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֶתָּה.

לִמְעַן טוֹב חוֹלֶה וְנֶדֶל, אֲשֶׁר מוֹעֵשֶׁק עֲדָה חֲדָל, בָּשׁוּב עִם
מִחְטָא צֹו שְׂאֵב־מָיוֹם, לְנֶאֱנוּחַ בִּירוּשָׁלַיִם הוֹשֵׁעַ נָא וְהוֹשִׁיעָה
נָא, אֲבִינוּ אֶתָּה.

לִמְעַן תִּנָּה מִכְרֶכֶר בְּשִׁיר, הַמְלִמֵּד תוֹרָה בְּכָל כְּלֵי שִׁיר,
מִנְסָף לְפָנֶיךָ בְּתֹאב שְׂתוֹת מָיוֹם, לְשִׁמּוֹ בְּךָ סִבְרָם הוֹשֵׁעַ נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֶתָּה.

לִמְעַן זֶה עֲלָה בִּסְעָרָה, הַמְקַנֵּא וּמַשִּׁיב עֲבָרָה, לְפָלֹל
יִרְדָּה אֵשׁ וְלַחֲכָה עֶפֶר וּמָיוֹם, לְעִינֶיךָ בְּרִכּוֹת הוֹשֵׁעַ נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֶתָּה.

לִמְעַן וְשֵׁרֶת בְּאַמֶּת לְרַבּוֹ, פִּי שְׁנִיִּם בְּרוּחוֹ וְנֶאֱצַל בּוֹ, בְּמִחְתּוֹ
מִנְּגֹן נִתְמַלְאוּ גְבִים מָיוֹם, לְפָצּוֹ מִי כְמוֹד הוֹשֵׁעַ נָא וְהוֹשִׁיעָה
נָא, אֲבִינוּ אֶתָּה.

לִמְעַן הִרְהֵר עֲשׂוֹת רְצוֹנָךָ, הַמְכַרִּיז תְּשׁוּבָה לְצֹאנְךָ, אֲזִי
בָּבוֹא מִחֲרָף סֶתֶם עֵינֹת מָיוֹם, לְצִיּוֹן מִכְלָל יְפִי הוֹשֵׁעַ נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֶתָּה.

לִמְעַן דִּרְשׁוּךָ בְּתוֹךְ הַגּוֹלָה, וְסוֹדְךָ לָמוֹ עֲלָה, בְּלִי
לְהִתְנַאֵל דִּרְשׁוֹ זֶרַעֲנִים וּמָיוֹם, לְקוֹרְאֶיךָ בְּצֵר הוֹשֵׁעַ נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֶתָּה.

לִמְעַן וְגֹר חֲכָמָה וּבִינָה, סוֹפֵר מַהִיר מְפַלֵּשׁ אִמָּנָה,
מִחְכְּמָנוּ אֲמָרִים הַמְשׁוּלִּים בְּרַחֲבֵי מָיוֹם, לְרַבְתִּי עִם הוֹשֵׁעַ נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֶתָּה.

לִמְעַן בָּאֵי לָךְ הַיּוֹם בְּכָל לֵב, שׁוֹפְכִים לָךְ שֵׁיחַ בְּלֹא לֵב
וְלֵב, שׁוֹאֲלִים מִמֶּךָ עֹז מִטְרוֹת מַיִם, לְשׁוֹכְרֵי בִּיָּם הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֲתָה.

לִמְעַן אוֹמְרֵי יִגְדֵּל שִׁמְךָ, וְהֵם נִחַלְתָּהּ וַעֲמָהּ, צִמְאִים
לְיִשְׁעָהּ בְּאֶרֶץ עֲנִיָּה לַמַּיִם, לְתַרְתָּ לָמוּ מְנוּחָה הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אֲבִינוּ אֲתָה.

Reader and Congregation:

הוֹשַׁע נָא אֵל נָא, אֲנָא הוֹשִׁיעָה נָא.
הוֹשַׁע נָא סֶלַח נָא, וְהַצְלִיחָה נָא, וְהוֹשִׁיעֵנוּ אֵל מַעֲגָנוּ.

The hoshana, made of five willow-twigs, is taken in hand.

| | |
|-------------------------------|---|
| וְהוֹשִׁיעָה נָא. | תַּעֲנֶה אֲמוּנִים שׁוֹפְכִים לָךְ לֵב בְּמַיִם |
| וְהַצְלִיחָה נָא. | לִמְעַן בָּא בָּאֵשׁ וּבְמַיִם |
| וְהוֹשִׁיעֵנוּ אֵל מַעֲגָנוּ. | גִּזְרֵנוּ וְנִם יָקַח נָא מַעֲט מַיִם |
| וְהוֹשִׁיעָה נָא. | תַּעֲנֶה דְּגָלִים גִּזְרֵנוּ גִזְרֵי מַיִם |
| וְהַצְלִיחָה נָא. | לִמְעַן הַנִּצְקָה בְּשַׁעַר הַשָּׁמַיִם |
| וְהוֹשִׁיעֵנוּ אֵל מַעֲגָנוּ. | וְשֵׁב וְחַפֵּר בְּאֵרוֹת מַיִם |
| וְהוֹשִׁיעָה נָא. | תַּעֲנֶה זָכִים חוֹנִים עָלֵי מַיִם |
| וְהַצְלִיחָה נָא. | לִמְעַן חָלַק מִפְּצַל מַקְלוֹת בְּשִׁקְחוֹת הַמַּיִם |
| וְהוֹשִׁיעֵנוּ אֵל מַעֲגָנוּ. | טָעַן וְגַל אֶבֶן מִבְּאֵר מַיִם |
| וְהוֹשִׁיעָה נָא. | תַּעֲנֶה יְדִידִים נֹחֲלֵי דָת מְשׁוֹלֵת מַיִם |
| וְהַצְלִיחָה נָא. | לִמְעַן כָּרוּ בְּמִשְׁעָנוֹתָם מַיִם |
| וְהוֹשִׁיעֵנוּ אֵל מַעֲגָנוּ. | לְהַכִּין לָמוּ וּלְצִאֲצִאֵמוּ מַיִם |

mayest thou answer the faithful who pour out their heart like water; answer them for the sake of Abraham, Isaac, Jacob, Moses and David. This poem is a prayer for rain.

תַּעֲנֶה מִתַּחֲנָנִים כְּבִישִׁמוֹן עָלֵי מִיָּם
 לְמַעַן יֵאָמֵן בֵּית מִסְפִּיק לְעַם מִיָּם
 סָלַע הָדָּךְ וַיִּזְוֹבוּ מִיָּם
 וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.
 תַּעֲנֶה עוֹנִים עָלֵי בָאֵר מִיָּם
 לְמַעַן פֶּקֶד בְּמִי מְרִיבָה מִיָּם
 צָמֵאִים לְהִשְׁקוֹתָם מִיָּם
 וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.
 תַּעֲנֶה קְרוֹשִׁים מְנַסְכִּים לְדָךְ מִיָּם
 לְמַעַן רֹאשׁ מְשׁוֹרְרִים כְּתָאֵב שְׂחוֹת מִיָּם
 שָׁב וְנִסֶּה לְדָךְ מִיָּם
 וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.
 תַּעֲנֶה שׂוֹאֲלִים בְּרַבּוּעַ אֲשָׁלִי מִיָּם
 לְמַעַן תֵּל תִּלְפִּיּוֹת מוֹצֵא מִיָּם
 תַּפְתַּח אֶרֶץ וְתַרְעִיר שָׁמַיִם
 רַחֵם-נָא קֹהֵל עֲדַת יִשְׂרָאֵל, סֶלַח וּמַחֵל עִוְנָם,
 וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.
 אֲזוּ כְּעֵינֵי עֲבָדִים אֶל יְד אֲדוֹנִים
 כָּאֲנוּ לְפָנֶיךָ יְדוֹנִים
 וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.
 בָּאֵה אֲדוֹנֵי הָאֲדוֹנִים, נִתְּגַרְרוּ בָנוּ מִדְּנִים
 דִּשְׁוֵנוּ וּבִלְעוֹנוּ זוֹלָתְךָ אֲדוֹנִים
 וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.
 הֵן נִשְׁנֵנוּ חַיִּים בְּתַחֲנוּן, עֲרִידָה רַחוּם וְחַנוּן
 וְסִפְרָנוּ נִפְלְאוֹתֶיךָ בְּשִׁנּוֹן
 וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.
 זָבַת חֶלֶב וּדְבַשׁ, נָא אֵל תִּיבֶשׁ
 חֲשֶׁרֶת מִיָּם בְּאִבֶּיהָ תַּחֲבֹשׁ
 וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.

טַעֲנוּ בַשִּׁמְנָה, בְּיַד שִׁבְעָה וּשְׁמֹנֶה
 יִשָּׁד צְדִיק אֵל אֲמוֹנָה
 כָּרַת בְּרִית לְאָרֶץ, עוֹד כָּל יְמֵי הָאָרֶץ
 לְבַלְתִּי פָרִיזָה פָּרִיץ
 מִתְחַנְּנִים עָלֵי מַיִם, בְּעַרְבִים עַל יְבֵלֵי מַיִם
 נָא זְכֹר-לָנוּ נְסוּךְ הַמַּיִם
 שִׁיחִים בְּרָדָף מִטְעָתָם, עוֹמְסִים בְּשׁוֹעָתָם
 עֲגֹם בְּקוֹל פְּגִיעָתָם
 פּוֹעֵל יְשׁוּעוֹת, פָּנֵה לְפִלּוּלֵם שְׁעוֹת
 צַדִּיקֵם אֵל לְמוֹשָׁעוֹת
 קוֹל רִגְשָׁם תִּשָּׁע, תִּפְתַּח אָרֶץ וַיִּפְרוּ יִשְׁעֵהָ
 רַב לְהוֹשִׁיעַ וְלֹא חָפֵץ רָשָׁע
 שְׁעָרֵי שָׁמַיִם פָּתַח, וְאוֹצָרָהּ הַטּוֹב לָנוּ תִּפְתַּח,
 תוֹשִׁיעֵנו וְרִיב אֵל תִּמְתַּח, וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו.

Reader and Congregation:

קוֹל מְבַשֵּׁר, מְבַשֵּׁר וְאוֹמֵר.
 אֲמֵץ יִשְׁעָהּ בָּא, קוֹל דּוֹדֵי הַגֶּה זֶה בָּא, מְבַשֵּׁר וְאוֹמֵר.
 קוֹל בָּא בְּרִבּוֹת בָּתִּים, לַעֲמֹד עַל הַר הַנִּזְתִּים,
 מְבַשֵּׁר וְאוֹמֵר.
 קוֹל גִּשְׁתּוֹ בְּשׁוֹפָר לְתַקֵּעַ, תַּחְתִּיו הַר יִבְקַע, מְבַשֵּׁר וְאוֹמֵר.
 קוֹל דָּפֶק וְהִצִּיץ וְזָרַח, וּמִשְׁחֵצֵי הָהָר מִמְּזִרְחָה, מְבַשֵּׁר וְאוֹמֵר.
 קוֹל הַקִּים מְלִיּוֹל נֶאֱמָו, וּבָא הוּא וְכָל קְדוֹשִׁים עִמּוֹ,
 מְבַשֵּׁר וְאוֹמֵר.

קוֹל מְבַשֵּׁר is based on Isaiah 52:7: ("How beautiful upon the mountains is the herald who brings good news of peace").

קוֹל מְבַשֵּׁר refers to prophetic promises of salvation and restoration.

קול וּלְכָל בָּאֵי עוֹלָם, בַּת קוֹל יִשְׁמַע בְּעוֹלָם, מְבַשֵּׁר וְאוֹמֵר.
 קול זָרַע עֲמוּסֵי רַחֲמוֹ, נוֹלְדוּ בְּיָלֶד מִמְּעֵי אִמּוֹ, מְבַשֵּׁר וְאוֹמֵר.
 קול חָלָה וְיִלְדָּה מִי זֹאת, מִי שִׁמְעֵ בְּזֹאת, מְבַשֵּׁר וְאוֹמֵר.
 קול טָהוֹר פָּעַל כָּל אֵלֶּה, וּמִי רָאָה כְּאֵלֶּה, מְבַשֵּׁר וְאוֹמֵר.
 קול יֵשַׁע וְזִמְן הַיּוֹמָה, הַיּוֹמָה אֶרֶץ בְּיוֹם אֶחָד, מְבַשֵּׁר וְאוֹמֵר.
 קול בְּבִיר רוֹם נִתְחַת, אִם יִלְדָּה גוֹי פָּעַם אֶחָת, מְבַשֵּׁר וְאוֹמֵר.
 קול לֵעֵת יִנָּאֵל לְעַמּוֹ נְאוֹר, וְיִהְיֶה לְעֵת עֲרָב יִהְיֶה אוֹר,
 מְבַשֵּׁר וְאוֹמֵר.

קול מוֹשִׁיעִים יַעֲלוּ בְּהַר צִיּוֹן, בִּי חָלָה גַם יִלְדָּה צִיּוֹן,
 מְבַשֵּׁר וְאוֹמֵר.
 קול נִשְׁמַע בְּכָל גְּבוּלָה, הַרְחִיבִי מְקוֹם אֶחְלָה, מְבַשֵּׁר וְאוֹמֵר.
 קול שִׁמְיָ עַד דְּמִשְׁק מִשְׁכְּנוֹתֶיךָ, קִבְּלִי בְּנִיָּה וּבְנוֹתֶיךָ,
 מְבַשֵּׁר וְאוֹמֵר.
 קול עֲלִזִּי חֲבַצֵּלֶת הַשָּׂרוֹן, בִּי קִמּוּ יִשְׁנֵי חֲבֵרוֹן, מְבַשֵּׁר וְאוֹמֵר.
 קול פָּנוּ אֵלַי וְהִנָּשְׁעוּ, הַיּוֹם אִם בְּקוֹלִי תִשְׁמָעוּ, מְבַשֵּׁר וְאוֹמֵר.
 קול צָמַח אִישׁ צָמַח שָׁמוֹ, הוּא דָּוִד בְּעֶצְמוֹ, מְבַשֵּׁר וְאוֹמֵר.
 קול קוֹמֵנוּ בְּבוֹשֵׁי עָפָר, הִקְיִצוּ וְרָנְנוּ שׁוֹכְנֵי עָפָר,
 מְבַשֵּׁר וְאוֹמֵר.
 קול רִבְתִּי עִם בְּהֶמְלִיכוֹ, מְגִדוֹל יְשׁוּעוֹת מְלִכּוֹ, מְבַשֵּׁר וְאוֹמֵר.
 קול שֵׁם רָשָׁעִים לְהֶאֱבִיד, עוֹשָׂה חֶסֶד לְמִשִּׁיחוֹ לְדָוִד,
 מְבַשֵּׁר וְאוֹמֵר.
 קול תָּהָה יְשׁוּעוֹת לְעַם עוֹלָם, לְדָוִד וּלְזֶרְעוֹ עַד עוֹלָם,
 מְבַשֵּׁר וְאוֹמֵר.

Reader and Congregation:

(three times)

קול מבשר, מבשר ואומר.

הוֹשִׁיעָה אֶת עַמֶּךָ, וּבְרַךְ אֶת נִחְלְתְךָ, וִרְעֵם וְנִשְׂאֵם עַד
הָעוֹלָם. וְיִהְיוּ דְבָרֵי אֱלֹהִים, אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְיָ, קְרוֹבִים
אֵל יְיָ אֱלֹהֵינוּ יוֹמָם וּלְיָלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט עַמּוֹ
יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי יְיָ
הוּא הָאֱלֹהִים, אֵין עוֹד.

The hoshanas are struck five times.

יְהִי רָצוֹן מִלְפָּנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַפּוֹחֵר
בְּנִבְיָאִים טוֹבִים וּבְמִנְהִיגָהּם הַטּוֹבִים, שֶׁתִּקְבַּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתְנוּ וְתַקְּבוֹתֵינוּ, וְתוֹזְכֵר-לָנוּ זְכוֹת שְׂבַעַת
הַמִּינִיּוֹת, וְתַסִּיר מִחִיצַת הַבְּרִזָּל הַמַּפְסֶקֶת בֵּינֵינוּ וּבֵינֶיךָ,
וְתַאֲוִין שְׂוַעֲתֵנוּ וְתִיטִיב לָנוּ הַחֲתִימָה, תּוֹלָה אֶרֶץ עַל בְּלִימָה;
וְתַחַמְנוּ בְּסֶפֶר חַיִּים טוֹבִים. וְאוֹצֵרָה הַטּוֹב תִּפְתַּח לְהַשְׁבִּיעַ
מִן נֶפֶשׁ שׁוֹקֵקָה, כְּמוֹ שֶׁכָּתוּב: יִפְתַּח יְיָ לָךְ אֶת אוֹצְרוֹ הַטּוֹב,
אֶת הַשָּׂמִים, לָתֵת מִטֵּר אֶרְצְךָ בְּעֵתוֹ, וּלְבָרֶךְ אֶת כָּל מַעֲשֵׂה
יָדֶיךָ. אָמֵן.

Full-Kaddish by the Reader on page 453, where the service is continued.

רֶבֶה is designated in Sukkah 4:6 as יום חיבוט חרית ("the day of striking the twigs"). The Mishnah relates that "they used to bring twigs and strike them against the ground at the sides of the altar." This symbol of casting off the sins is considered to be of very ancient origin.

יְהִי רָצוֹן expresses the belief that the seventh day of Sukkoth, Hoshana Rabbah, is the day of sealing the decree of judgment. Several customs and tunes on this festival are borrowed from the High Holydays.

תפלת גשם

Chanted on the eighth day of Sukkoth during Musaf

Reader:

ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל
עליון, גומל תסדים טובים, וקונה הכל, וזוכר תסדי אבות,
ומביא גואל לבני בנייהם למען שמו באהבה. מלך עוז
ומושיע ומגן.

אף-ברי אתה שם שר מטר, להעביב ולהענין להריק
להמטר, מים אבים בם גיא לעטר, לכל יעצרו בנשיון שטר,
אמונים גנון בם שואלי מטר.

ברוך אתה, יי, מנן אברהם.

אתה גבור לעולם, אדני; מתנה מתים אתה, רב להושיע.
יטריח לפלג מפלג גשם, למויג פני נשי בצחות לשם, מים
לאדך בנית ברשם, להרגיע ברעפם לנפוחי נשם, להחיות
מזבירים גבורות הגשם.

אלהינו ואלהי אבותינו,

זכור אב נמשך אתריך במים,

ברכתו בעץ שתול על פלגי מים.

תפלה ושם, the prayer for rain recited on the eighth day of Sukkoth, solemnly introduces the formula משיב הרוח ומוריד הגשם which is inserted into the beginning of the Amidah during the period between Sukkoth and Pesah. The poems אף ברי אב and זכור אב were composed by Rabbi Elazar ha-Kallir of the seventh century.

PRAYER FOR RAIN

Chanted on the eighth day of Sukkoth during Musaf

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest loving kindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name. O King, Supporter, Savior and Shield!

Af-Bri is the title of the prince of rain,
Who gathers the clouds and makes them drop rain,
Water to adorn the earth with verdure.
Be it not held back because of unpaid debts;
O shield faithful Israel who prays for rain.

Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

May he send rain from the heavenly source,
To soften the earth with its crystal drops.
Thou hast named water the symbol of thy might;
Its drops refresh all that have breath of life,
And revive those who praise thy powers of rain.

Our God and God of our fathers,
Remember Abraham who followed thee like water,
Whom thou didst bless like a tree planted near streams of water;

ברי presents an impressive picture of the importance and symbolical significance of rain.

וכור אב, an alphabetic acrostic, refers to the pious deeds of Abraham, Isaac, Jacob, Moses, Aaron, the twelve tribes, and the miracles that were

וַיִּנְתְּנוּ, הַצִּלְתוּ מֵאֵשׁ וּמִמָּוֶם,
דִּרְשָׁתוּ בְּזָרְעוֹ עַל כָּל מָוֶם.

Congregation:

בַּעֲבוּרוֹ אֵל תִּמְנַע מָוֶם.

זְכוּר הַנוֹלֵד בְּבִשּׁוּרֵי יָקָח נָא מִעֵשׂ מָוֶם,
וְשִׁחָתָהּ לְהוֹרוֹ לְשִׁחָתוֹ, לְשִׁפּוֹף דָּמֹו בַּמָּוֶם,
זֶהָר גַּם הוּא לְשִׁפּוֹף לֵב בַּמָּוֶם,
חֲפֹר וּמָצָא בְּאֵרוֹת מָוֶם.

Congregation:

בַּצִּדְקוֹ חֵן חֲשֵׁרֶת מָוֶם.

זְכוּר טָעַן מִקְלוֹ וְעָבַר יִרְדֵּן מָוֶם,
יָחַד לֵב וְגַל אָבֵן מִפִּי בָּאָר מָוֶם,
בְּנֶאֱבֶק לֹו שָׁר בְּלוּל מֵאֵשׁ וּמִמָּוֶם,
לָבֵן הַבִּשְׁתִּיתוֹ הָיִיתָ עִמּוֹ בְּאֵשׁ וּבַמָּוֶם.

Congregation:

בַּעֲבוּרוֹ אֵל תִּמְנַע מָוֶם.

זְכוּר מִשּׁוֹי בְּתַבַּת וְקָמָה מִן הַמָּוֶם,
נָמוּ דָּלָה דָּלָה וְהִשְׁקָה צֶאֱן מָוֶם,
סְגוּלָּיָה עַת צָמְאוּ לְמָוֶם,
עַל הַסִּלְעַ הָהָּ נִיָּצְאוּ מָוֶם.

Congregation:

בַּצִּדְקוֹ חֵן חֲשֵׁרֶת מָוֶם.

shown to them in connection with water. The alternating refrains of the poem are בצדקו חן חשרת מים and בעבורו אל תמנע מים.

The term water is often used symbolically. In Numbers 24:7, the constant flow of water is symbolic of numerous descendants. The Torah is frequently

Thou didst shield him, thou didst save him from fire and water;
Thou didst care for him when he sowed by all streams of water.

Congregation:

For his sake, do not refuse water.

Remember Isaac whose birth was foretold over a little water;
Thou didst tell his father to offer his blood like water;
Isaac was heedful in pouring out his heart like water;
Digging wells he did discover water.

Congregation:

For his righteousness' sake, grant abundant water.

Remember Jacob who, staff in hand, crossed the Jordan's water;
His heart trusted when he rolled the stone of the well of water;
When he wrestled with the prince of fire and water,
Thou didst promise to be with him through fire and water.

Congregation:

For his sake, do not refuse water.

Remember Moses in an ark of papyrus reeds drawn out of the water;
They said: He drew water for us and provided the flock with water;
And when thy chosen people thirsted for water,
He struck the rock and there gushed out water.

Congregation:

For his righteousness' sake, grant abundant water.

compared to water that purifies. In Temple times, the Water-Feast (סמחת בית) began on the first day of *Sukkoth* at nightfall and lasted till the following morning. The outer court of the Temple was brilliantly illuminated for the occasion. A torchlight procession, dances and singing followed, while the women were looking on from their galleries. During the day the great

זְכוֹר פִּקִּיד שְׁתוֹת טוֹבֵל חֶמֶשׁ טְבִילוֹת בַּמַּיִם,
צוּעָה וּמַרְחִיץ בַּפִּי בְּקִדּוֹשׁ מַיִם,
קוֹרֵא וּמְזַה טְהֻרַת מַיִם,
רַחֵם מַעַם פְּחוּז בַּמַּיִם.

Congregation:

בְּעֲבוּרוֹ אֵל תִּמְנֶנֶּה מַיִם.

זְכוֹר שָׁנִים עָשָׂר שְׁבָטִים שִׁחַעְכֶּרֶת בְּגִזְרַת מַיִם,
שֶׁהִמְתָּקֶתָ לָמוֹ מְרִירוֹת מַיִם,
תוֹלְדוֹתֶם וְשִׁפְךָ דָּמָם עָלֶיךָ בַּמַּיִם,
תִּפְּנֵן כִּי נִפְשָׁנוּ אָפְפוּ מַיִם.

Congregation:

בְּצִרְקָם חֵן חֲשֵׁרַת מַיִם.

Reader:

שְׂאִתָּה הוּא יְיָ אֱלֹהֵינוּ, מוֹשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

Congregation:

Congregation and Reader:

| | |
|--------|----------------------------|
| אָמֵן. | לְבָרְכָהּ וְלֹא לְקַלָּהּ |
| אָמֵן. | לְחַיִּים וְלֹא לְמָוֶת |
| אָמֵן. | לְשִׁבְעָה וְלֹא לְרִזּוֹן |

מִכָּלֶּל תִּימָם (page 673).

feature was the procession which accompanied the priest who had been allotted the duty of drawing water for the libation ceremony from the pool of Siloam at Jerusalem. According to tradition, "whoever has not witnessed this celebration has never seen real rejoicing" (Sukkah 5:1). It was called the joyous procession to and from the well" because

Remember the Temple-priest who bathed five times in water;
 He removed sins when he washed his hands with sanctified water;
 He read from the Scriptures when he sprinkled purifying water;
 He was kept at a distance from a people as turbulent as water.

Congregation:

For his sake, do not refuse water.

Remember the twelve tribes thou didst bring across the water;
 Thou didst sweeten for them the bitterness of the water;
 For thy sake was the blood of their descendants spilt like water;
 Turn to us, for our life is encircled by foes like water.

Congregation:

For their righteousness' sake, grant abundant water.

Reader:

For thou art the Lord our God, who causest the wind to blow
 and the rain to fall.

Congregation and Reader:

For a blessing and not for a curse.
 For life and not for death.
 For plenty and not for scarcity.

Congregation:

Amen.
 Amen.
 Amen.

"Thou sustainest the living" (page 674).

from there they drew inspiration. Compare Isaiah 12:3 ("With joy shall you draw water from the fountains of deliverance").

...משיב הרוח is referred to in the Mishnah as גבורות ושמים ("the power of rain"), presumably because the reference to rain is inserted in the second benediction of the *Shemoneh Esreh*, beginning with the words אלה גבור ("thou art mighty"). This benediction is called גבורות, since it recounts the omnipotence of God. According to a talmudic statement, the term גבורות ושמים is used because rain comes down by the power of God (Ta'anith 2a).

תקפות לשמחת תורה

Responsively

אֶתָּה הָרָאָתָּ לָדַעַת כִּי יְיָ הוּא הָאֱלֹהִים, אֵין עוֹד מִלְּבָדּוֹ.
 לַעֲשֹׂה נִפְלְאוֹת וְדָלוֹת לְבָדּוֹ, כִּי לְעוֹלָם חֲסִדּוֹ. אֵין פְּמוּדָה
 בְּאֱלֹהִים, אֲדָנִי, וְאֵין בְּמַעֲשָׂיָהּ. יְהִי כְבוֹד יְיָ לְעוֹלָם, וְשִׂמְחָה יְיָ
 בְּמַעֲשָׂיו. יְהִי שֵׁם יְיָ מְבָרָךְ, מִזֶּמְתָּה וְעַד עוֹלָם. יְהִי יְיָ אֱלֹהֵינוּ
 עֲמֻנָה, כַּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ, אֵל נְעֻזָּנוּ וְאֵל יִשְׁעֵנוּ. וְאָמְרֵה:
 הוֹשִׁיעֵנוּ, אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּלֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם, לְחֻדּוֹת
 לְשֵׁם קִדְשְׁךָ, לְהַשְׁתַּבֵּחַ בְּתִהְלֻתְךָ. יְיָ מְלֵךְ, יְיָ מְלֵךְ, יְיָ יִמְלֹךְ
 לְעוֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ וְהוֹ; יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם. וְהִיוּ
 נָא אֲמָרֵינוּ לְרָצוֹן לִפְנֵי אֲדוֹן כָּל. וְהִיוּ בְּנִסֵּעַ הָאָרֶז, וְיֹאמְרוּ
 מוֹשֶׁה: קוֹמָה יְיָ, וְקַבְּצוּ אִיִּבְיָהּ, וְנִנְסֹכוּ מִשְׁנֵאִיָּה מִפְּנֵיָהּ. קוֹמָה
 יְיָ לְמַנוּחָתְךָ, אֶתָּה וְאָרֶז עֲנָה. כְּתִיבָהּ יִלְבָּשׁוּ צִדִּיק, וְחֲסִידֶיךָ
 יִרְנְנוּ. בַּעֲבוּר דָּוִד עַבְדְּךָ, אֵל הַיּוֹשֵׁב פָּנֵי מִשְׁיָחֶךָ. וְאָמַר בַּיּוֹם
 הַהוּא: הִנֵּה אֱלֹהֵינוּ זֶה קִיְיָנוּ לוֹ וְיֹשִׁיעֵנוּ; זֶה יְיָ קִיְיָנוּ לוֹ, נְגִילָה
 וְנִשְׂמָחָה בִּישׁוּעָתוֹ. מְלִכּוּתְךָ מְלִכּוּת כָּל עָלְמוֹם, וּמְמוֹשְׁלֵיִיךָ
 בְּכָל דּוֹר וָדוֹר. כִּי מַצִּיּוֹן תֵּצֵא תוֹרָה, וְדַבֵּר יְיָ מִירוּשָׁלָּיִם.

שמחת תורה is celebrated in Eretz Yisrael on the eighth day of *Sukkoth*, on *Shemini Atsereth*. The name *Simhath Torah* was not known in talmudic times. It came into use presumably around the ninth century in Babylonia, where the one-year cycle for the reading of the Five Books of Moses prevailed. The seven processions with the Torah-serolls on *Simhath Torah* became customary in the sixteenth century.

HAKKAFOTII FOR SIMJIATH TORAH

Responsively

You have learned to know that the Lord is God; there is none else besides him.¹

To him who alone does great wonders; his mercy endures forever.²

There is no god like thee, O Lord; there are no deeds like thine.³

May the glory of the Lord be forever; may the Lord rejoice in his works.⁴

Blessed be the name of the Lord henceforth and forever.⁵

May the Lord our God be with us, as he was with our fathers; let him not leave us nor forsake us.⁶

Pray: Save us, our saving God; gather us, deliver us from the nations, to give thanks to thy holy name, to triumph in thy praise.⁷

The Lord is King; the Lord was King; the Lord will be King forever and ever.

The Lord will give strength to his people; the Lord will bless his people with peace.⁸

May our words please the Master of all things.

It came to pass, whenever the ark would start, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."⁹

Arise, O Lord, to thy resting-place, thou and thy glorious ark.

May thy priests be clothed with righteousness; may thy devoted followers sing for joy.

For the sake of thy servant David, reject not thy anointed prince.¹⁰

It will be said on that day: "Lo, this is our God, for whom we waited that he might save us; this is the Lord for whom we were waiting—let us rejoice and be happy with his salvation."¹¹

Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations.¹²

Truly, out of Zion shall come Torah, and the word of the Lord out of Jerusalem.¹³

¹Deuteronomy 4:35. ²Psalms 136:4. ³Psalms 86:8. ⁴Psalms 104:31. ⁵Psalms 113:2. ⁶1 Kings 8:57. ⁷1 Chronicles 16:35. ⁸Psalms 29:11. ⁹Numbers 10:35. ¹⁰Psalms 132:8-10. ¹¹Isaiah 25:9. ¹²Psalms 145:13. ¹³Isaiah 2:3.

אב הרחמים, היטיבה ברצונה את ציון, תבנה חומות
ירושלים. כי כך לבר בטהרה, מלך אל רם ונשא, ארון
עולמים.

For each of the seven *Hakkafoth* a different group of worshipers is invited.

FIRST HAKKAFAH

אנא יי, הושיעה נא; אנא יי, הצליחה נא; אנא יי, עננו
ביום קראנו.
אלהי הרוחות, הושיעה נא; בוחן לבבות, הצליחה נא;
גואל חזק, עננו ביום קראנו.

SECOND HAKKAFAH

דובר צדקות, הושיעה נא; הרור בלבוש, הצליחה נא;
ותיק וחסיד, עננו ביום קראנו.

THIRD HAKKAFAH

יך וישר, הושיעה נא; חומל רלים, הצליחה נא; טוב
ומטיב, עננו ביום קראנו.

FOURTH HAKKAFAH

יורע מחשבות, הושיעה נא; כביר ונאור, הצליחה נא;
לובש צדקות, עננו ביום קראנו.

FIFTH HAKKAFAH

מלך עולמים, הושיעה נא; נאור ואדיר, הצליחה נא;
סומך נופלים, עננו ביום קראנו.

SIXTH HAKKAFAH

עוזר רלים, הושיעה נא; פודה ומציל, הצליחה נא; צור
עולמים, עננו ביום קראנו.

Mereiful Father, may it be thy will to favor Zion with thy goodness; mayest thou rebuild the walls of Jerusalem. Truly, in thee alone we trust, high and exalted King and God, eternal Lord.

For each of the seven Hakkafoth a different group of worshipers is invited.

FIRST HAKKAFAH

O Lord, save us; O Lord, prosper us; O Lord, answer us when we call.

God of all souls, save us; Examiner of hearts, prosper us; mighty Redeemer, answer us when we call.

SECOND HAKKAFAH

Thou who speakest what is right, save us; thou who art arrayed in splendor, prosper us; thou who art ever kind, answer us when we call.

THIRD HAKKAFAH

Thou who art pure and upright, save us; thou who sparest the weak, prosper us; thou who art good and doest good, answer us when we call.

FOURTH HAKKAFAH

Thou who knowest our thoughts, save us; thou who art mighty and illustrious, prosper us; thou who art clothed with righteousness, answer us when we call.

FIFTH HAKKAFAH

Eternal King, save us; thou who art illustrious and majestic, prosper us; thou who supportest those who fall, answer us when we call.

SIXTH HAKKAFAH

Helper of the weak, save us; Redeemer and deliverer, prosper us; eternal Creator, answer us when we call.

SEVENTH HAKKAFAH

קדוש וְנוֹרָא, הוֹשִׁיעָה נָא; רַחוּם וְחַנוּן, הַצְלִיחָה נָא; שׁוֹמֵר
הַבְּרִית, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

תוֹמֵךְ תְּמִימִים, הוֹשִׁיעָה נָא; תַּקְיֹף לְעַד, הַצְלִיחָה נָא;
תָּמִים בְּמַעֲשָׂיו, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

| | |
|---|-------------------------------------|
| שִׁישׁוֹ וְשִׁמְחוֹ בְּשִׁמְחַת הַתּוֹרָה | וְהֵנוּ כְּבוֹד לַתּוֹרָה. |
| כִּי טוֹב סִחָרָה מִכָּל סִחָרָה | מִכּוֹז וּמִפְּנִינִים יִקָּרָה. |
| נָגִיל וְנָשִׁישׁ בְּזֹאת הַתּוֹרָה | כִּי הִיא לָנוּ עַז וְאוֹרָה. |
| אֲהַלֶּלָהּ אֱלֹהֵי וְאַשְׁמְחָהּ בּוֹ | וְאַשְׁמִיחָהּ תְּקוּנֹתֵי בּוֹ. |
| אֲהוֹדְנוּ בְּסוֹד עִם קְרוֹבוֹ | אֱלֹהֵי צוּרֵי אַחֲסָה בּוֹ. |
| בְּכָל לֵב אֲרִיזֵן צִדְקוֹתֶיהָ | וְאַסְפְּרָהּ תְּהִלָּתֶיהָ. |
| בְּעוֹדֵי אֲנִיד נִפְלְאוֹתֶיהָ | עַל חֲסִדֶּיהָ וְעַל אֲמִתּוֹתֶיהָ. |
| נָגִיל וְנָשִׁישׁ בְּזֹאת הַתּוֹרָה | כִּי הִיא לָנוּ עַז וְאוֹרָה. |

הַתְּקַבְּצוּ מִלְּאָכִים זֶה אֵל זֶה, זֶה לְקַבֵּל זֶה,

וְאָמַר זֶה לְזֶה: מִי הוּא זֶה, וְאֵי זֶה הוּא,

מֵאַחַז פְּנֵי כֶסֶף, פֶּרֶשׁ עָלָיו עֲנָנוּ.

מִי עָלָה לְמָרוֹם, מִי עָלָה לְמָרוֹם, מִי עָלָה לְמָרוֹם,

וְהוֹרִיד עַז מִבְּשָׁתָהּ.

מֵאַחַז פְּנֵי כֶסֶף is a poetic composition dating from the geonic period. It is based on midrashic descriptions of Moses' ascensions. The first occurred at the beginning of his career; the second took place at the revelation of the Torah; the third was shortly before his death. On entering the seventh heaven, we are told, Moses was greatly terrified at the sight of the angels of mercy, angels of love, angels of grace, and angels of dread. In his terror of the numerous awe-inspiring angels he caught hold of God's throne for protection. He then heard the angels proclaiming the great power of repentance (Ginzberg, *Legends*, v, 418).

SEVENTH HAKKAFAH

Thou who art holy and awe-inspiring, save us; thou who art merciful and gracious, prosper us; thou who keepest the covenant, answer us when we call.

Thou who supportest men of integrity, save us; thou who art mighty forever, prosper us; thou who art blameless in thy deeds, answer us when we call.

Thrill with joy over the Torah!
 Render glory to the Torah!
 Her profits are richest of all;
 She is more precious than jewels.
 We exult over this Torah,
 For she is our strength and our light:

I sing joyous praise to my God,
 And I place all my hope in him.
 I praise him amidst his people,
 My Creator, in whom I trust.

With all my heart I sing thy faith,
 Ever rendering thy praises.
 As long as I live I will tell
 Of thy wonders and thy kindness.
 Let us exult in this Torah,
 For she is our strength and our light.

The angels gathered together, facing one another,
 Each questioning and saying to the other:
 Who is this? Where is the man who covers the face
 Of the throne, spreading over it his cloud?
 Who went up to heaven? Who ascended on high
 And brought down the stronghold of our trust?

...מֵאֲחַז פָּנֵי כְּבֹד is a biblical verse (Job 26:9), employed by the *payyetaṅ* as an allusion to the awe-inspired Moses who caught hold of God's throne. Similarly, וְיָרַד עַד מִכְתָּח is a biblical verse (Proverbs 21:22). The expression בָּהֶם לְמֹרֶם is iterated three times as an indirect suggestion of the three ascensions of Moses. This is followed by the thrice-repeated phrase אֶרְכִּיכֶם יִשְׂרָאֵל

מִשֶּׁה עָלָה לְמָרוֹם, מִשֶּׁה עָלָה לְמָרוֹם, מִשֶּׁה עָלָה לְמָרוֹם,
וְהוֹרִיד עֹז מִבְּטָחָהּ.

אָגִיל וְאֶשְׂמַח בְּשִׂמְחַת תּוֹרָה,

בֹּא יבֹא צֶמַח בְּשִׂמְחַת תּוֹרָה.

תּוֹרָה הִיא עֵץ חַיִּים, לְכֹלֶם חַיִּים, כִּי עֲמֻדָּה מְקוֹר חַיִּים.

אֶבְרָהִם שִׂמַּח בְּשִׂמְחַת תּוֹרָה.

יִצְחָק שִׂמַּח בְּשִׂמְחַת תּוֹרָה, יַעֲקֹב שִׂמַּח בְּשִׂמְחַת תּוֹרָה.

מִשֶּׁה שִׂמַּח בְּשִׂמְחַת תּוֹרָה, אֶהְרֹן שִׂמַּח בְּשִׂמְחַת תּוֹרָה.

אַלִּיָּהוּ שִׂמַּח בְּשִׂמְחַת תּוֹרָה, שְׁמוּאֵל שִׂמַּח בְּשִׂמְחַת תּוֹרָה.

דָּוִד שִׂמַּח בְּשִׂמְחַת תּוֹרָה, שְׁלֹמֹה שִׂמַּח בְּשִׂמְחַת תּוֹרָה.

תּוֹרָה הִיא עֵץ חַיִּים, לְכֹלֶם חַיִּים, כִּי עֲמֻדָּה מְקוֹר חַיִּים.

אַשְׁרֵיכֶם יִשְׂרָאֵל, אַשְׁרֵיכֶם יִשְׂרָאֵל, אַשְׁרֵיכֶם יִשְׂרָאֵל,

אֲשֶׁר בָּחַר בָּכֶם אֵל, וְהִנֵּחַ לָכֶם הַתּוֹרָה מִמֶּדְבָּר מִתְּנָהּ.

The Sifré Torah (except three) are returned to the ark.

Reader and Congregation:

שִׁמְעֵה יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Reader and Congregation:

אֶחָד אֱלֹהֵינוּ, גְּדוֹל אֱדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Reader:

גְּדֻלּוֹ לִי אֶתִּי, וּגְדוּמָמָה שְׁמוֹ יִתְדוּ.

Congregation:

לֵךְ יְיָ הַגִּדְלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנֶּצֶחַ וְהַהוֹד, כִּי כֹל

בְּשִׁמּוֹם וּבְאֶרֶץ; לֵךְ, יְיָ, הַמְּלִכָה וְהַמְּתַנַּשֵּׂא לְכֹל לְרֹאשׁ.

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֲדָם רַגְלָיו, קְדוֹשׁ הוּא. רוֹמְמוֹ

יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֲרַק קְדָשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

עַל הַכֹּל יִתְגַּדֵּל וְיִתְקַדַּשׁ, וְיִשְׁתַּבַּח וְיִתְפָּאֵר, וְיִתְרוֹמַם

וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ הוּא.

Moses went up to heaven, Moses ascended on high
 And brought down the Torah in which we trust.
 I will thrill with joy over the Torah.
 Messiah shall come on Simḥath Torah.

The Torah is a tree of life to all.
 Truly, with thee is the fountain of life.

Abraham rejoiced with the Torah.
 Isaac and Jacob rejoiced with the Torah.
 Moses and Aaron rejoiced with the Torah.
 Elijah and Samuel rejoiced with the Torah.
 David and Solomon rejoiced with the Torah.
 The Torah is a tree of life, life to all.
 Truly, with thee is the fountain of life.

Happy are you, O Israel, happy are you
 Whom God has chosen. He bestowed on you
 The Torah as a gift at the Sinai desert.

The Sifré Torah (except three) are returned to the ark.

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.

Reader and Congregation:

One is our God; Great is our Lord; Holy is his name.

Reader:

Exalt the Lord with me, and let us extol his name together.

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.

Magnified and hallowed, praised and glorified, exalted and extolled above all, be the name of the supreme King of kings, the

בְּעוֹלָמוֹת שֶׁבָּרָא, הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא, בְּרָצוֹנוֹ וּבְרָצוֹן
 יִרְאִיו, וּבְרָצוֹן כָּל בֵּית יִשְׂרָאֵל. צוּר הָעוֹלָמִים, אֲדוֹן כָּל
 הַבְּרִיּוֹת, אֵלֹהֵי כָּל הַנִּפְשוֹת, הַיּוֹשֵׁב בְּמִרְחַבֵּי מְרוֹם, הַשּׁוֹכֵן
 בְּשָׁמַי שְׁמֵי קֹדֶם; קִדְּשָׁתוֹ עַל הַחַיִּית, וּקִדְּשָׁתוֹ עַל כִּסֵּא
 הַכְּבוֹד. וּבָכֵן יִתְקַדַּשׁ שְׁמוֹ בָּנוּ, יְיָ אֱלֹהֵינוּ, לְעֵינֵינוּ כָּל חַי.
 וְנֹאמַר לְפָנָיו שִׁיר הַדָּשׁ, בְּכַתוּב: שִׁירוּ לַאלֹהִים, וַמְרוּ שְׁמוֹ,
 סִלּוּ לָרֶכֶב בְּעֶרְבוֹת, בְּיַהּ שְׁמוֹ, וְעֲלוּ לְפָנָיו. וְנִרְאֶהוּ עֵין
 בְּעֵין בְּשׁוּבוֹ אֶל נַוְהוֹ, בְּכַתוּב: כִּי עֵין בְּעֵין יִרְאוּ בְּשׁוּב יְיָ צִיּוֹן.
 וְנֹאמַר: וְנִגְלָה כְבוֹד יְיָ, וְנֹאמַר כָּל בָּשָׂר יִחְדְּדוּ, כִּי פִי יְיָ דִּבֶּר.

Reader:

אֵב הַרְחֵמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית
 אִיתָנִים, וַיַּצִּיר נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וַיַּעַר בְּקֶצֶר הָרָע
 מִן הַנְּשׂוּאִים, וַיַּחַן אוֹתָנוּ לְפָלִיטָה עוֹלָמִים, וַיַּמְלֵא מִשְׁאֲלוֹתֵינוּ
 בְּמִדָּה טוֹבָה, יִשׁוּעָה וּרְחֻמִּים.

The first Torah being placed upon the reading desk, the Reader says:

וַיַּעֲזֹר וַיִּגְוֹ וַיִּשְׁיַע לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן. הַבֵּל הָבוּ
 גִּדְּל לַאלֹהֵינוּ, וְתִנּוּ כְבוֹד לַתּוֹרָה. בָּהֵן, קָרֵב; יַעֲמֹד (פֶּלְאוֹנִי
 בּוֹ פֶּלְאוֹנִי) הַבָּהֵן. בְּרוּךְ שֶׁנִּתְּנָה תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְּשָׁתוֹ.
 תּוֹרַת יְיָ תְּמִימָה, מְשִׁיבַת נֶפֶשׁ; עֲדוּת יְיָ נֶאֱמָנָה, מַחְבִּימַת
 פֶּתִי. פְּקוּדֵי יְיָ יִשְׂרָאֵל, מְשִׁמְחֵי לֵב; מִצְוֹת יְיָ בָּרָה, מְאִירַת
 עֵינָיִם. יְיָ עֹז לְעַמּוֹ יִתֵּן; יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׂלוֹם. הָאֵל תְּמִים
 יִרְכָּבוּ; אֲמֶרֶת יְיָ צְרוּפָה, מָגֵן הוּא לְכָל הַחוֹסִים בּוֹ.

Congregation and Reader:

נִאֲתָם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם חַיִּים.

Holy One, blessed be he, in the worlds which he has created—this world and the world to come—in accordance with his desire and the desire of those who revere him, and of all the house of Israel. He is the eternal Stronghold, the Lord of all creatures, the God of all souls, who dwells in the wide extended heights, who inhabits the ancient high heavens; whose holiness is above the celestial beings and above the throne of glory. Now, thy name, Lord our God, shall be sanctified among us in the sight of all the living. Let us sing a new song before him, as it is written: "Sing to God, praise his name; extol him who is above the heavens, whose name is Lord, and exult before him." May we see him eye to eye when he returns to his abode, as it is written: "For they shall see eye to eye when the Lord returns to Zion." And it is said: "Then the glory of the Lord shall be revealed, and all shall see it together; for thus has the Lord promised."

Reader:

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in his goodness fulfill our petitions for salvation and mercy.

The first Torah being placed upon the reading desk, the Reader says:

May he help, shield and save all who trust in him; and let us say: Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward (*the Reader names the first person called to the Torah.*) Blessed be he who in his holiness gave the Torah to his people Israel.

The Lord's Torah is perfect, refreshing the soul; the Lord's testimony is trustworthy, teaching the simple man wisdom. The Lord's precepts are right, gladdening the heart; the Lord's commandment is clear, enlightening the eyes. The Lord will give strength to his people; the Lord will bless his people with peace. The way of God is perfect; the word of the Lord is pure; he is a shield to all who trust in him.

Congregation and Reader:

And you who cling to the Lord your God are all alive today.

הַדִּלְקַת נֵר שֶׁל חֲנֻכָּה

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים
לְאַבֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה.

On the first night of Hanukkah add:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהִחַיֵּנוּ וְקִיַּמְנוּ
וְהִנֵּי עָנֵנוּ לְזֶמַן הַזֶּה.

While kindling the lights from left to right:

הַנֵּרוֹת הַקְּלָו וְאֶנְחֵנוּ מִדְּלִיקִין עַל הַנִּסִּים וְעַל הַנִּפְלְאוֹת,
וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת, שֶׁעָשִׂיתָ לְאַבֹתֵינוּ בַּיָּמִים הָהֵם
בְּזֶמַן הַזֶּה עַל יְדֵי כְּהִנִּיךְ הַקְּרוֹשִׁים. וְכָל שְׁמֹנֶת יָמֵי חֲנֻכָּה
הַנֵּרוֹת הַקְּלָו קֹדֶשׁ הֵם, וְאִין לָנוּ רְשׁוּת לְהַשְׁתַּמֵּשׁ בָּהֶם אֶלָּא
לְרֹאוֹתָם בְּלִבָּר, כְּדֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל עַל נִסִּיךָ
וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתְךָ.

לֵךְ נָאָה לְשִׁבְתָּ.

מִעוֹז צוֹר יְשׁוּעָתִי

וְשֵׁם תּוֹרָה נִזְכַּרְתָּ.

תִּכּוֹן בֵּית תְּפִלָּתִי

מִצָּר הַמִּנְּחָת.

לְעֵת תִּכּוֹן מִטְבָּח

חֲנֻכַּת הַמִּנְּחָת.

אֲזִי אֶגְמַר בְּשִׁיר מְזֻמָּר

מִעוֹז צוֹר was composed presumably in the thirteenth century. The name of the author (מרדכי) is given in the initial letters of the five stanzas. The poem alludes to the deliverance from Egypt, Babylonia, Persia, and Syria.

LIGHTING THE HANUKKAH LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light Hanukkah lights.

Blessed art thou, Lord our God, King of the universe, who didst perform miracles for our fathers in those days, at this season.

On the first night of Hanukkah add:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

While kindling the lights from left to right:

We light these lights on account of the miracles and wonders, triumphs and battles, thou didst perform for our fathers through thy holy priests in those days, at this season. These lights are sacred throughout the eight days of Hanukkah; we are not permitted to make any other use of them except watching them, in order to praise thy great name for thy miracles, thy wonders and thy triumphs.

MAOZ TSUR

O God, my saving Stronghold,
To praise thee is a delight!
Restore my house of prayer,
Where I will offer thee thanks;
When thou wilt prepare havoc
For the foe who maligns us,
I will gratify myself
With a song at the altar.

| | |
|---------------------------------|--------------------------------------|
| בְּיָגוֹן פָּחִי כָּלָה. | ךְ עוֹת שְׁבָעָה נִפְשִׁי |
| בְּשַׁעְבוֹר מַלְכוּת עֲנִלָּה. | חֲנִי מִרְרוּ בְּקִשִּׁי |
| הוֹצִיא אֶת הַסִּגְלָה. | וּבִקְרוּ הַגְּדוּלָּה |
| יָרְדוּ בְּאֶבֶן מִצִּיגָה. | חֵיל פְּרָעָה וְכָל זָרְעוֹ |
| וְגַם שָׁם לֹא שָׁמַטִּי. | דִּי בִיר קִרְשׁוֹ הִבִּיאֲנִי |
| כִּי זָרִים עָבַדְתִּי. | וּבֹא נֹגֵשׁ וְהִגְלֵנִי |
| כַּמְעַט שִׁעְבַּרְתִּי. | וַיִּזְן רָעַל מִסִּבֹּתַי |
| לִקְצֹן שְׂבָעִים נִשְׁעַתִּי. | קִמָּץ בָּבֶל, זָרַבְבָּל, |
| אַנְיָ בֶּן הַמִּדְבָּא. | כָּרַת קוֹמַת בְּרוּשׁ בְּקִשׁ |
| וַנֵּאֲחֶזֶק נִשְׁבַּתְתָּ. | וְנִהְיִיתָה לוֹ לַפֹּחַ וּלְמוֹקֵשׁ |
| וְאוֹרֵב שָׁבוּ מִחֵיתָ. | רֹאשׁ יְמִינִי נִשְׁאֵת |
| עַל הָעֵץ תָּלִיתָ. | רֹב בָּנָיו וְקִנְיָנָיו |
| אַזִּי בִימֵי חֲשָׁמַיִם. | יָנִים נִקְבְּצוּ עָלַי |
| וְטַמְאִי כָּל הַשָּׁמַיִם. | וּפָרְצוּ חוֹמוֹת מִגְדָּלַי |
| נַעֲשֶׂה גֵם לְשׂוֹשְׁנִים. | וּמְנוֹתַר קִנְיָנִים |
| קִבְּעוּ שִׁיר וּרְנָנִים. | בָּנֵי בִינָה יְמֵי שְׁמִנָּה |

The following stanza is a comparatively late addition.

| | |
|------------------------------|--------------------------------|
| וְקָרַב יוֹם הַיְשׁוּעָה. | חֲשׂוּף יָרוּעַ קִרְשִׁי |
| מִמַּלְכוּת הָרִשְׁשָׁה. | נִקּוּם נִקְמַת עֲבָרִיךָ |
| וְאַיִן קִמָּץ לִימֵי רָעָה. | כִּי אֶרְכַּח הַשָּׁעָה |
| וְהִקָּם רוּעִים שְׂבָעָה. | יָחַח אֶדְמוֹן בָּצַל צִלְמוֹן |

My soul is sated with trouble;
My strength is consumed with grief;
They made life bitter for me
With hard service in Egypt;
But God with his great power
Brought forth the chosen people,
While all the host of Pharaoh
Sank like stone into the deep.

He brought me to his holy shrine;
Even there I found no peace;
The foe came and exiled me,
Because I had served strange gods
And was dazed with poisoned wine.
Soon Babylon's end drew near!
Guided by Zerubbahel,
I was saved after seventy years.

To cut down Mordecai's tree
Was the design of Haman;
But it proved a snare to him,
And his arrogance was stilled.
Thou didst promote Mordecai
And didst blot out the foe's name;
His numerous progeny
Didst thou hang on the gallows.

Greeks gathered to attack me
In the Hasmonean days;
They demolished my towers
And polluted all the oils;
From the last remaining flask
A miracle was wrought for Israel;
Men of wisdom then decreed
Eight days for hymns of praise:

מגלת החשמונאים

א ויהי בימי אנטיוכוס מלך יוון; מלך גדול וחזק הנה,
 ב ותקיף בממשלתו, וכל המלכים ישמעו לו. הוא קבש
 מדינות רבות ומלכים חזקים, והחריב טירותם, והיכליהם
 ג שרף באש, ואנשיהם בגיית האסורים אסר. מימי
 אלכסנדרוס המלך לא קם מלך כמותו בכל עבר הנזהר.
 ד הוא בנה מדינה גדולה על חוף הים להיות לו לבית
 ה מלכות, ויקרא לה מדינת אנטיוכיא על שמו. וגם בנרס
 משנהו בנה מדינה אחרת לנגדה, ויקרא לה מדינת בנרס
 על שמו; וכן שמונת עד היום הנה.

ו בשנת עשרים ושלש שנים למלכו, היא שנת מאתים
 ושלש עשרה שנים לבנין בית האלהים, שם פניו לעלות
 ז לירושלים. ויען ויאמר לשכריו: הלא ידעתם כי יש עם
 היהודים אשר בירושלים בינינו. לאלהינו אינם מקריבים,
 ודתינו אינם עושים, ודתי המלך הם עוזבים לעשות
 ח דתם. וגם הם מנחלים ליום שברון המלכים והשלטונים,
 ואומרים: מתי ימלוך עלינו מלכנו, ונשלוט בים וביבשה,
 ט וכל העולם יחתן בידנו. אין קבוד למלכות להניח אלה
 על פני האדמה. עתה, בואו ונעלה עליהם ונבטל מהם
 את הבגד אשר פרת להם: שבת, ראש חדש ומילה.
 י ויטב הדבר בעיני שריו ובעיני כל חילו.

מגלת החשמונאים, known also as מגלת אנטיוכוס, has come down to us in both Aramaic and Hebrew. The Hebrew version is a literal translation from the

THE SCROLL OF THE HASMONEANS

The Greek monarch Antiochus was a powerful ruler; all the kings heeded him. He subdued many provinces and mighty sovereigns; he destroyed their castles, burned their palaces and imprisoned their men. Since the reign of Alexander there had never been a king like him beyond the Euphrates. He erected a large city on the seacoast to serve as his royal residence, and called it Antioch after his own name. Opposite it his governor Bagris founded another city, and called it City of Bagris after himself. Such are their names to this day.

In the twenty-third year of his reign, the two hundred and thirteenth year after the Temple had been rebuilt, Antiochus determined to march on Jerusalem. He said to his officers: "You are aware that the Jews of Jerusalem are in our midst. They neither offer sacrifices to our gods nor observe our laws; they abandon the king's laws to practise their own. They hope moreover for the day when kings and tyrants shall be crushed, saying: 'O that our own king might reign over us, that we might rule the sea and the land, so that the entire world would be ours.' It is indeed a disgrace for the royal government to let them remain on the face of the earth. Come now, let us attack them and abolish the covenant made with them: sabbath, new moon festivals and circumcision." The proposal pleased his officers and all his host.

Aramaic original which was composed probably in the seventh century. During the Middle Ages this *Megillah* was read in the Italian synagogues on *Hanukkah* as the Book of Esther is read on *Purim*. It still forms part of the liturgy of the Yemenite Jews. Saadyah Gaon attributed its authorship to the five sons of Mattathias.

- יא באותה שעה קם אנטיוכוס המלך וישלח את ניקנור משנהו בחיל גדול ועם רב, ויבא לעיר יהודה, לירושלים,
- יב ויהרג בה הרג רב. ויבן במה בבית המקדש, במקום אשר אמר אלהי ישראל לעבדיו הנביאים: שם אשכן שכינתי לעולם; במקום שהוא שחטו את החזיר, ויביאו את דמו לעזרת הקדש. ובהיות זה, באשר שמע יוחנן בן מתתיהו כי זה המעשה נעשה, נמלא קצף וחסות, וזיו פניו נשפנה; וינעץ בלבו מה שיכול לעשות על זה. ואז יוחנן בן מתתיהו עשה לו חרב, שתי זרתות ארפה וזרת אחת רחפה, והיא טוחת בנגדיו עטופה. ויבא לירושלים, ויגמור בשער המלך,
- יג ויקרא לשוערים ויאמר להם: אני יוחנן בן מתתיהו, הבחן הגדול של היהודים, באתי לבוא לפני ניקנור. ואז באו השוערים והשומרים ויאמרו לניקנור: הבחן הגדול של היהודים עומד בפתח. ויען ניקנור ויאמר להם: בוא ויבוא.
- יד אז הובא יוחנן לפני ניקנור. ויען ניקנור ויאמר ליוחנן: אמה הוא אחד מן המורדים אשר מורדו במלך ואנכם רוצים בשלום מלכותו. ויען יוחנן לפני ניקנור ויאמר:
- טו אדוני, עתה באתי לפניך; אשר תרצה אעשה. ויען ניקנור ויאמר ליוחנן: אם כרצוני אמה עושה, קח חזיר ושחטתהו על הקמה; ותלבש בגדי מלכות, ותרכב על סוס המלך, ויבאחד מאותבי המלך תהנה. ובאשר שמע יוחנן, השיבו דבר: אדוני, אני רוא מבני ישראל, פן ישמעו כי עשיתי כן ויסקלוני באבנים; עתה, יצא כל איש מלפניך, ופן יודיעו לבני ישראל. אז הוציא ניקנור מלפניו כל איש. בעת ההיא נשא יוחנן בן מתתיהו עיניו לשמים, ותקן תפלתו:

Immediately king Antiochus dispatched his governor Nicanor with a large body of troops. He came to the Jewish city of Jerusalem and massacred many people; he set up a heathen altar in the Temple, concerning which the God of Israel had said to his faithful prophets: "There will I establish my residence forever." In that very place they slaughtered a swine and brought its blood into the holy court. When Yoḥanan ben Mattathias heard of this deed, he was filled with rage and his face changed color. In his heart he drew a plan of action. Whereupon he made himself a dagger, two spans long and one span wide, and concealed it under his clothes. He came to Jerusalem and stood at the royal gate, calling to the gate-keepers: "I am Yoḥanan ben Mattathias; I have come to appear before Nicanor." The guards informed Nicanor that the high priest of the Jews was standing at the door. "Let him enter!" Nicanor said.

Yoḥanan was admitted to Nicanor, who said: "You are one of the rebels who rebel against the king and do not care for the welfare of his government!" Yoḥanan replied: "My lord, I have come to you; whatever you demand I will do." "If you wish to do as I please," said Nicanor, "then take a swine and sacrifice it upon the altar. You shall wear royal clothes and ride the king's own horse; you shall be counted among the king's close friends." To this, Yoḥanan answered: "My lord, I am afraid of the Israelites; if they hear that I have done such a thing they will stone me. Let everyone leave your presence, so as not to inform them." Immediately Nicanor ordered everybody out.

At that moment Yoḥanan ben Mattathias raised his eyes to heaven and prayed: "My God and God of my fathers Abraham,

לפני רבון העולמים ניאמר: אלהי ואלהי אבותי, אברהם
 יצחק ויעקב, אל נא תתני ביד הערל הזה, כי אם יחרוני
 ילד וישתבח בבית דגון אלהיו ויאמר: אלהי נתנו ביד.
 כג באותה שעה פסע עליו שלש פסיעות, ויתקע החרב
 כד בלבו, וישלף אותו קלל בעזרת הקדש. ענה יוחנן ואמר
 לפני אלהי השמים: אלהי, אל תשם עלי חטא כי הרגתי
 את הערל הזה בבית המקדש; בן תתן עמה את כל העמים
 כה אשר באו עמו להצטר ליהודה ולירושלים. אז יצא יוחנן
 כו ביום ההוא וילחם בעמים, ויהרג בהם הרג רב. מספר
 ההרוגים אשר הרג ביום ההוא שבעת אלפים, אשר היו
 כז חורגים אלה לאלה. בשובו בנה עמוד על שמו, ויקרא
 לו: מפני ממית החוקים.

כח ויהי כאשר שמע אנטיוכוס המלך כי נהרג ניקנור
 משנהו, צר לו מאד; וישלח להביא בגרס הרשע המטעה
 כט את עמו. ויען אנטיוכוס המלך ויאמר לבגרס: הלא ידעת
 אם לא שמעת אשר עשו לי בני ישראל; הרגו חילי, ויבאו
 ל מחנותי ושרי. עתה על ממותכם אתם בוטחים, או על
 בתיכם לכם הם; באו ונעלה עליהם, ונבטל מהם
 הברית אשר כרת להם אלהיהם: שבת, ראש חדש ומילה.
 לז אז קם בגרס הרשע וכל מחנותיו, ויבאו לירושלים. ויהרג
 בה הרג רב, ויגזר בה גזרת גמורה על שבת, ראש חדש
 לג ומילה. בהיות זה, כאשר היה דבר המלך נחפז, מצאו
 איש אשר מל בנו, ויביאו האיש ואשתו, ויתלו אותם בנגר
 לד המלך. וגם אשה אשר ילדה בן אחרי מות בעלה, ותמל
 אותו לשמנה ימים, ותעל על חומת ירושלים ויבנה המהול

Isaac and Jaesh, do not hand me over to this heathen; for if he kills me, he will boast in the temple of Dagon that his god has handed me over to him." He advanced three steps toward Nicanor, thrust the dagger into his heart, and flung him fatally wounded into the court of the Temple. "My God," Yohanan prayed, "do not count it a sin that I killed this heathen in the sanctuary; punish thus all the foes who came with him to persecute Judea and Jerusalem." On that day Yohanan set out and fought the enemy, inflicting heavy slaughter on them. The number of those who were slain by him on that day totaled seven thousand. Upon returning, he erected a column with the inscription: "Maccabee, Destroyer of Tyrants."

When king Antiochus heard that his governor Nicanor had been slain, he was bitterly distressed. He sent for wicked Bagris, the deceiver of his people, and told him: "Do you not know, have you not heard, what the Israelites did to me? They massacred my troops and ransacked my camps! Can you now be sure of your wealth? Will your homes remain yours? Come, let us move against them and abolish the covenant which their God made with them: sabbath, new moon festivals and circumcision." Thereupon wicked Bagris and his hosts invaded Jerusalem, murdering the population and proclaiming an absolute decree against sabbath, new moon festivals and circumcision. So drastic was the king's edict that when a man was discovered to have circumcised his son, he and his wife were hanged along with the child. A woman gave birth to a son after her husband's death and had him circumcised when he was eight days old. With the child in her arms, she went up on top

לה בִּידָה. וַתַּעַן וַתֹּאמֶר: לָךְ אוֹמְרִים, בְּגֶרֶס הֶרֶשֶׁע, אַתֶּם
חֹשְׁבִים לִבְטֹל מֵאַתְּנוּ הַבְּרִית אֲשֶׁר בְּרַת עֲמֻנָּה; בְּרִית
לוֹ אֲבוֹתֵינוּ לֹא נִבְטֹל מִמֶּנּוּ וְלֹא מִבְּנֵי בְנֵינוּ. וַתַּפֵּל בְּנֶה לְאַרְצָן
וַתַּפֵּל אַחֲרָיו, וַיִּמְוֹתוּ שְׁנֵיהֶם בְּאַחֶד. וַרְבִּים מִבְּנֵי יִשְׂרָאֵל
הָיוּ עוֹשִׂים בֶּן בְּנִימִים הָהֵם, וְלֹא שְׁנֵי בְּרִית אֲבוֹתָם.

לו בְּזִמָּן הַהוּא אָמְרוּ בְּנֵי יִשְׂרָאֵל אֵלֶּה לְאַלֶּה: בָּאוּ וַנִּשְׁבַּת
בַּמַּעֲרָה, כֹּהֵן נִחְלָל אֶת יוֹם הַשַּׁבָּת; וַיִּלְשִׁנוּ אוֹתָם לִפְנֵי
לח בְּגֶרֶס. אִזְּ שָׁלַח בְּגֶרֶס אֲנָשִׁים חִלּוּצִים, וַיָּבֹאוּ וַיֵּשְׁבוּ עַל פִּי
הַמַּעֲרָה וַיֹּאמְרוּ: בְּנֵי יִשְׂרָאֵל, צֵאוּ אֵלֵינוּ; אֲכָלוּ מִלֶּחְמֵנוּ
לס וְשָׁתוּ מִיַּיְנוּ, וּמַעֲשֵׂינוּ תַּחֲדוּ עוֹשִׂים. וַיַּעֲנוּ בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ:
אֵלֶּה לְאַלֶּה: זוֹכְרִים אֲנַחְנוּ אֶת אֲשֶׁר נַצְמִינֵנוּ עַל הַר סִינַי:
שָׁשֶׁת יָמִים תַּעֲבֹד וַעֲשֵׂה כָּל מְלָאכָתְךָ, וּבַיּוֹם הַשְּׁבִיעִי
תִּשְׁבָּת; עֲתָה, טוֹב לָנוּ אֲשֶׁר נָמוּת מֵאֲשֶׁר נִחְלָל אֶת יוֹם
מ הַשַּׁבָּת. בַּחַיּוֹת זֶה, כַּאֲשֶׁר לֹא יָצְאוּ אֲלֵיהֶם הַיְּהוּדִים,
וַיָּבֹאוּ עֲצִים וַיִּשְׂרְפוּ עַל פִּי הַמַּעֲרָה, וַיִּמְוֹתוּ בְּאַלֶּה אִישׁ
מא וְאִשָּׁה. אַחֲרֵי כֵן יָצְאוּ חֲמִשָּׁת בְּנֵי מִתְּנָה, יוֹחָנָן וְאַרְבַּעַת
מב אַחֲיוֹ, וַיִּלְחֲמוּ בַּעֲמֻמִּים, וַיַּהֲרֹגוּ בָהֶם הֶרֶג רָב; וַיִּגְרְשׁוּם
לְאַנֵּי הַיָּם, כִּי בָטְחוּ בְּאַלְהֵי הַשָּׁמָיִם.

מז אִזְּ נִכְנַס בְּגֶרֶס הֶרֶשֶׁע בִּסְפִינָה וַיִּנָּס אֶל אֲנָטוֹיָכוֹס
מד הַמֶּלֶךְ, וַעֲמֹו אֲנָשִׁים פְּלִיטֵי תִרְבָּה. וַיַּעַן פֶּאֶרְס וַיֹּאמֶר
לְאַנָטוֹיָכוֹס הַמֶּלֶךְ: אַתָּה, הַמֶּלֶךְ, שָׁמַת צֹו לִבְטֹל מִן
יְהוּדָה שָׁבַת, רֹאשׁ חֹדֶשׁ וּמִילָה, וְהֵנָּה כְּמֹרֶד גָּדוֹל בְּתוֹכָהּ,
אֲשֶׁר אִם [לֹא] יִלְכּוּ כָּל הָעַמִּים וְהָאֻמוֹת וְהַלְשׁוֹנוֹת לֹא יוֹכְלוּ
לַחֲמֹשֶׁת בְּנֵי מִתְּנָה; מֵאַחֲרֵי הֵם תְּזַקִּים, וּמִנְשָׁרִים הֵם
מה קָלִים, וּמִדְּבָרִים הֵם נִמְקָרִים. עֲתָה, הַמֶּלֶךְ, עֲצֵתִי תִּשְׁב

of the wall of Jerusalem and cried out: "We say to you, wicked Bagris: This covenant of our fathers which you intend to destroy shall never cease from us nor from our children's children." She cast her son down to the ground and flung herself after him so that they died together. Many Israelites of that period did the same, refusing to renounce the covenant of their fathers.

Some of the Jews said to one another: "Come, let us keep the Sabbath in a cave lest we violate it." When they were betrayed to Bagris, he dispatched armed men who sat down at the entrance of the cave and said: "You Jews, surrender to us! Eat of our bread, drink of our wine, and do what we do!" But the Jews said to one another: "We remember what we were commanded on Mount Sinai: 'Six days you shall labor and do all your work; on the seventh day you shall rest.' It is better for us to die than to desecrate the Sabbath." When the Jews failed to come out, wood was brought and set on fire at the entrance of the cave. About a thousand men and women died there. Later the five sons of Mattathias, Yohanan and his four brothers, set out and routed the hostile forces, whom they drove to the coast; for they trusted in the God of heaven.

Wicked Bagris, accompanied by those who had escaped the sword, boarded a ship and fled to king Antiochus. "O king," he said, "you have issued a decree abolishing sabbath, new moon festivals and circumcision in Judea, and now there is complete rebellion there. The five sons of Mattathias cannot be defeated unless they are attacked by all the combined forces; they are stronger than lions, swifter than eagles, braver than bears. Be

עליה; אם תלחם בהם בחיל זה, תבוש בעיני כל המלכים.
 מו לכן שלח ספרים בכל מדינות מלכותה, ויבאו שרי
 המנלות, ולא ישאר מהם אחד; וגם פילים מלפשים
 מו שריונים יהיו עמם. ויטב הדבר בעיני אנשיוכוס המלך,
 וישלח ספרים לכל מדינות מלכותו; ויבאו שרי עם ועם,
 מח ועמם פילים מלפשים שריונים. שנית קם בנרס הרשע
 ויבא לירושלים; בקע החומה ונתק המבוא ויפרץ במקדש
 שלש עשרה פרצות, וגם מן האבנים שבר עד אשר היו
 מט בעפר. ויחשוב בלבו ויאמר: הפעם הזאת לא יוכלו לי,
 כי רב חילי ועזה ידי; ואלהי השמים לא חשב בן.

ו בשמע חמשת בני מתתיה, קמו ויבאו למצפה גלעד,
 אשר היתה שם פליטה לבית ישראל בימי שמואל הנביא.
 זא צום נגורו, וישבו על האפר לבקש רחמים מלפני אלהי
 זב השמים; אז נפלה בלבם עצה טובה. והיו שמותיהם:
 יהודה הבכור, שמעון השני, יוחנן השלישי, יונתן הרביעי,
 ג אלעזר החמישי. ויקרא אותם אביהם קדם ששלחם
 למלחמה, ויאמר להם: יהודה בני, אדמה אותה ליהודה
 זד בן יעקב אשר הנה נמשל לארצה. שמעון בני, אדמה אותה
 זה לשמעון בן יעקב אשר הרג יושבי שכם. יוחנן בני, אדמה
 ט אותה לאבגר בן גר, שר צבא ישראל. יונתן בני, אדמה
 ז אותה ליונתן בן שאול אשר הרג עם פלשתים. אלעזר
 בני, אדמה אותה לפינחס בן אלעזר, אשר קנא לאלהיו
 זח והציל את בני ישראל. אחר זה קמו חמשת בני מתתיה
 וילחמו בעמים ההם, ויחרגו בהם הרג רב; ויחרג מהם
 יהודה.

pleased to accept my advice, and do not fight them with this small army lest you be disgraced in the sight of all the kings. Send letters to all your royal provinces; let all the army officers without exception come with armored elephants." This pleased king Antiochus. He sent letters to all his royal domains, and the chieftains of various clans arrived with armored elephants. Wicked Bagris invaded Jerusalem for the second time. He broke through the wall, shattered the gateway, made thirteen breaches in the Temple, and ground the stones to dust. He thought to himself: "This time they shall not defeat me; my army is numerous, my hand is mighty." However, the God of heaven did not think so.

The five sons of Mattathias went to Mizpeh in Gilead, where the house of Israel had been saved in the days of Samuel the prophet. They fasted, sat in ashes and prayed to the God of heaven for mercy; then a good plan came to their mind. These were their names: Judah, the firstborn; Simeon, the second; Yoḥanan, the third; Jonathan, the fourth; Elazar, the fifth. Their father blessed them, saying: "Judah my son, I compare you to Judah the son of Jacob who was likened to a lion. Simeon my son, I compare you to Simeon the son of Jacob who slew the men of Shechem. Yoḥanan my son, I compare you to Abner the son of Ner, general of Israel's army. Jonathan my son, I compare you to Jonathan the son of Saul who defeated the Philistines. Elazar my son, I compare you to Phinehas the son of Elazar, who was zealous for his God and rescued the Israelites." Soon afterwards the five sons of Mattathias attacked the pagan forces, inflicting severe losses upon them. One of the brothers, Judah, was killed.

יט בְּאוֹתָהָ שְׁעָה, בְּאֲשֶׁר רָאוּ בְּנֵי מַתְתִּיָּה בִּי נְהַרְג יְהוּדָה,
 ס שָׁבוּ וַיָּבֹאוּ אֶל אֲבִיהֶם; וַיֹּאמֶר לָהֶם: לָמָּה שָׁבַתֶּם. וַיַּעֲנוּ
 סא וַיֹּאמְרוּ: נְהַרְג יְהוּדָה אֶתְנוּ, אֲשֶׁר הָיָה חָשׁוּב בְּכָלֵנוּ. וַיַּעַן
 מַתְתִּיָּה וַיֹּאמֶר אֲלֵיהֶם: אֲנִי אֵצֶא עִמָּכֶם וְאֶלְחֶם בְּעַמִּים,
 סב כֵּן וְאֶבְרִי בַּיִת יִשְׂרָאֵל; וְאַתֶּם נִבְהַלְתֶּם עַל אֲחֵיכֶם. וַיֵּצֵא
 סג מַתְתִּיָּה בַּיּוֹם הַהוּא עִם בָּנָיו, וַיִּלְחֲמוּ בְּעַמִּים. וְאַלְהֵי
 הַשָּׁמַיִם נָתַן כָּל גִּבּוֹרֵי הָעַמִּים בְּיָדָם, וַיַּהֲרֹגוּ בָּהֶם הָרֹג רַב,
 כָּל שׂוֹלֵף חֶרֶב וְכָל אוֹחוֹ קֶשֶׁת, שָׂרֵי הַחֵיָל וְהַסָּנָיִים, לֹא
 נֹתֵר בָּהֶם שְׂרִיד; וַיָּנוּסוּ שְׂאֵר הָעַמִּים לְמַדִּינֹת הַיָּם.
 סד וְאַלְעָזָר הָיָה מוֹתַעֲסֵק לְחַמֹּת הַפִּילִים, וַיִּטְבַּע בְּפֶרֶשׁ
 הַפִּילִים; וַיִּבְקָשׁוּהוּ אֲחָיו בֵּין הַחַיִּים וּבֵין הַמָּוֶתִים וְלֹא
 מָצְאוּהוּ, וְאַחֲרֵי כֵן מָצְאוּהוּ טוֹבֵעַ בְּפֶרֶשׁ הַפִּילִים.

סה וַיִּשְׁמְחוּ בְּנֵי יִשְׂרָאֵל בִּי נְהַנּוּ בִּידֵיהֶם שׁוֹנְאֵיהֶם; מֵהֶם
 שָׂרְפוּ בָּאֵשׁ, וּמֵהֶם תָּלוּ עַל הָעֵץ; וּבְגֵרֵם הִרְשָׁע, הַמַּטְעָה
 סו אֶת עַמּוֹ, שָׂרְפוּ אוֹתוֹ בְּנֵי יִשְׂרָאֵל בָּאֵשׁ. וְאַנְטִיּוֹכוֹס הַמֶּלֶךְ,
 כְּאֲשֶׁר שָׁמַע אֲשֶׁר נְהַרְגוּ בְּגֵרֵם מִשְׁנֵהוּ וְכָל שָׂרֵי הַחֵיָל אֲשֶׁר
 סז עַמּוֹ, נִבְגַּס בְּסָפִינָה וַיָּנֶס לְמַדִּינֹת הַיָּם. וַיְהִי, כָּל מְקוֹם
 אֲשֶׁר הָיָה בָּא שָׁמָּה הָיוּ מוֹרְדִים בּוֹ וְקוֹרְאִים אוֹתוֹ הַבּוֹרָחַת,
 וַיִּשְׁלַף אֶת נַפְשׁוֹ הַיְּמָה.

סח אַחֲרֵי כֵן בָּאוּ בְּנֵי חֲשְׁמוֹנִי לְבֵית הַמִּקְדָּשׁ, וַיָּבִיאוּ
 הַשְּׁעָרִים, וַיִּסְגְּרוּ הַפְּרָצוֹת, וַיִּטְהָרוּ אֶת הָעֶזְרָה מִן הַהֲרוּגִים
 סט וּמִן הַטְּמְאוֹת. וַיִּבְקָשׁוּ שָׁמֹן זָיִת זָךְ לְהַדְלִיק הַמְּנוֹרָה, וְלֹא
 מָצְאוּ בִּי אֵם צְלוּחִית אַחַת אֲשֶׁר הָיְתָה חֲתוּמָה בְּשַׁבְּעַת
 הַפֶּהּן הַגָּדוֹל, וַיַּדְעוּ בִּי הָיְתָה טְהוֹרָה, וַהֲיָה בָּהּ בְּשַׁעֲוִיר
 ע הַדְּלָקַת יוֹם אֶחָד. וְאַלְהֵי הַשָּׁמַיִם, אֲשֶׁר שָׁכַן שְׁמוֹ שָׁם, נָתַן

When the sons of Mattathias discovered that Judah had been slain, they returned to their father who asked: "Why did you come back?" They replied: "Our brother Judah, who alone equaled all of us, has been killed." "I will join you in the battle against the heathen," Mattathias said, "lest they destroy the house of Israel; why be so dismayed over your brother?" He joined his sons that same day and waged war against the enemy. The God of heaven delivered into their hands all swordsmen and archers, army officers and high officials. None of these survived. Others were compelled to seek refuge in the coastal cities. In attacking the elephants, Elazar was engulfed in their dung. His brothers searched for him among the living and the dead and could not find him. Eventually, however, they did find him.

The Jews rejoiced over the defeat of their enemies, some of whom were burned while others were hanged on the gallows. Wicked Bagris was included among those who were burned to death. When king Antiochus heard that his governor Bagris and the army officers had been killed, he boarded a ship and fled to the coastal cities. Wherever he came the people rebelled and called him "The Fugitive," so he drowned himself in the sea.

The Hasmonians entered the sanctuary, rebuilt the gates, closed the breaches, and cleansed the Temple court from the slain and the impurities. They looked for pure olive oil to light the Menorah, and found only one bottle with the seal of the high priest so that they were sure of its purity. Though its quantity seemed sufficient only for one day's lighting, it lasted for eight days owing

עא בְּרָכָה וְהִדְלִיקוּ מִמֶּנָּה שְׁמֹנֶה יָמִים. עַל כֵּן קִיְּמוּ בְּנֵי חֲשֹׁמוֹי
 קִיּוֹם, וַחֲזָקוּ אִסָּר, וּבְנֵי יִשְׂרָאֵל עִמָּהֶם בְּאַחֵר, לַעֲשׂוֹת
 שְׁמוֹנֶת הַיָּמִים הָאֵלֶּה יָמֵי מוֹשְׁתָּה וְשִׁמְחָה בְּיָמֵי מוֹעֲדִים
 הַחֲתוּבִים בַּתּוֹרָה, וּלְהִדְלִיק בָּהֶם גִּירוֹת לְהוֹדִיעַ אֲשֶׁר
 עב עָשָׂה לָהֶם אֱלֹהֵי הַשָּׁמַיִם נִצּוּחִים. וּבָהֶם אֵין לְסָפוֹד וְלֹא
 לְגִזּוֹר צוֹם, וּזְלָתִי אֲשֶׁר יִהְיֶה עָלָיו נֶדֶר וְשִׁלְמוֹנוֹ; אֵךְ חֲשֹׁמוֹי
 עג וּבְנֵי וְאַחֵיהֶם לֹא גִזְרוּ בָּהֶם לְבַטֵּל מְלָאכָה וְעִבּוּדָה. וּמִן
 הַעֵת הַהִיא לֹא הָיָה שָׁם לְמַלְכוּת נָוֹן.

עד וַיִּקְבְּלוּ הַמַּלְכוּת בְּנֵי חֲשֹׁמוֹי, חֵם וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם,
 מִהַעֵת הַזֹּאת עַד חֶרֶב בֶּן הָאֱלֹהִים, מְאֵתִים וְשֵׁשׁ שָׁנִים.
 עה עַל כֵּן שׁוֹמְרִים בְּנֵי יִשְׂרָאֵל הַיָּמִים הָאֵלֶּה בְּכָל גְּלוּתָם,
 וַיִּקְרְאוּ לָהֶם יָמֵי מוֹשְׁתָּה וְשִׁמְחָה, מִחֲמִשָּׁה וְעֶשְׂרִים לַחֹדֶשׁ
 עו כְּסָלוֹ שְׁמוֹנֶה יָמִים. וְהַיָּמִים הָאֵלֶּה קִיְּמוּ וַקְבְּלוּ עֲלֵיהֶם
 וְעַל בְּנֵי בְנֵיהֶם עַד עוֹלָם הַבְּהִינִים וְהַלּוּיִם וְהַחֲכָמִים אֲשֶׁר
 הָיוּ בְּבֵית הַמִּקְדָּשׁ, וְלֹא יָסוּרוּ מִזִּרְעָם עַד עוֹלָם.

לפורים

Before the reading of the Megillah:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ עַל מִקְרָא מְגֻלָּה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים
 לְאַבְרָהָם בְּיָמֵים הָהֵם בְּזֶמֶן הַזֶּה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם, שֶׁהַחֲיָנוּ וְקִיְּמָנוּ
 וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.

to the blessing of the God of heaven who had established his name there. Hence, the Hasmoneans and all the Jews alike instituted these eight days as a time of feasting and rejoicing, like any festival prescribed in the Torah, and of kindling lights to commemorate the victories God had given them. Mourning and fasting are forbidden on Hanukkah, except in the case of an individual's vow which must be discharged. Nevertheless, the Hasmoneans did not prohibit work on this holiday.

From that time on the Greek government was stripped of its renown. The Hasmoneans and their descendants ruled for two hundred and six years, until the destruction of the Temple.

And so the Jews everywhere observe this festival for eight days, beginning on the twenty-fifth of Kislev. These days, instituted by priests, Levites and sages of Temple times, shall be celebrated by their descendants forever.

FOR PURIM

Before the reading of the Megillah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the reading of the *Megillah*.

Blessed art thou, Lord our God, King of the universe, who didst perform miracles for our fathers in those days, at this season.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

After the reading of the *Megillah*:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הָרַב אֶת רִיבֵנוּ,
יְהִדֵן אֶת דִּינֵנוּ, וְהַנּוֹקֵם אֶת נַקְמָתֵנוּ, וְהַנּוֹפֵרֵעַ לָנוּ מִצָּרֵינוּ,
וְהַמְשַׁלֵּם גְּמוּלָה לְכָל אֹיְבֵי נַפְשֵׁנוּ. בְּרוּךְ אַתָּה, יי, הַנּוֹפֵרֵעַ
לְעַמּוֹ יִשְׂרָאֵל מִכָּל צָרֵיהֶם, הָאֵל הַמּוֹשִׁיעַ.

On *Purim* morning omit:

אֲשֶׁר הָיָא עֲצַת גּוֹיִם, וַיִּפְּרֵם מוֹזָשְׁבוֹת עֲרוֹמִים,
בְּקוֹם עַלְיָנוּ אָדָם רָשָׁע, נָצַר זֶדֶן מִזֶּרַע עַמְלָק.
נֶאֱחָה בְּעֶשְׂרוֹ וְכָרָה לוֹ בּוֹר, וַיִּגְדְּלֵתוּ יַקְשָׁה לוֹ לְכָדָר.
דָּמָה בְּנַפְשׁוֹ לְלִכּוֹד וְנִלְכָד, בִּקְשׁ לְהַשְׁמִיד וְנִשְׁמַד מִהֲרָה.
הָמֵן הוֹדִיעַ אֵיבָת אֲבוֹתָיו, וַעֲזָרָר שְׁנֵאת אַחִים לְבָנִים.
וְלֹא זָכַר רַחֲמֵי שְׂאוּל, כִּי בְּחִמְלָתוֹ עַל אֶנֶךְ נוֹלַד אוֹיֵב.
זָמַם רָשָׁע לְהַכְרִית צְדִיק, וְנִלְכָד טָמֵא בִּיְדֵי טָהוֹר.
חֲסִיד גָּבַר עַל שְׁנֵאת אֵב, וְרָשָׁע הוֹסִיף חֲטָא עַל חֲטָאָיו.
טָמֵן בְּלִבּוֹ מַחְשְׁבוֹת עֲרוֹמִיו, וַיִּחְמַד לַעֲשׂוֹת רָעָה.
יָדוֹ שָׁלַח בְּקִירוֹשֵׁי אֵל, בְּסִפּוֹ נָתַן לְהַכְרִית זָכָרָם.
כְּרָאוֹת מְרִדְכִי כִי יֵצֵא קֶצֶף יְדֵתִי הָמֵן נִתְּנוּ בְּשׁוֹשׁוֹ,
לְבַשׁ שָׁק וְקִשְׁר מִסְפָּד, וְנִזְוֹר צוּם וַיִּשָּׁב עַל הָאִפְרָה.
מִי זֶה יַעֲמוֹד לְכַפֵּר שְׁנֵנָה, וְלִמְחוֹל חַטָּאת עֲוֹן אֲבוֹתֵינוּ.

ברוך את ריבנו ... הרב את ריבנו is quoted in the Talmud (*Megillah* 21b).

אשר וגיא, an alphabetic acrostic, recounts the story of *Purim* with poetical embellishments and closes with a eulogy of Mordecai and Esther. This *piyyut*, found in *Maḥzor Vitry* (page 214), was composed during the geonic period.

עשה מספר is used in the sense of *מספר* (*Micah* 1:8). The phrase is repeatedly found in *Midrash Rabbah* (Introduction to the Book of Lamentations).

After the reading of the Megillah:

Blessed art thou, Lord our God, King of the universe, who dost champion our cause and vindicate our rights, taking revenge for us, repaying all our mortal enemies as they deserve, and punishing our oppressors. Blessed art thou, O Lord, who dealest out punishment to the oppressors of Israel thy people, O thou, redeeming God.

On Purim morning omit:

The Lord wrecked the counsel of heathen,
Frustrating the plans of the crafty,
When against us rose a wicked man.
A hateful offshoot of Amalek,
Who grew in wealth and dug his own grave:
It was his power that ensnared him!
He wished to entrap and was entrapped;
He sought to destroy and was destroyed.
Haman revealed his fathers' hatred,
And stirred Esau's enmity to Jacob.
He failed to recall that he, the foe,
Was born thanks to Saul's pity for Agag.
The wicked planned to cut off the righteous;
But the impure was caught by the pure.
Mordecai's kindness offset Saul's fault;
Wicked Haman heaped guilt upon guilt.
He hid his crafty plans in his heart,
And gave himself over to evil.
He laid his hands on godly people,
Spending his wealth to destroy their name.
When Mordecai saw that wrath had gone forth;
Haman's decrees issued in Shushan,
He put on sackcloth, sign of mourning,
Proclaimed a fast and sat in ashes.
Who would rise to atone for errors,
To gain pardon for our fathers' sins?

נץ פָּרַח מֵעוֹלָב, הֵן הִדְסָה עִמָּדָה לְעוֹרֵר יְשָׁנִים.
 סְרִיסְיָהּ הִבְחִילוּ לְהִמָּן, לְהַשְׁקוֹתוֹ יַיִן חֲמַת תַּנְיִנִים.
 עָמַד בְּעֶשְׂרוֹ וְנִפְל בְּרָשָׁעוֹ, עָשָׂה לוֹ עֵץ וְנִתְלָה עָלָיו.
 פִּיהֶם פָּתְחוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי פוֹר הָמָן נִהַפֵּךְ לְפוֹרְנוֹ.
 צִדִּיק נִחְלַץ מִיַּד רָשָׁע, אוֹיֵב נָתַן תַּחַת נַפְשׁוֹ.
 קִיָּמוֹ עָלֵיהֶם לַעֲשׂוֹת פּוֹרִים, וְלִשְׁמֹחַ בְּכָל שָׁנָה וְשָׁנָה.
 רְאִיתָ אֶת תַּפְּלַת מָרְדֳּכַי וְאַסְתֵּר, הָמָן וּבְנָיו עַל הָעֵץ תִּלְיָתָ.

On Purim morning:

שׁוֹשְׁנַת יַעֲקֹב צִהְלָה וְשִׂמְחָה, בְּרֵאוֹתָם יָחַד תִּכְבֵּלֶת מָרְדֳּכַי.
 תִּשְׁוּעָתָם הָיְתָ לְנִצָּחַ, וְתִקְנֹתָם בְּכָל דּוֹר וְדוֹר.
 לְהוֹדִיעַ שָׁכַל קִנְיָהּ לֹא יִבָּשׁוּ,
 וְלֹא יִכָּלְמוּ לְנִצָּחַ כָּל חַחוּסִים בָּהּ.
 אֲרוֹר הָמָן אֲשֶׁר בָּקַשׁ לְאַבְדֵּי; בְּרוּךְ מָרְדֳּכַי הַיְּהוּדִי.
 אֲרוּרָה זֶרֶשׁ אֲשֶׁת מִפְּחִידִי; בְּרוּכָה אֲסְתֵּר [מְנַנָּה] בַּעֲדִי.
 וְגַם חֲרֻבּוֹנָה זְכוּר לְטוֹב.

והעיר ששן צהלה ושמחה alludes to the biblical verse ששן צהלה ושמחה (Esther 8:15). The passage beginning with ארור המן is quoted in Sofrim 14:6. The two phrases ארור המן and ברוך מרדכי have the same numerical value, 502. This clearly explains the statement: "אדם לא ידע בין ארור המן לברוך מרדכי" (Megillah 7b), "a man should cheer himself with wine on Purim until he cannot tell the difference between the Hebrew phrases 'ארור המן' and 'ברוך מרדכי,' since they seem to signify the same thing on numerical grounds. Similar reference to identical numerical values of Hebrew words is applied to יין and סוד (70), on the basis of which the Talmud says: "וכנס יין יצא סוד" (Eruvin 65a), "when wine enters, counsel leaves". The term *adloyada*, borrowed from the foregoing talmudic passage, has been applied to the modern Purim carnivals in Israel.

A flower blossomed forth from a palm,
Hadassah rose to stir those who slept!
Her servants hastily brought Haman,
To make him drink the wine of poison.
He rose by wealth and sank by evil,
Being hanged on the gallows he made.
All the people of the world were agape
When Haman's *pur* became our Purim.
The upright were saved from evil men;
The enemies were put in their place.
The Jews undertook to make Purim,
To rejoice each and every year.
Thou didst hear Mordecai and Esther;
Thou didst hang Haman and his sons.

On Purim morning:

The Jews of Shushan shouted for joy
When they all saw Mordecai robed in purple.
Thou hast ever been their salvation,
Their hope in every generation,
To show that all who hope in thee
Shall never be shamed nor confounded.
Cursed be Haman who sought to slay me;
Blessed be Mordecai the Judean!
Cursed be Zeresh, my menacer's wife;
Blessed be Esther, my protectress!
Harbonah, too, be well remembered.

חַרְבוֹנָה, a chamberlain of Ahasuerus, was instrumental in the hanging of Haman by telling the king: "In Haman's house gallows are standing... which he erected for Mordecai, who did good service to the king" (Esther 7:9).

תפלת הַקֶּרֶךְ

יְהי רָצוֹן מִלְפָּנֶיךָ, יי אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ, שְׁתוּלִיכֵנו
לְשָׁלוֹם וְתַצְעִידֵנוּ לְשָׁלוֹם, וְתַנִּיעֵנוּ אֵל מְחוּז חֲפָצֵנוּ לְחַיִּים
וְלְשִׁמְחָה וְלְשָׁלוֹם. וְתַצִּילֵנוּ מִכָּפֶךְ כָּל אוֹיֵב וְאוֹרֵב וְאֶסוֹן
בְּקֶרֶךְ, וְתַתְּנֵנוּ לֶחֶן וְלַחֲסֵד וְלִרְחֻמִּים בְּעֵינֶיךָ וּבְעֵינֵי כָל
רוֹאֵינוּ. וְתַשְׁמַע קוֹל תַּחֲנוּנֵנוּ, כִּי אֵל שׁוֹמֵעַ תַּפְּלָה וְתַתְּנוֹן
אֶתָּה. בָּרוּךְ אַתָּה, יי, שׁוֹמֵעַ תַּפְּלָה.

וַיַּעֲקֹב הָלַךְ לְדֶרֶכּוֹ, וַיִּפְּנֵנוּ בּוֹ מִלְּאֲכֵי אֱלֹהִים. וַיֹּאמֶר
יַעֲקֹב כַּאֲשֶׁר רָאָם, מִחֲנֶה אֱלֹהִים זֶה; וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא
מִחְנֶה.

הִנֵּה אֲנֹכִי שֹׁלֵחַ מִלְאָךְ לְפָנֶיךָ, לְשִׁמְרָךְ בְּקֶרֶךְ, וְלִהְיֹתָ
אֵל הַמָּקוֹם אֲשֶׁר הִכֵּיתִי.

יְבָרְכֶךָ יי וַיִּשְׁמְרָךְ. יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. יֵשֶׁא יי פָּנָיו
אֵלֶיךָ וַיִּשֶׁם לְךָ שָׁלוֹם.

תהלים צא

יֹשֵׁב בְּסֶתֶר עֲלִיוֹן, בָּצַל שְׂדֵי יִתְלוּנָן. אָמַר לַיִי, מַחְסִי
וּמְצוּדָתִי, אֱלֹהֵי אֲבֹתָי בּוֹ. כִּי הוּא יִצְּלֶךָ מִפֶּחַ יָקוֹשׁ, מִדְּבַר
הַמוֹת. בְּאַבְרָתּוֹ יִסֹּךְ לָךְ, וְתַחַת כְּנָפָיו תִּחְסֶה; צִנָּה וְסִתְרָה
אֲמַתּוֹ. לֹא תִירָא מִפֶּתַח לַיְלָה, מִחֵץ יַעוֹף יוֹמָם. מִדְּבַר בְּאֶפֶל
יִתְלַךְ, מִקָּטֵב יִשׁוּד צְהָרִים. יִפֹּל מִצְדָּךְ אֵלֶיךָ, וּרְבִבָה מִימִינֶךָ,
אֵלֶיךָ לֹא יִגֹּשׁ. רַק בְּעֵינֶיךָ תִּבְיט, וְשִׁלְמַת רָשָׁעִים תִּרְאֶה. כִּי
אַתָּה יי מַחְסִי, עֲלִיוֹן שְׁמֹת מְעוֹנָךְ. לֹא תֵאָנֶה אֵלֶיךָ רָעָה,
וְנָנֵעַ לֹא יִקְרַב בְּאַחֲלָהּ. כִּי מִלְּאֲכֵי יִצְוֶה-לָּךְ, לְשִׁמְרָךְ בְּכָל

תפלת הַקֶּרֶךְ is quoted in the Talmud (Berakhoth 29b).

PRAYER FOR A SAFE JOURNEY

May it be thy will, Lord our God and God of our fathers, to lead us in safety and direct our steps in safety; mayest thou bring us to our destination in life, happiness and peace. Deliver us from every lurking enemy and danger on the road. May we obtain favor, kindness and love from thee and from all whom we meet. Hear our supplication, for thou art God who hearest prayer and supplication. Blessed art thou, O Lord, who hearest prayer.

Jacob went his way and met the angels of God. On seeing them, Jacob said: "This is God's camp," and he called the name of that place Mahanaim.

I am sending an angel in front of you, to guard you as you go and to guide you to the place I have prepared.

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I call the Lord: "My refuge and my fortress, my God in whom I trust." He saves you from the fowler's snare and from the destructive pestilence. With his pinions he covers you, and under his wings you find refuge; his truth is a shield and armor. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come to you. You have only to look with your eyes and see how evil men are punished. Thou, O Lord, art my refuge! When you have made the Most High your shelter, no disaster shall befall you or come near your tent. For he will give his angels charge over you, to guard you

¹*Genesis 32:2-3; Exodus 23:20; Numbers 6:24-26.*

הַרְבֵּיָהּ. עַל כַּפַּיִם וְשִׁאוֹנֶיהָ, כִּן תִּנָּח בְּאֵבֶן רִגְלָהּ. עַל שֶׁחַל
וְנִסְתָּן תִּדְרֹךְ, תִּרְמָס כַּפִּיר וְתַנִּין. כִּי בִי חֲשַׁק וְאַפְלָטָהוּ;
אֲשַׁבְּהוּ כִּי יָדַע שְׁמוֹ. יִקְרָאֵנִי וְאֶעֱנֶהוּ, עִמּוֹ אֲזִכֵּר בְּצָרָה;
אֲחַלְצָהוּ וְאֶכְבְּדֶהוּ. אֶרְדֵּה גְמוּם אֲשִׁבִּיעֶהוּ, וְאֶרְאֶהוּ בִישׁוּעָתִי.

תפלה לחולה

יְיָ, אֵל בְּאִפְקֵי תוֹכִיחֵנִי, וְאַל בְּחִמּוֹתַי תִּגְסֶרְנִי. חַנּוּנִי, יְיָ, כִּי
אֲמַלֵּל אֹנִי; רַפְּאֵנִי, יְיָ, כִּי נִבְחַלּוּ עֲצָמוֹי. וְנַפְשִׁי נִבְחַלָּה מְאֹד;
וְאַתָּה יְיָ, עַד מָתִי. שׁוּבָה, יְיָ, חֲלָצָה נַפְשִׁי; הוֹשִׁיעֵנִי לְמַעַן
חֲסִדָּךְ. כִּי אֵין בַּמָּוֶת זְכָרָךְ; בְּשִׁאוֹל מִי יוֹדֶה לָּךְ. גִּיעֵתִי
בְּאַנְחָתִי, אֲשַׁחֶה בְּכָל לַיְלָה מִטּוֹתִי; בְּדִמְעָתִי עֵרְשִׁי אֲמַסֶּה.
עֲשֵׂשָׁה מִכַּעַס עֵינַי; עֲתָקָה בְּכָל צוּרְרֵי. סוּרוּ מִמֶּנִּי, כָּל פְּעֻלֵּי
אֹנֶן. כִּי שָׁמַע יְיָ קוֹל בְּכִנִּי. שָׁמַע יְיָ תַּחֲנוּנִתִּי; יְיָ תַּפְלִיטִי יָקוֹחַ.
יִבְשׁוּ וְיִבְחַלּוּ מְאֹד כָּל אֵיבֵי; יִשָּׁבוּ וַיִּבְשׁוּ רַגְעַ.

תהלים כג

מִזְמוֹר לְדָוִד. יְיָ רֹעִי, לֹא אֶחָסֵר. בְּנִאוֹת דָּשָׁא יִרְבִּיצֵנִי,
עַל מֵי מִנְחֹת יִנְחֵלֵנִי. נַפְשִׁי יִשׁוּבָב, יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן
שְׁמוֹ. גַּם כִּי אֵלֶּךְ בְּגִיא צִלְמֻנֹת לֹא אֵירָא רָע, כִּי אַתָּה עֲמֹדִי;
שִׁבְטֶךָ וּמִשְׁעֲנִיתֶךָ, הִקְמָה יִנְחֵמֵנִי. תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן גִּיד צִרְרִי;
דִּשְׁנֶנֶת בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רַנֶּחֶ. אַף טוֹב וְחֹסֶד יִרְדְּפוּנִי כָּל
יְמֵי חַיִּי; וְשִׁבְתִּי בְּבֵית יְיָ לְאֹרֶךְ יָמִים.

רַפְּאֵנוּ יְיָ וְנִרְפָּא, הוֹשִׁיעֵנו וְנוֹשָׁעָה, כִּי תַחֲלִיתֵנו אַתָּה;
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ, כִּי אֵל מְלֶכֶךְ רּוֹפֵא וְנֹאמָן
וְרַחֲמָן אַתָּה. בָּרוּךְ אַתָּה, יְיָ, רּוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You shall tread upon the lion and the asp; you shall trample the young lion and the serpent. "Because he clings to me, I deliver him; I protect him because he loves me. When he calls upon me, I answer him; I am with him when he is in trouble; I rescue him and bring him to honor. I enrich him with long life, and let him witness my deliverance."

PRAYER FOR THE SICK

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evil-doers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.¹

Psalm 23

A psalm of David. The Lord is my shepherd; I am not in want. He makes me lie down in green meadows; he leads me beside refreshing streams. He restores my life; he guides me by righteous paths for his own sake. Even though I walk through the darkest valley, I fear no harm; for thou art with me. Thy rod and thy staff—they comfort me. Thou spreadest a feast for me in the presence of my enemies. Thou hast perfumed my head with oil; my cup overflows. Only goodness and kindness shall follow me all the days of my life; I shall dwell in the house of the Lord forever.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

¹ Psalm 6.

צה"ק הדין

Burial service held on days when *Tahanan* (page 109). is recited

הצור תמים פָּעֵלוֹ, בִּי כָּל דִּרְכָיו מוֹשֶׁפֶּט; אֵל אֲמוּנָה נָאִין
עוֹל, צָדִיק וְיָשָׁר הוּא.

הצור תמים בְּכָל פֶּעַל, מִי יֹאמַר לוֹ מַה תַּפְעָל; הַשְׁלִיט
בְּמִשְׁטָה וּבְמַעַל, מִמִּית וּמִחַיָּה, מוֹדִיר שְׂאוֹל וַיַּעַל.

הצור תמים בְּכָל מַעֲשֵׂהוּ, מִי יֹאמַר אֵלָיו מַה תַּעֲשֶׂה;
הַאֲוִמַר וַעֲשֵׂה, תִּסְדֵּר תָּנֹס לָנוּ תַעֲשֶׂה; וּבִזְכוּת הַנֶּעֱקָד בְּשֵׁה,
הַקְשִׁיבָה וַעֲשֵׂה.

צָדִיק בְּכָל דִּרְכָיו, הַצּוֹר תָּמִים, אֶרְדֵּף אַפָּיִם וּמָלֵא רַחֲמִים,
תִּמְלֵ-נָא וְחוּס נָא עַל אֲבוֹת וּבָנִים, בִּי לֵךְ אֲדוֹן הַסְּלִיחוֹת
וְהַרְחֵמִים.

צָדִיק אַתָּה, יְיָ, לְהַמִּית וּלְהַחְיֹת; אֲשֶׁר בִּינְךָ פִּקְדוֹן כָּל
רוּחוֹת, תְּלִילָה לֵךְ זְכוּנוֹנוּ לְמַחוֹת; וְיִחְיֶה נָא עֵינֶיךָ בְּרַחֲמִים
עָלֵינוּ פְּקוּחוֹת, בִּי לֵךְ אֲדוֹן הַרְחֵמִים וְהַסְּלִיחוֹת.

אָדָם אִם בֶּן-שָׁנָה יִחְיֶה, אוֹ אֶלֶף שָׁנִים יִחְיֶה, מַה יִּתְרוֹן לוֹ;
כֹּלֵא הֵנָּה יִהְיֶה; בְּרוּךְ דִּין הָאֱמֶת, מִמִּית וּמִחַיָּה.

בְּרוּךְ הוּא, בִּי אֱמֶת דִּינוֹ, וּמִשּׁוּמֵט הַכֹּל בְּעֵינֵנו, וּמִשְׁלֵם
לְאָדָם חֲשֻׁבוֹנוֹ וְדִינוֹ, וְהַכֹּל לְשִׁמּוֹ הוֹדֶה יִתְנוּ.

צדוק הדין, the submission to the justice of the divine judgment, is mentioned in the Talmud (Abodah Zarah 18a) in connection with the martyrdom

ACKNOWLEDGMENT OF DIVINE JUSTICE

Burial service held on days when Tahnanan (page 110). is recited

He is God; what he does is right, for all his ways are just; God of faithfulness and without wrong, just and right is he.¹

He is God, perfect in every deed; who can say to him: "What art thou doing?" He rules below and above; he causes death and life; he brings down to the grave and raises up.

He is God, perfect in every deed; who can say to him: "What art thou doing?" O thou who decreest and performest, show us unmerited kindness; for the sake of Isaae who was bound like a lamb, listen and take action.

O thou who art righteous in all thy ways, thou who art the perfect God, slow to anger and full of merey, have compassion, have pity on parents and children; for thine, O Lord, is forgiveness and mercy.

Just art thou, O Lord, in causing death and life; thou in whose hand all living beings are kept, far be it from thee to blot out our remembrance; let thy eyes be open to us in merey; for thine, O Lord, is mercy and forgiveness.

Whether one lives a year or a thousand years—what does he gain? He is as though he were non-existent. Blessed be the true Judge, who causes death and life.

Blessed be he, for his judgment is true; his eye ranges over all, and he punishes and rewards man according to strict account; all must render acknowledgment to him.

of Rabbi Hanina ben Teradyon and his family. Before the execution was carried out by the Romans, Rabbi Hanina quoted the biblical verse הַצֹּר חַיִּים אֵל אֱמִנָה וְאֵין עֹל, צָדִיק וְיִשְׂרָאֵל כִּי כָל דְּרָכָיו מִשְׁפָּט (Deuteronomy 32:4); and the daughter quoted: ... וְדוּל הַעֲצָה וְרַב הָעֲלִילָה (Jeremiah 32:19). These passages were later embodied in the rhymed verses of *tsidduk ha-din*, the burial service.

¹Deuteronomy 32:4.

יִרְעֵנוּ, יי, כִּי צָדֵק מִשְׁפָּטֶיךָ, תַּצְדִּק בְּדִבְרֶךָ, וְתוֹצֵא
בְּשִׁפְטֶךָ, וְאֵין לְהַרְהֵר אַחֵר מִדַּת שִׁפְטֶךָ; צִדִּיק אַתָּה, יי,
וַיֵּשֶׁר מִשְׁפָּטֶךָ.

דִּין אֱמֶת, שׁוֹפֵט צָדֵק וְאֱמֶת; בָּרוּךְ דִּין הָאֱמֶת, שֶׁכָּל
מִשְׁפָּטֶיךָ צָדֵק וְאֱמֶת.

נֶפֶשׁ כָּל חַי בִּיָּדֶךָ, צָדֵק מְלָאָה יְמִינֶךָ וַיְיָדֶךָ, רַחֵם עַל
פְּלִיטַת צֵאן יִדְּךָ, וְתֹאמַר לְמַלְאָךְ הַרְרֵךָ יִדְּךָ.

גָּדֹל הָעֶצֶה וְרַב הָעֲלִילָה, אֲשֶׁר עֵינֶיךָ פֶּקְחוֹת עַל כָּל
יָרֵכֵי בְּנֵי אָדָם, לַחַת לְאִישׁ בְּדַרְכּוֹ וּבְכַפְרֵי מַעֲלָלוֹ.

לְהַגִּיד כִּי יֵשֶׁר יי; צוּרִי, וְלֹא עֹלָתָה בּוֹ.

יי נֶתַן, וַיִּי לָקַח; יְהִי שֵׁם יי מְבָרָךְ.

וְהוּא רַחוּם, יְכַפֵּר עוֹן וְלֹא נִשְׁחִית; וְהִרְבָּה לְהַשִּׁיב אָפּוֹ,
וְלֹא יַעֲדִיר כָּל חַמְתּוֹ.

MOURNERS' KADDISH

Recited after the hural

יְתַפְּרֵל וַיְתַקַּדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דְּהוּא עָתִיד
לְתַתְּרָא, וְלֹאֲתִירָא מִתְּנָא, וְלֹאֲסַקָא יְתַהוֹן לְחַיֵּי עָלְמָא,
וְלִמְבִּנָא מִרְתָּא דִּירוּשָׁלַם וְלִשְׁכָּלְלָא הֵיכְלָה בְּנוּהָ, וְלִמְעַקֵּר
פְּלִחְנָא גְבֻרָא מִן אֶרֶץ, וְלֹאֲתִירָא פְּלִחְנָא דְּשִׁמְיָא לְאַתְרָהּ.
וַיְמַלּוּךְ קֳדָשָׁא בְּרִידָּהּ הוּא בְּמִלְכוּתָהּ וַיְקַרְהָ בְּתַיִּכּוֹן
וּבְיוֹמִיכּוֹן, וּבְחַיֵּי דְּכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב,
וְאֹמְרוּ אָמֵן.

refers to the restoration of the Holy Land. The Sephar-
die Jews recite this Kaddish on the fast of *Tish'ah b'Av*. Maimonides quotes
it as the *Kaddish d'Rabbanan* to be recited at the conclusion of a talmudic
discourse; compare *Sofrim* 19:12.

We know, O Lord, that thy judgment is just; thou art right when thou speakest, and justified when thou givest sentence; one must not find fault with thy manner of judging. Thou art righteous, O Lord, and thy judgment is right.

True and righteous Judge, blessed art thou, all whose judgments are righteous and true.

The life of every living being is in thy hand; thy right hand is full of righteousness. Have mercy on the remnant of thy own flock, and say to the angel: "Stay your hand."

Thou art great in counsel and mighty in action; thy eyes are open to all the ways of men, to give to every one according to his conduct and according to the results of his doings.¹

We proclaim that the Lord is just. He is my stronghold, and there is no wrong in him.²

The Lord gave and the Lord has taken away; blessed be the name of the Lord.³

He being merciful, forgives iniquity and does not destroy; frequently he turns his anger away, and does not stir up all his wrath.

MOURNERS' KADDISH

Recited after the burial

Glorified and sanctified be God's great name throughout the world which he will renew, reviving the dead and raising them to life eternal; rebuilding the city of Jerusalem and establishing his shrine therein; uprooting idolatry from the earth and restoring divine worship to its site. May the Holy One, blessed be he, reign in his majestic glory in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

¹*Jeremiah* 32:19. ²*Psalms* 92:16 ³*Job* 1:21. ⁴*Psalms* 78:38.

וְהָא שְׁמָה רַבָּא מְבַרְךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.
 יתְבַרְךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַומֵּם, וְיִתְנַשֵּׂא וְיִתְהַדַּר,
 וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמָה דְקִדְשָׁא, בְּרִידָא הוּא, לְעָלְמָא מִן כָּל
 בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִתְמַחָתָא, דְּאִמְרִין בְּעָלְמָא,
 וְאִמְרוּ אָמֵן.

וְהָא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On leaving the burial ground all wash their hands and say:

בְּלַע חַמּוֹת לִנְפֻשׁ, וּמַחָה אֲדָנִי אֱלֹהִים דְּמַעֲהָ מַעַל בָּךְ
 פְּנִים; וְחִרְפַת עַמּוֹ יָסִיר מֵעַל כָּל הָאָרֶץ, כִּי יִי דְבַר.

FUNERAL SERVICE AT THE CHAPEL

יִי, מָה אָדָם וְתַדְעָהוּ, בְּיָאֲנוּשׁ וְתִתְשַׁבְּחֵהוּ.
 אָדָם לְהַכֵּל דְּמָה, יָמָיו כְּצֵל עוֹבֵר.
 בְּבִקְרָא יִצִּיץ וְחִלָּף, לְעַרְבִי יְמוּלֵל וְנִבֵּשׁ.
 לְמִנּוֹת יָמָיו בֶּן הַיּוֹדֵעַ, וְנִבְא לְבָב חֲבֵמָה.
 שְׁמִרְתָּם וְרָאָה יִשְׂרָאֵל, כִּי אַחֲרִית לְאִישׁ שְׁלוֹם.
 אֲדָא אֱלֹהִים יַפְדֵּה נַפְשִׁי מִיַּד שְׂאוּל, כִּי יִקְחֵנִי סֵלָה.
 כָּלָה שְׂאִירִי וְלִבִּי, צוּר לְבָבִי וְחִלָּקִי אֱלֹהִים לְעוֹלָם.
 וְיֵשֶׁב הָעֶפְרַיִם עַל הָאָרֶץ כְּשֶׁהָיָה, וְהָרוּחַ תָּשׁוּב אֶל
 הָאֱלֹהִים אֲשֶׁר נִתְּנָה.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

On leaving the burial ground all wash their hands and say:

He will destroy death forever; the Lord God will wipe away tears from every face, and will remove from all the earth all insult against his people; for the Lord has spoken.^{1 7}

FUNERAL SERVICE AT THE CHAPEL

O Lord, what is man that thou shouldst notice him?
What is mortal man that thou shouldst consider him?

Man is like a breath;

His days are like a passing shadow.

He flourishes and grows in the morning; ,

He fades and withers in the evening.

O teach us how to number our days,

That we may attain a heart of wisdom.

Mark the innocent, look upon the upright;

For there is a future for the man of peace.

Surely God will free me from the grave;

He will receive me indeed.

My flesh and my heart fail,

Yet God is my strength forever.

The dust returns to the earth as it was,

But the spirit returns to God who gave it.²

Add Psalm 23 (page 802).

¹ *Isaiah* 25:8. ² *Psalms* 144:3-4; 90:6,12; 37:37; 49:16; 73:26; *Ecclesiastes* 12:7.

בְּרִית מִילָה

When the child is brought for circumcision, the guests rise and say:

בְּרוּךְ הָבָא.

The father of the child:

הִנְנִי מוֹכֵן וּמִזְמֵן לְקִדְּשׁ מִצְוַת עֲשֵׂה, שְׂצֻנוֹ הַבּוֹרָא יִתְפָּרֵךְ,
לְמוֹל אֶת בְּנִי, בְּכָתוּב בְּתוֹרָה: וּבֶן-שְׁמֹנֶת יָמִים יִמּוֹל לָכֶם
כָּל זָכָר לְדֹרֹתֵיכֶם.

The *Mohel*, placing the child upon the sandek's knees:—

זֶה הַכֶּסֶּא שֶׁל אֱלֹהֵינוּ זָכוֹר לְטוֹב.
לִישׁוּעָתְךָ קִוִּיתִי, יְיָ. שִׁבְרֵתִי לִישׁוּעָתְךָ, יְיָ, וּמִצְוַתְךָ עָשִׂיתִי.
שִׁבְרֵתִי לִישׁוּעָתְךָ, יְיָ. שֵׁשׁ אֲנֹכִי עַל אִמְרַתְךָ, בְּמוֹצֵא שָׁלָל רָב.
שָׁלוֹם רָב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לָמוֹ מְכֻשׁוֹל. אֲשֶׁרִי תִבְחַר
וּתְקַרֵּב, יִשְׁכֵּן חֲצָרִיד—

All:

וְשִׁבְעָה בְּטוֹב בִּיתְךָ, קְדוֹשׁ הַיְכָלְךָ.

The *Mohel*, before operating:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל הַמִּילָה.

The father, after the circumcision:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַבְנִיטוֹ בְּבְרִיתוֹ שֶׁל אַבְרָהָם אֲבִינוּ.

ברוך הבא, the greeting extended to the infant, is at the same time a welcome to Elijah, the "angel of the covenant" and protector of children, who is said to be the invisible participant at circumcisions. The word הבא is said to be composed of the initials of הנה בא אליהו and to allude to the eight-days-old boy to be circumcised (הבא numerically equals eight).

BRITH MILAH

When the child is brought for circumcision, the guests rise and say:

Blessed be he who enters.

The father of the child:

I am ready to perform the precept of circumcising my son, as the Creator, blessed be he, has commanded us in the Torah: "Every male among you, throughout your generations, shall be circumcised when he is eight days old."¹

The Mohel, placing the child upon the sandek's knees:

This is the throne of Elijah, of blessed memory.

O Lord, I hope for thy salvation. I wait for thy deliverance, O Lord, and I do thy bidding. I delight in thy promise, like one who finds abundant wealth. Abundant peace have they who love thy Torah, and there is no stumbling for them. Happy is he whom thou chooshest to dwell in thy courts, close to thee.

All:

May we fully enjoy the goodness of thy house, thy holy shrine.²

The Mohel, before operating:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning circumcision.

The father, after the circumcision:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to introduce my son into the covenant of Abraham our father.

כסא של אליהו, the special chair reserved for Elijah, is left in position for three days because the first three days after circumcision are a dangerous period for the child.

¹Genesis 17:12. ²Genesis 49:18; Psalms 119:162-166; 65:5.

All:

בשם שנקנס לברית, בן יבגס לתורה ולחפה ולמעשים טובים.

The Mohel:

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הנפן.
ברוך אתה, יי אלהינו, מלך העולם, אשר קדש ידיו
מבטן, וחק בשארו שם, וצאצאיו חתם באות ברית קדש.
על בן, בשכר זאת, אל חי, חלקנו צורנו, צוה להציל ידירות
שאנו משחת, למען בריתו אשר שם בבשרנו. ברוך אתה,
יי, בורח הברית.

אלהינו ואלהי אבותינו, קים את הגלד הזה לאביו ולאמו,
ויקרא שמו בישראל (פלוגי בן פלוגי). ישמח הקב ביוצא
חלציו, ותגל אמו בפרי בטנה, בכתוב: ישמח אביו ואמו,
ותגל יולדתה. ונאמר: ואעבר עליך ואראך מתבוססת
בדמיה, ואמר לך בדמיה חי; ואמר לך בדמיה חי. ונאמר:
זכר לעולם בריתו, דבר צוה לאלף דור. אשר ברית את
אברהם, ושביעתו ליצחק. ונעמידה ליעקב לחק, לישראל
ברית עולם. ונאמר: וימל אברהם את יצחק בנו בן-שמנת
ימים, באשר צוה אתו אלהים. חודו ליי בי טוב, בי לעולם
חסדו. זה תקטן (פלוגי) גדול יהיה. בשם שנקנס לברית, בן
יבגס לתורה ולחפה ולמעשים טובים.

and the passages which follow are quoted in the Talmud
(Shahhath 137b).

סנדק has been identified with the Greek term "synteknos" denoting literally "with the child." The sandek, whose privilege it is to hold the child on his knees during the operation, became known in medieval times as Gottvater, G'vater (Kwater). At a later period, the title "Kwater" was conferred upon the person handing the infant to the Mohel.

All:

Even as he has been introduced into the covenant, so may he be introduced to the Torah, to the marriage canopy, and to a life of good deeds.

The Mohel:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who didst sanctify beloved Israel from birth, impressing thy statute in his flesh and marking his descendants with the sign of the holy covenant. Because of this, for the sake of the covenant thou didst impress in our flesh, O eternal God, our Stronghold, deliver our dearly beloved from destruction. Blessed art thou, O Lord, Author of the covenant.

Our God and God of our fathers, sustain this child for his father and mother. Let him be called in Israel . . . son of . . . May both husband and wife rejoice in their offspring, as it is written: "Let your parents be happy; let your mother thrill with joy."

"I passed by you and saw you weltering in your blood. Live through your blood—I said to you—live through your blood."

"He remembers his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant."

"Abraham circumcised his son Isaac when he was eight days old, as God had commanded him."

"Give thanks to the Lord, for he is good; his mercy endures forever."¹ May this child, named . . . , become great. Even as he has been introduced into the covenant, so may he be introduced to the Torah, to the marriage canopy, and to a life of good deeds.

¹*Proverbs* 23:25; *Ezekiel* 16:6; *Psalms* 105:8-10; *Genesis* 21:4; *Psalms* 118:1.

בְּרִית הַמִּזּוֹן לְבְרִית מִילָה

Leader:

רְבוּתִי, נְבָרְךָ.

Company, then Leader:

יְהִי שֵׁם יי מְבָרְךָ מְעַתָּה וְעַד עוֹלָם.

All:

נִזְדָּה לְשִׁמְךָ בְּתוֹךְ אֲמוּנִי בְּרוּכִים אַתָּם לֵי.

Leader:

בְּרִשּׁוֹת אֵל אִיּוֹם וְנוֹרָא מְשַׁנֵּב לְעֵתוֹת בְּצָרָה
אֵל נֶאֱזָר בְּנִבְרָה אֲדִיר בְּמָרוֹם יי.

All:

נִזְדָּה לְשִׁמְךָ בְּתוֹךְ אֲמוּנִי בְּרוּכִים אַתָּם לֵי.

Leader:

בְּרִשּׁוֹת הַתּוֹרָה הַקְּדוּשָׁה טְהוֹרָה הִיא וְגַם פְּרוּשָׁה
צְנִה לָנוּ מוֹרְשָׁה מִשָּׁה עֶבֶד יי.

All:

נִזְדָּה לְשִׁמְךָ בְּתוֹךְ אֲמוּנִי בְּרוּכִים אַתָּם לֵי.

Leader:

בְּרִשּׁוֹת הַפְּתִימִים הַלְוִיִּם אֶקְרָא לְאֱלֹהֵי הָעִבְרִיִּים
אֶהוֹדְנוּ בְּכָל אֵיִם אֲבָרְכָה אֶת יי.

All:

נִזְדָּה לְשִׁמְךָ בְּתוֹךְ אֲמוּנִי בְּרוּכִים אַתָּם לֵי.

ברשׁוֹת, the poetical introduction to grace, dates from the thirteenth century. It is the composition of an anonymous author.

GRACE AFTER THE BRITH MILAH

Leader:

Gentlemen, let us say grace.

Company, then Leader:

Blessed be the name of the Lord henceforth and forever.

*All:*We praise his name amidst the faithful;
May the Lord's blessing rest upon you.*Leader:*On behalf of the most revered God,
Mighty stronghold in times of distress,
The God who is girded with power,
The Lord majestic in high heaven—*All:*We praise his name amidst the faithful;
May the Lord's blessing rest upon you.*Leader:*On behalf of the holy Torah,
Which is pure, unmistakably clear,
The Torah Moses bequeathed to us,
Moses, faithful servant of the Lord—*All:*We praise his name amidst the faithful;
May the Lord's blessing rest upon you.*Leader:*On behalf of the priests, the Levites,
I call to the God of the Hebrews,
Singing his praise in all the far lands;
Blessing the Eternal at all times.*All:*We praise his name amidst the faithful;
May the Lord's blessing rest upon you.

Leader:

בְּרִשׁוֹת מוֹרֵי וְרִבּוֹתֵי אֶפְתָּח בָּשִׁיר פִּי וּשְׁפָתֵי
וְתֹאמְרֶנָּה עֲצֻמוֹתֵי בְּרוּךְ הַבָּא בְּשֵׁם יְיָ.

All:

נוֹדֶה לְשִׁמְךָ בְּתוֹךְ אֲמוּנֵי בְּרוּכִים אַתָּם לֵי.

Grace is continued on (page 827)

The following is inserted after בעניי אלהים ואדם (page 835).

הִרְחֵמוּ, הוּא יְבָרֶךְ אָבִי הַיָּלֵד וְאִמּוֹ
וַיִּזְכֵּנוּ לְגִדְלוֹ וְלַחֲנוּכּוֹ וְלַחֲכָמוֹ;
מִיּוֹם הַשְּׁמִינִי וְהִלָּאָה יִרְצֶה דָּמוֹ
וַיְהִי יְיָ אֱלֹהֵיו עִמּוֹ.

הִרְחֵמוּ, הוּא יְבָרֶךְ בְּעַל בְּרִית הַמִּילָה
אֲשֶׁר שָׁשׁ לַעֲשׂוֹת צֶדֶק בְּגִילָה;
וַיִּשְׁלַם פָּעֻלוֹ וּמִשְׁבָּרְתּוֹ כְּפוּלָה
וַיִּתְּנֵהוּ לְמַעַלָּה לְמַעַלָּה.

הִרְחֵמוּ, הוּא יְבָרֶךְ רֵךְ הַנְּמוּל לְשִׁמּוֹנָה
וַיְהִי יָדָיו וְלִבּוֹ לְאֵל אֲמוּנָה;
וַיִּזְכֶּה לְרֹאוֹת פָּנֵי הַשְּׁבִינָה
שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה.

הִרְחֵמוּ, הוּא יְבָרֶךְ הַמָּל בָּשִׁיר הָעֶרְלָה,
וּפָרַע וּמִצֵּץ דָּמֵי הַמִּילָה;
אִישׁ הִנָּרָא וְרַךְ הַלֵּבב עֲבוּדְתּוֹ פְּסוּלָה
אִם שְׁלֹשׁ-אַלָּה לֹא יַעֲשֶׂה לָּהּ.

inserted at the closing of grace, is a poem by Rabbi Abraham ben Isaac ha-Kohen who lived in Germany (eleventh century).

Leader:

On behalf of all those gathered here,
 I open my lips with a poem,
 And my entire being does exclaim:
 Happy he who comes in the Lord's name.

All:

We praise his name amidst the faithful;
 May the Lord's blessing rest upon you.

Grace is continued on page 828.

The following is inserted after "God and men" (page 836).

May God bless this child's father and mother;
 May they bring him up and teach him wisdom.
 Henceforth may his blood win favor for him;
 May the Lord his God ever be with him.

May God bless the one who served as sandek,
 And has performed a good deed joyously.
 May God richly reward his services,
 And place him ever higher and higher.

May God bless this tender child of eight days;
 May his hands and his heart be firm with God.
 May he be privileged to make visits
 To Jerusalem three times every year.

May God bless him who removed the foreskin,
 And did fulfill all that had been ordained.
 One who is faint-hearted must not perform
 This service which includes three essentials.

אם שלש-אלה and ידיו אמה are phrases borrowed from Exodus 17:12;
 23:17. אם שלש-אלה is taken from Deuteronomy 20:8, and ידיו אמה
 לה יעשה from Exodus 21:11. חתני מולות דמים is based upon the expression
 חתן דמים למולות (Exodus 4:26).

הַרְחֵמֶנּוּ, הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ הוֹלֵךְ תָּמִיד
בְּזִכּוֹת חַתָּנֵי מוֹלֵדוֹת דָּמִים;
לְבָשֶׁר בְּשׁוּרוֹת טוֹבוֹת וְנַחוּמִים
לְעַם אֶחָד מְפֹרָ וּמְפֹרָד בֵּין הָעַמִּים.

הַרְחֵמֶנּוּ, הוּא יִשְׁלַח לָנוּ בֶּהֶן צֶדֶק אֲשֶׁר לָקַח לְעִילּוֹם
עַד הַיּוֹם בְּסֵאוֹ בְּשִׁמּוֹשׁ וְנִחְלָם;
וַיֵּלֶט פָּנָיו בְּאַדְרֵתוֹ וַיִּנְגֵּלם
בְּרִיתִי הַיְתָה אֹתוֹ הַיָּמִים וְהַשָּׁלוֹם.

פְּרִיּוֹן הַבֵּן

Performed on the thirty-first day after birth. Should the child's father be a *kohen* or a Levite, or the mother the daughter of a *kohen* or Levite, they are exempt from this duty. If the thirty-first day falls on a Sabbath or a major festival, the *Pidyon ha-Ben* is postponed until the following day.

Presenting the child to the *kohen*, the father says:

זֶה בְּנִי בְּכוֹרִי הוּא פֶּטֶר רַחֵם לְאִמּוֹ, וְהַקְדֹּשׁ בְּרוּךְ הוּא
צָנָה לְפָדוֹתוֹ, שֶׁנֶּאֱמַר: וּפְדוּיוֹ מִבֶּן חֹדֶשׁ תִּפְדֶּה בְּעֶרְכָּהּ כֶּסֶף
חֲמִשָּׁת שֶׁקֶלִים, בְּשֶׁקֶל הַקֹּדֶשׁ, עֲשִׂים גְּרָה הוּא. וְנֶאֱמַר:
קִדְשִׁי כָּל בְּכוֹר; פֶּטֶר כָּל רַחֵם בְּבִנֵי יִשְׂרָאֵל, בְּאָדָם
וּבַבְּהֵמָה, לִי הוּא.

לְעִילּוֹם refers to Elijah's translation to heaven (II Kings 2:1-12). The word (לְעוֹלָם-) occurs only once in the Bible (II Chronicles 33:7). The poet chose this word for a double connotation: eternity and concealment.

וַיֵּלֶט פָּנָיו בְּאַדְרֵתוֹ וַיִּנְגֵּלם is a combination of two biblical verses concerning Elijah (I Kings 19:13; II Kings 2:8).

פְּרִיּוֹן הַבֵּן, the redemption of the first-horn son (of the mother); is based on Exodus 13:13 and Numbers 18:16. Originally, the first-born sons belonged to

May God send us his faultless Messiah
 For the sake of our innocent children,
 To bring good tidings and consolation
 To a people dispersed among the nations.

May God send us Elijah the true priest,
 Concealed till his bright throne be ready,
 The prophet who wrapped his face in his mantle
 When God's covenant was made for life and peace.

REDEMPTION OF THE FIRST-BORN SON

Performed on the thirty-first day after birth. Should the child's father be a kohen or a Levite, or the mother the daughter of a kohen or Levite, they are exempt from this duty. If the thirty-first day falls on a Sabbath or a major festival, the Pidyon ha-Ben is postponed until the following day.

Presenting the child to the kohen, the father says:

This is my first-born son, the first-born of his mother. The Holy One, blessed be he, has commanded to redeem him, as it is said: "The redemption-price for each first-born son of the age of one month shall be fixed at five sacred silver shekels at the rate of twenty gerahs." And it is said: "Consecrate every first-born to me, whatever is first-born in Israel, of man or beast, since it belongs to me."¹

the service of God. Later, instead of the first-born of all the tribes, the Levites were chosen for service in connection with the sanctuary. In return for this, every first-born Israelite was to be redeemed by paying five shekels to a *kohen*, descendant of Levi. The two blessings recited by the father are found in Pesahim 121h.

שֶׁקֶל הַקֹּדֶשׁ may have received its name from the fact that the standard weight of the silver shekel (שֶׁקֶל in post-biblical Hebrew) was kept in the Temple. Tradition has it that the sacred shekel had twice the value of a common shekel.

¹Numbers 18:16; Exodus 13:2.

Kohen:

מאי בעית טפי לתן לי, בנה בבורך שהוא פטר רחם
לאמו, או בעית לפדותו בעד חמש סלעים, כדמחנכת
מדאורייתא.

Father:

חפץ אני לפדות את בני, ויהילך דמי פדיונו, כדמחנכתי
מדאורייתא.

ברוך אתה, ייאלתינו, מלך העולם, אשר קדשנו במצותיו
וצונו על פדיון הבן.

ברוך אתה, יי אלתינו, מלך העולם, שהחנינו וקיימנו
והגיענו לזמן הזה.

Holding the redemption-money over the child's head, the *kohen* says:

זה תחת זה, זה חלוף זה, זה מחול על זה; ויבנס זה הבן
לתים, לתורה ולייראת שמים. יהי רצון, שבשם אנכנס
לפדיון, בן יבנס לתורה ולתורה ולמעשים טובים. אמן.

Placing his hand on the child's head:

ישימך אלהים באפרים ובמנשה. יברכה יי וישמרה. יאר
יי פניו אליך ויחנה. ישא יי פניו אליך, וישם לך שלום.
יי שומרה, יי צלה על יד ימינה. כי ארץ ימים ושנות חיים
ושלום יוסיפו לך. יי ישמרה מכל רע, ישמור את נפשך. אמן.

מאי בעית טפי, the question in Aramaic asked by the *kohen*, is quoted
by Abudarham in Hebrew: בנה בבורך נה או חמש סלעים, כדמחנכת
לפדותו.

Kohen:

Do you prefer to give me your first-born son, the first-born of his mother, or would you rather redeem him for five shekels required by the Torah?

Father:

I prefer to redeem my son, and here is his redemption-price required by the Torah.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the redemption of the first-born.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

Holding the redemption-money over the child's head, the kohen says:

This instead of that, this in exchange for that, this is given up for that. May this child enjoy a life of Torah and godliness. Even as he has attained to redemption, so may he attain to the Torah, to the marriage canopy and to a life of good deeds. Amen.

Placing his hand on the child's head:

May God make you like Ephraim and like Manasseh. May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

The Lord guards you; the Lord at your right hand is your shelter. A long and happy life will be given you. The Lord will guard you from all evil; he will guard your life.² Amen.

With the Spanish and Portuguese Jews it is customary that the *kohen* officiating at a *Pidyon-ha-Ben* begins by directing several questions to the mother of the child in order to determine that the child is indeed her first-born; thereupon he makes the following declaration: **זה הבן בכור הוא, והקדוש ברוך הוא צוה למדוהו** ...

¹Genesis 48:20; Numbers 6:24-26. ²Psalms 121:5; Proverbs 3:2; Psalm 121:7.

אָרוּסִין וְנִשְׁוּאִין

Rabbi:

מִי אֲדִיר עַל הַכּוֹל,
מִי בָרוּךְ עַל הַכּוֹל,
מִי גָדוֹל עַל הַכּוֹל,
יְבָרֵךְ חַתָּן וְכַלָּה.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל הַעֲרִיּוֹת, וְאָסַר לָנוּ אֶת הָאֲרוּסוֹת, וְהַחֲתִיר לָנוּ אֶת
הַנִּשְׁוּאוֹת לָנוּ עַל יְדֵי חֲפָה וְקִדּוּשִׁין. בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ
עַמּוֹ יִשְׂרָאֵל עַל יְדֵי חֲפָה וְקִדּוּשִׁין.

The groom, placing the ring on the forefinger of the bride's right hand:

הָרִי אֶת מְקַדְּשֶׁת לִי בְּטַבְעֶת זֶה בְּרַת מִשָּׁה וַיִּשְׁתָּאֵל.

After the reading of the *kethubah* the seven blessings are chanted:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֵבֵל בָּרָא לְכַבּוֹדוֹ.

אָרוּסין ("betrothal") and נִשְׁוּאין ("marriage") were in talmudic times celebrated as two separate events. The formal betrothal was performed in the house of the bride months before the actual marriage took place in the home of the groom. Hence, two cups of wine are used in modern wedding ceremonies, one for *erusin* and one for *nissuin*. The two celebrations are now separated only by the reading of the Aramaic *Kethubah*, the marriage contract specifying the mutual obligations between husband and wife (Tosafoth, Ketbuhoth 7b). Since the fourteenth century it has been customary to have a rabbi perform the ceremony under a *huppah*, representing symbolically the future home of the couple. The use of a wedding ring, symbolic of attachment and fidelity, dates from the seventh century. The custom of breaking a glass under the *huppah* is

MARRIAGE SERVICE

Rabbi:

He who is supremely mighty,
He who is supremely blessed,
He who is supremely sublime,
May he bless the groom and the bride.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning illicit relations; thou hast forbidden us those who are merely betrothed, and permitted us those who are married to us through consecrated wedlock. Blessed art thou, O Lord, who sanctifiest thy people Israel by consecrated wedlock.

The groom, placing the ring on the forefinger of the bride's right hand:

With this ring, you are wedded to me in accordance with the law of Moses and Israel.

After the reading of the kethubah the seven blessings are chanted:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast created everything for thy glory.

derived from Berakoth 31a, where it is related that in the course of a wedding feast one of the rabbis broke a costly vase in order to curb the spirits of those present and warn them against excessive joy (Tosafoth).

הרי אה מקדשת לי is mentioned in the Talmud (Kiddushin 5b). The phrase כרת משה וישראל signifies the traditional interpretation of the laws of Moses. The word וישראל is added because the regulations of *erusin* are not directly biblical.

שבע ברכות, the seven blessings which are recited when a *minyan* is present, are quoted in the Talmud (Kethuboth 8a) where they are called ברכת חתנים. The fourth benediction refers to the perpetual renewal of the human being in the

ברוך אתה, יי אלהינו, מלך העולם, יוצר האדם.
 ברוך אתה, יי אלהינו, מלך העולם, אשר יצר את האדם
 בצלמו, בצלם דמות תבניתו, והתקין לו ממנו בנים ועדי עד.
 ברוך אתה, יי, יוצר האדם.
 שוש תשיש ותגל העקרה, בקבוץ בניה לתוכה בשמחה.
 ברוך אתה, יי, משמח ציון בבניה.
 שמח תשמח רעים האהובים, בשמחה יצירה בן ערו
 מקרם. ברוך אתה, יי, משמח חתן וכלה.
 ברוך אתה, יי אלהינו, מלך העולם, אשר ברא ששון
 ושמחה, חתן וכלה, נילה רנה, דיצה וחרנה, אהבה ואחנה,
 ושלוש ורעות. מהרה, יי אלהינו, ישמע בערי יהודה ובחוצות
 ירושלים קול ששון וקול שמחה, קול חתן וקול כלה, קול
 מצחלות חתנים מחפתם ונערים ממשחה ננינתם. ברוך אתה,
 יי, משמח חתן עם הכלה.

GRACE AFTER THE WEDDING MEAL

Leader:

דני הסר וגם חרון ואז אלם בשיר ירון;
 נחנו מעולי צדק שעה ברפת בני אהרן.
 ברשות מרנו ורבנו ורבותי, נברך אלהינו שהשמחה
 במעונו ושאכלנו משלו.

Company, then Leader:

ברוך אלהינו שהשמחה במעונו
 ושאכלנו משלו ובטובו חיינו.

After the grace · page 827. the seven wedding blessings are repeated.

divine form. In the last three benedictions a prayer is uttered that God may comfort Zion, cause happiness to the young couple like the happiness of the

Blessed art thou, Lord our God, King of the universe, Creator of men.

Blessed art thou, Lord our God, King of the universe, who hast created man in thy image, and didst forever form woman out of his frame to be beside him. Blessed art thou, O Lord, Creator of man.

May Zion exult at the joyful reunion of her children in Jerusalem. Blessed art thou, O Lord, who eausest Zion to rejoice in her children.

O give abundant joy to these loved companions, even as thou didst gladden thy eration of old in the Garden of Eden. Blessed art thou, O Lord, who givest joy to groom and bride.

Blessed art thou, O Lord, King of the universe, who hast created groom and bride, joy and gladness, delight and eheer, love and harmony, peace and companionship. Lord our God, may there soon be heard in the cities of Judah, in the streets of Jerusalem, the sound of joy and gladness, the sound of joyous wedding eelebrations, the sound of young people feasting and singing. Blessed art thou, O Lord, who makest the groom rejoice with the bride.

GRACE AFTER THE WEDDING MEAL

Leader:

Banish grief and anguish;
Let the speechless exult.
Guide us in the righteous paths;
Heed the blessings of priests.

With your permission, gentlemen, let us now bless our God in whose abode is joy and of whose food we have eaten.

Company, then Leader:

Blessed be our God in whose abode is joy, of whose food we have eaten and through whose goodness we live.

After the grace (page 828) the seven wedding blessings are repeated.

first couple in Eden, and bring about complete exultation in restored Judea and Jerusalem. The seventh benediction contains phrases from Jeremiah 33:10-11. The marriage service thus combines individual with communal hopes.

דודי הסר is a poem by Dunash ben Labrat, the renowned poet and grammarian of the tenth century. His name דודי forms the acrostic of the four lines.

Upon washing the hands before meals:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו על נטילת ידיים.

Over bread:

ברוך אתה, יי אלהינו, מלך העולם, המוציא לחם מן
הארץ.

Before grace on weekdays:

ההלים קלו

על נהרות בבל, שם ישבנו גם בבינו בזכרנו את ציון. על
ערבים בתוכה תלינו פגרותינו. כי שם שאלנו שובנו דברי
שיר, ותולדנו שמחה; שירו לנו משר ציון. איך נשיר את שיר
יי על אדמת נכר. אם אשפחד ירושלים, תשפח ימיני. תדבק
לשוני לחבי, אם לא אזכר כי, אם לא אעלה את ירושלים
על ראש שמחתי. זכר יי לבני אדם את יום ירושלים;
האומרים ערו ערו, עד תיסוד בה. פת בבל תשדודה, אשרי
ששלים-לך את גמולך שנמלת לנו. אשרי שיאחו נפץ את
עלליך אל הסלע.

Before grace on Sabbaths and festivals:

ההלים קכו

שיר המעלות. בשוב יי את שיבת ציון היינו כחלמים. אז
ימלא שחוק פינו, ולשוננו רנה; אז יאמרו בגוים, הגדיל יי
לעשות עם אלה. הגדיל יי לעשות עמנו, היינו שמחים. שובה
יי את שביחנו, באפיקים בנגב. הורעים בדמעה, ברנה
יקצרו. הלך ילד ובכה נשא משך הזרע; בא יבא ברנה נשא
אלמתיו.

ל יל נהרות בבל is recited in order to remember the desolation of Zion. After enjoying a meal, says the Zohar (section Terumah), one ought to keep in mind

Upon washing the hands before meals:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Over bread:

Blessed art thou, Lord our God, King of the universe, who bringest forth bread from the earth.

*Before grace on weekdays:**Psalm 137*

By the rivers of Babel we sat down and wept when we remembered Zion. Upon the willows there we hung up our harps, when our captors demanded of us songs; our tormentors asked of us mirth: "Sing us some of the songs of Zion!" How shall we sing the Lord's song in a foreign land? If ever I forget you, O Jerusalem, withered be my right hand! May my tongue cleave to my palate, if ever I think not of you, if ever I set not Jerusalem above my highest joy!

Remember, O Lord, the day of Jerusalem's fall against the Edomites, who said: "Raze it, raze it, to its very foundation!" O Babel, you are to be destroyed! Happy he who repays you all that you have dealt to us! Happy he who takes and dashes your little ones against the rocks!

*Before grace on Sabbaths and festivals:**Psalm 126*

A Pilgrim Song. When the Lord brought the exiles back to Zion, we were like those who dream. Our mouth was filled with laughter, and our tongue with ringing song; then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our fortunes, O Lord, like streams in the Negev. Those are who sowing in tears shall reap in joy. Sadly the farmer bears the bag of seed to the field; he shall come home with joy, bearing his sheaves.

the destruction of the Holy Land. On Sabbaths and festivals, however, שיר המעלות is recited instead, because this psalm cheerfully describes the restoration of Zion and is therefore appropriate for days when one ought to be full of joy.

בְּרַכַּת הַמִּזוֹן

When three men or more have eaten together, the following is used as an introduction to the grace. The word in parentheses is included when a *minyan* is present.

Leader:

רְבוּתִי נְבָרֵךְ.

Company, then Leader:

יְהִי שֵׁם יי מְבָרֵךְ מְעַתָּה וְעַד עוֹלָם.

Leader:

בְּרִשּׁוֹת מָרְנוּ וּרְבָנוּ וְרְבוּתִי נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלֹו.

Company, then Leader:

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלֹו וּבִטְוֹב חַיֵּינוּ.

All:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, הָעוֹן אֶת הָעוֹלָם בְּלוֹ
בִּטְוֹבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר, בִּי
לְעוֹלָם חֶסֶד. וּבִטְוֹבוֹ הַגָּדוֹל תִּמְדֵּר לֹא חֶסֶד לָנוּ, וְאֵל יִחְסֹר
לָנוּ מִזוֹן לְעוֹלָם וְעַד בְּעָבוּר שְׁמוֹ הַגָּדוֹל. בִּי הוּא אֵל זֶן
וּמְפָרֵנס לְכָל, וּמַטִּיב לְכָל, וּמַבִּין מִזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר
בָּרָא. בָּרוּךְ אַתָּה, יי, הָעוֹן אֶת הַכָּל.

עידו is of high antiquity. According to the Talmud, the first benediction of grace after meals *עידו* was composed by Moses, the second *עידו* by Joshua, the third (רחם) by David and Solomon, and the fourth (והמטיב) by the sages shortly after Bar Kokhba's defeat (Berakhoth 48b). The petitions beginning with *הרחמן* are later additions. The third benediction ends with *אמן* so as to mark the end of the three benedictions which are based on the

GRACE AFTER MEALS

When three men or more have eaten together, the following is used as an introduction to the grace. The word in parentheses is included when a minyan is present.

Leader:

Gentlemen, let us say grace.

Company, then Leader:

Blessed be the name of the Lord henceforth and forever.

Leader:

With your consent, let us now bless (our) God whose food we have eaten.

Company, then Leader:

Blessed be (our) God whose food we have eaten and through whose goodness we live.

All:

Blessed be he and blessed be his name.

Blessed art thou, Lord our God, King of the universe, who sustainest the whole world with goodness, kindness and mercy. Thou givest food to all creatures, for thy mercy endures forever. Through thy abundant goodness we have never yet been in want; may we never be in want of sustenance for thy great name's sake. Thou, O God, sustainest all, doest good to all, and providest food for all the creatures thou hast created. Blessed art thou, O Lord, who dost sustain all.

biblical command: "You shall eat... and you shall bless the Lord for the good land he has given you" (Deuteronomy 8:10).

The introductory formula used when three or more men recite grace jointly (ברכת היסוד) is taken from the Mishnah (Berakhoth 7:3). The duty of inviting the table-companions to recite grace jointly is derived from Psalm 34:4 ("Exalt the Lord with me, and let us extol the Lord together").

נוֹדָה לָךְ, יי אֱלֹהֵינוּ, עַל שֶׁהִנַּחְלָתָ לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה
 טוֹבָה וְרַחֲבָה; וְעַל שֶׁהוֹצֵאתָנוּ, יי אֱלֹהֵינוּ, מֵאֶרֶץ מִצְרַיִם,
 וּפְדִיתָנוּ מִבֵּית עַבְדִּים; וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ; וְעַל
 תּוֹרַתְךָ שֶׁלַּמְדָתָנוּ; וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ; וְעַל חַיִּים, חַן וְחֶסֶד
 שֶׁחֻנַּנְתָּנוּ; וְעַל אֲכִילַת מַזֶּן שֶׁאַתָּה זָן וּמַפְרִינֵם אוֹתָנוּ תָּמִיד,
 בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
 הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה—
 בַּיָּמִי מִתְחִילָיו בֶּן יוֹחָנָן כְּהֵן גָּדוֹל, תְּשׁוּמוֹנִי וּבָנוּי, בְּשַׁעֲמֻדָּה
 מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ,
 וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
 בַּעֲת צָרָתָם, רַבָּת אֶת רִיבָם, רָנַת אֶת דִּינָם, נִקְמַת אֶת נִקְמָתָם;
 מְסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻשִׁים, וְטַמְאִים בְּיַד
 טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, תְּהַדִּים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
 וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
 תְּשׁוּעָה גָּדוֹלָה וּפְרָקָן בְּחַיִּים הַזֶּה. וְאַחֲרַיִךְ בֶּן בָּאֵן בָּנִיךָ לְדָבִיר
 בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטַהֲרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת
 בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׂמֹנֶת יָמֵי תְּנַבְיָה אֱלֹהֵי הַהוֹדוֹת וּלְהַלֵּל
 לְשִׁמְךָ הַגָּדוֹל.)

On Purim add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
 הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה—
 בַּיָּמִי מְרַדְּכִי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה, בְּשַׁעֲמֻד עַל־יָהֶם הַמֶּן
 הַרְשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְחֶרֶג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנְּעַר

We thank thee, Lord our God, for having given a lovely and spacious land to our fathers as a heritage; for having taken us out, Lord our God, from the land of Egypt and freed us from the house of slavery; for thy covenant which thou hast sealed in our flesh; for thy Torah which thou hast taught us; for thy laws which thou hast made known to us; for the life, grace and kindness thou hast bestowed on us; and for the sustenance thou grantest us constantly, daily, at every season, at every hour.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmoncan, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old,

וְעַד זָמַן, טַף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשִׁלוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנִים
עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וְשָׁלָלָם לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּימָה
הַפְּרָתָה אֶת עַצְמוֹ, וְקִלְקַלְתָּ אֶת מִנְחַשְׁבָּתוֹ, וְנִחַשְׁבוֹתָ נְמוּלוֹ
בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֵת בָּנָיו עַל הָעֵץ. >

וְעַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ,
יְתַפְּרֶךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד, בְּכַתוּב: וְאַכְלֶתָ
וְשָׂבַעְתָּ, וּבִבְרָכָתָ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ.
בְּרוּךְ אַתָּה, יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן.

רַחֵם, יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירָךְ,
וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מְלָכוֹת בֵּית דָּוִד מְשִׁיחָךְ, וְעַל
הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ וְאַבְרָהָם,
רַעֲנוּ זִמְנֵנוּ, פִּרְנִסְנוּ וּכְלָלְנוּ וְהַרְוִיחֵנוּ, וְהַרְנֵחַ לָנוּ, יְיָ אֱלֹהֵינוּ,
מִהֶרָה מִכָּל צְרוּתֵינוּ. וְנָא, אֵל תַּצְרִיכֵנוּ, יְיָ אֱלֹהֵינוּ, לֹא לִיָּדִי
מִתַּנֵּת בְּשׂוֹר יָדָם וְלֹא לִיָּדִי הַלְוָאָתָם, כִּי אִם לִיָּדֶךָ הַמְּלָאָה
הַפְּתוּיָה, הַקְּדוּשָׁה וְהַרְחֲבָה, שְׁלֹא גִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם
וָעֶד.

On Sabbath add: ¹

(רְצֵה וְהַחֲלִיצֵנוּ, יְיָ אֱלֹהֵינוּ, בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי,
הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה; כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא
לְפָנֶיךָ, לַשַּׁבָּת בּוֹ וּלְיוֹם בּוֹ בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ. וּבְרַצוֹנְךָ
הֵנַח לָנוּ, יְיָ אֱלֹהֵינוּ, שְׁלֹא תִהְיֶה צָרָה, וְיָגוֹן וְאַנְחָה, בְּיוֹם
מְנוּחָתֵנוּ. וְהִרְאֵנוּ, יְיָ אֱלֹהֵינוּ, בְּנִחְמַת צִיּוֹן עִירָךְ, וּבְבָנֵינוּ
יְרוּשָׁלַיִם עִיר קְדֻשָּׁתְךָ, כִּי אַתָּה הוּא בָּעַל הַיְשׁוּעוֹת וּבָעַל
הַנְּחֻמוֹת.)

הַנְּחֻמוֹת is a variant of הַנְּחֻמָּה ("superabundant"). The context supports הַנְּחֻמָּה. The reading in the Spanish *Siddur* is הַעֲשִׂירָה. It has therefore been suggested to read הַנְּחֻמָּה, הַפְּתוּחָה, הַנְּחֻמָּה וְהַרְחֲבָה.

infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For everything, Lord our God, we thank thee and bless thee—be thy name forever blessed by all—as it is written: “When you have eaten and are satisfied, you shall bless the Lord your God for the good land he has given you.”¹ Blessed art thou, O Lord, for the land and the sustenance.

Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy majesty, on the royal house of David thy chosen one, and on the great and holy Temple that bears thy name. Our God, our Father, tend and nourish us; sustain and maintain us; grant us deliverance. Speedily, Lord our God, grant us relief from all our troubles. Lord our God, O make us not dependent on the gifts and loans of men but rather on thy full, open and generous hand, that we may never be put to shame and disgrace.

On Sabbath add:

(O strengthen us, Lord our God, with thy commandments—with the commandment concerning the seventh day, this great and holy Sabbath. This day is indeed great and holy to thee; on it we are to abstain from work and rest on it with delight according to thy will. In thy grace, Lord our God, grant us rest; may there be no sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion thy city comforted, Jerusalem thy holy city rebuilt, for thou art Lord of all salvation and consolation.)

ושבת ברוך וטוב, the reading in the Sephardic *Siddur*, makes better sense.

¹*Deuteronomy* 8:10.

On Rosh Hodesh and festivals add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַנִּיעַ וְיַרְאֶה, וְיַרְצֶה
וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֹנוּ וּפְקֻדּוֹנוּ, חֲכָרוֹן אֲבוֹתֵינוּ, חֲכָרוֹן
מָשִׁים בֶּן דָּוִד עֲבָדֶךָ, וְחֲכָרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, חֲכָרוֹן כָּל
עַמּוּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה וּלְטוֹבָה, לְחַן וּלְחַסֵּד
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Shavuoth

חַג הַשָּׁבָעוֹת

Pesah

חַג הַמַּצּוֹת

Rosh Hodesh

רֹאשׁ הַחֹדֶשׁ

Shemini Atzereth

חַג הַשְּׁמִינִי, חַג הַעֲצָרָת

Sukkoth

חַג הַסֻּכּוֹת

Rosh Hashanah

הַזִּכְרוֹן

הַזֶּה. זָכַרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בְּחַיִּים. וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם אַתָּה.)
וּבְיָנוּ יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה,
יְיָ, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם, אָמֵן.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, הָאֵל, אֲבִינוּ, מְלֻכָּנוּ,
אֲדִירָנוּ, בּוֹרְאָנוּ, גּוֹאֲלָנוּ, יוֹצֵרָנוּ, קְדוֹשָׁנוּ, קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ,
רוֹעֵה יִשְׂרָאֵל, הַמְּלֶכֶךְ הַטּוֹב וְהַמְּטִיב לְכָל, שֶׁבְּכָל יוֹם יוֹם
הוּא הַטִּיב, הוּא מְטִיב, הוּא יְטִיב לָנוּ. הוּא גִמְלָנוּ, הוּא
גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לָעֵד, לְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְרַחֲמֵיךָ,
הַצֵּלָה וְהַצִּלָּתָה, בְּרַכָּה וְיְשׁוּעָה, נַחֲמָה פְּרֻסָּה וּבִלְבָּלָה,
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל יִתְפָּרֵנוּ.
הַרְחֵמֵנוּ, הוּא יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֵד.

הַרְחֵמֵנוּ, הוּא יִתְבָּרַךְ בְּשִׁמְיָם וּבְאָרֶץ.

הַרְחֵמֵנוּ, הוּא יִשְׁתַּבַּח לְדוֹר וָדוֹר, וְיִתְפָּאֵר בָּנוּ לָעֵד
וְלִנְצַח נְצָחִים, וְיִתְהַדָּר בָּנוּ לָעֵד וּלְעוֹלָמֵי עוֹלָמִים.

On Rosh Hodesh and festivals add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of the

| <i>Rosh Hodesh</i> | <i>Pesah</i> | <i>Shavuoth</i> |
|----------------------|----------------------------|-------------------------|
| New Moon. | Feast of Unleavened Bread. | Feast of Weeks. |
| <i>Rosh Hashanah</i> | <i>Sukkoth</i> | <i>Shemini Atzereth</i> |
| Remembrance. | Feast of Tabernacles. | Eighth Day Feast. |

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

Rebuild Jerusalem the holy city speedily in our days. Blessed art thou, O Lord, merciful Restorer of Jerusalem. Amen.

Blessed art thou, Lord our God, King of the universe. O God, thou art our Father, our King, our Creator, our Redeemer, the Holy One of Jacob, the Shepherd of Israel, the good King who doest good to all. Thou bestowest favors on us continuously; thou dost ever confer on us kindness and mercy, relief and deliverance, prosperity and blessing, life and peace and all goodness. Mayest thou never deprive us of any good thing.

May the Merciful One reign over us forever and ever.

May the Merciful One be worshiped in heaven and on earth.

May the Merciful One be praised for countless generations; may he be glorified in us forever and ever; may he be honored in us to all eternity.

הַרְחֵמֶן, הוּא יִפְרֹסֵנוּ בְּכָבוֹד.

הַרְחֵמֶן, הוּא יִשְׁפּוֹר עָלֵינוּ מֵעַל צָוָאֲרֵנוּ, וְהוּא יוֹלִיכֵנוּ
קוֹמָמִיּוֹת לְאַרְצֵנוּ.

הַרְחֵמֶן, הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלָחוֹ
זֶה שְׁאֵבְלָנוּ עָלָיו.

הַרְחֵמֶן, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיא, זְכוּר לְטוֹב,
וַיִּבְשֹׁר-לָנוּ בְּשׂוֹרוֹת טוֹבוֹת, יְשׁוּעוֹת וְנִחְמוֹת.

Variations suitable to different occasions:

הַרְחֵמֶן, הוּא יִבְרַךְ אוֹתִי (וְאֶת אִשְׁתִּי וְאֶת זַרְעִי) וְאֶת כָּל
אֲשֶׁר לִי.

הַרְחֵמֶן, הוּא יִבְרַךְ-אֶת (אָבִי מוֹדִי) בְּעַל הַבֵּית הַזֶּה
וְאֶת (אִמִּי מוֹדִתִּי) בְּעֵלַת הַבֵּית הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת
זַרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם-אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ. כִּמּוֹ
שְׁנַת־בְּרָכוֹ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב בְּכָל מָוֶל כָּל, בֶּן
יִבְרַךְ אוֹתָנוּ, בְּלָנוּ יָחִיד, בְּבְרָכָה שְׁלֵמָה, וְנֹאמַר אָמֵן.

בְּמָרוֹם יִלְמְדוּ (עֲלֵיהֶם וְ) עָלֵינוּ זְכוֹת, שְׁתֵּהא לְמִשְׁמֶרֶת
שְׁלוֹם. וְנִשָּׂא בְרָכָה מֵאֵת יי, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעָנוּ, וְנִמְצָא חַן
וְשָׂכָל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

On Sabbath:

הַרְחֵמֶן, הוּא יִנְחִילָנוּ יוֹם שְׂכָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים.

On Rosh Hodesh:

הַרְחֵמֶן, הוּא יַחְדֹּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.

כל מכל כל were the words used in connection with the three patriarchs, respectively (Genesis 24:1; 27:33; 33:11). The Talmud (Baba Bathra 17a) states that the use of כל מכל כל with reference to Abraham, Isaac and Jacob, shows that they were completely righteous.

May the Merciful One grant us a respectable livelihood.

May the Merciful One break the yoke from our neck; may he lead us securely into our land.

May the Merciful One send abundant blessings into this house and upon this table at which we have eaten.

May the Merciful One send us Elijah the prophet—of blessed memory—to bring us the good tidings of deliverance and comfort.

Variations suitable to different occasions:

May the Merciful One bless me, (my wife, my children) and all that is mine.

May the Merciful One bless (my dear father) the master of this house and (my dear mother) the mistress of this house, their entire family and all that is theirs.

May he bless us and all that is ours; may he bless us all alike with a perfect blessing even as our forefathers Abraham, Isaac and Jacob were blessed in every way; and let us say, Amen.

May they in heaven plead for all of us that we may have enduring peace. May we receive gifts from the Lord, justice from our saving God; may we be in the good graces of God and men.

On Sabbath:

May the Merciful One grant us the day which will be all Sabbath and rest in life everlasting.

On Rosh Hodesh:

May the Merciful One renew for us this month for happiness and blessedness.

במרום expresses the idea found in the Talmud (Hullin 92b) that the angels on high plead the cause of Israel. *עליהם* refers to the hosts who entertain the guests. *והוא ברבה* and *תמצא חן* are somewhat modified quotations from Psalm 24:5 and Proverbs 3:4.

... *שכולו שבת* is borrowed from the Mishnah (Tamid, end).

On festivals:

הַרְחֵמֵנוּ, הוּא יַחֲיֵלְנוּ יוֹם שְׂכָלוֹ טוֹב.

On Rosh Hashanah:

הַרְחֵמֵנוּ, הוּא יַחֲדֵשׁ עָלֵינוּ אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה וּלְבִרְכָּה.

[On Sukkoth:

הַרְחֵמֵנוּ, הוּא יָקִים לָנוּ אֶת סִבַּת דָּוִד הַנוֹפֶלֶת.

הַרְחֵמֵנוּ, הוּא יִזְכֵּנוּ לַיָּמֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.
 מְגִדִּיל (מְגִדוֹל: on the days when *Musaf* is recited: יְשׁוּעוֹת מְלָכוֹ
 וְעֵשֶׂה חֶסֶד לְמִשְׁיחוֹ, לְדָוִד וּלְזָרְעוֹ עַד עוֹלָם. עֲשֵׂה שָׁלוֹם
 בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ
 אָמֵן.

יִרְאוּ אֶת יְיָ, קֹדֶשׁוֹ, כִּי אֵין מַחְסוֹר לִירָאָיו. בְּפִירִים רָשׁוּ
 וְרָעִבוּ, וְדָרְשׁוּ יְיָ לֹא יַחֲסְרוּ כָּל טוֹב. הוֹדוּ לַיְיָ כִּי טוֹב, כִּי
 לְעוֹלָם חֶסֶד. פִּתַּח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן. בָּרוּךְ
 הַנֶּבֶר אֲשֶׁר יִבְטַח בֵּי, וְהָיָה יְיָ מְבֹטָחוֹ. נָעַר הָיִיתִי גַם זְקֵנִיתִי,
 וְלֹא רָאִיתִי צָדִיק נִעְזֵב, וְזָרְעוֹ מִבִּקְשׁ-לֶחֶם. יְיָ עֹז לְעַמּוֹ יִתֵּן;
 יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

מְגִדִּיל is found in Psalm 18:51. The same verse occurs in II Samuel 22:51, where the reading is *מְגִדוֹל* instead of *מְגִדִּיל*. For the sake of compromise, both readings have been inserted here, one for weekdays and one for Sabbaths and festivals. The verse חֹדֶשׁ וּשְׁבַת קָרָא מִקְרָא (Isaiah 1:13) was fancifully introduced in support of the use of *מְגִדוֹל* on Sabbaths, festivals and *Rosh Hodesh*.

קוֹרִים is pronounced *קִרִּי* just as *קוֹרִאִים* (page 271) is pronounced *קִרִּי*; compare the mishnaic use of *קוֹרֵן* in place of *קוֹרְאֵן*.

*Grace after Meals**On festivals:*

May the Merciful One grant us the day of unmixed happiness.

On Rosh Hashanah:

May the Merciful One renew for us this year for happiness and blessedness.

On Sukkoth:

May the Merciful One restore for us the fallen *Sukkah* of David.

May the Merciful One grant us life in the days of the Messiah and in the world to come.

He gives great victories to his chosen king, and shows kindness to his anointed prince, to David and his dynasty forever.¹

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Revere the Lord, you his holy ones; those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord are not in want of any good thing. Give thanks to the Lord, for he is good; his mercy endures forever. Thou openest thy hand and satisfiest every living thing with favor. Blessed is the man who trusts in the Lord, ever relying on the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children begging bread. The Lord will give strength to his people; the Lord will bless his people with peace.²

סַכַּח דּוֹר הַנּוֹשָׁלָה is taken from Amos 9:11 and connotes the ruined state of David.

לֹא דֹאִיתִי צָרִיק וְעָזַב that is, the poor and needy among the righteous are never completely abandoned. Sooner or later, righteousness is vindicated.

¹*Psalm* 18:51. ²*Psalms* 34:10-11; 118:1; 145:16; *Jeremiah* 17:7; *Psalms* 37:25; 29:11.

ABRIDGED FORM OF GRACE

After cake or Palestinian fruits (grapes, figs, pomegranates, olives and dates)

ברוך אתה, יי אלהינו, מלך העולם,

| Cake and wine | Cake | Fruit | Wine |
|-----------------|---------|---------|---------|
| על המצה ועל | על המצה | על העץ | על הנפח |
| הכלכלה ועל הנפח | ועל | ועל פרי | ועל פרי |
| ועל פרי הנפח, | הכלכלה, | העץ, | הנפח, |

ועל תעובת השדה, ועל ארץ חמדה טובה ורחבה שראית
והנחלת לאבותינו לאכל מפרה ולשבע מטובה. רחם-נא,
יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון
משכן כבודך, ועל מזבחך ועל היכלך. ובנה ירושלים עיר
הקודש במהרה בנינו, והעלנו לתובה ושמחנו בבנינה, ותאכל
מפרה ונשבע מטובה, ונברכה עליה בקדשה ובטהרה.

On Sabbath:

רצה והחליצנו ביום השבת הזה.

On Rosh Hodesh:

זכרנו למזבח ביום ראש החדש הזה.

On Rosh Hashanah:

זכרנו למזבח ביום הזכרון הזה.

On festivals:

שמחנו ביום חג

| Shemini Atzereth | Sukkoth | Shavuoth | Pesah |
|--|---------|----------|-------|
| השמיני, חג העצרת | הסוכות | השבועות | המצות |
| הזה. פי אתה, יי, טוב ומטיב לכל, ונודה לך על הארץ | | | |

| Fruit | Wine |
|---------------------------|---------------------------|
| ועל הפירות. ברוך אתה, יי, | ועל פרי הנפח. ברוך אתה, |
| על הארץ ועל הפירות. | יי, על הארץ ועל פרי הנפח. |

ABRIDGED FORM OF GRACE

After cake or Palestinian fruits (grapes, figs, pomegranates, olives and dates)

Blessed art thou, Lord our God, King of the universe, for all the nourishment and produce of the field, for the lovely and spacious land which thou didst grant to our fathers as a heritage to eat of its fruit and enjoy its good gifts. Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy majesty, on thy altar and thy shrine. Rebuild the holy city of Jerusalem speedily in our days. Bring us there and gladden us with the restoration of our land; may we eat of its fruit and enjoy its good gifts; may we bless thee for it in holiness and purity.

On Sabbath:

Be pleased to strengthen us on this Sabbath day.

On Rosh Hodesh:

Be mindful of us on this New Moon festival.

On Rosh Hashanah:

Be mindful of us on this Day of Remembrance.

On festivals:

Grant us joy on this Festival of

| | | | |
|-------------------|-----------------|----------------|-------------------------|
| <i>Pesah</i> | <i>Shavuoth</i> | <i>Sukkoth</i> | <i>Shemini Atsereth</i> |
| Unleavened Bread. | Weeks. | Tabernacles. | Eighth Day Feast. |

For thou, O Lord, art good and beneficent to all; we thank thee for our land and all the nourishment. Blessed art thou, O Lord, for the land and all the sustenance.

Cake

נַעַל הַמַּחֲזִיחַ. בְּרוּךְ אַתָּה, יְיָ, עַל הָאָרֶץ וְעַל הַמַּחֲזִיחַ.

Cake and wine

נַעַל הַמַּחֲזִיחַ וְעַל פְּרֵי הַנֶּפֶן. בְּרוּךְ אַתָּה, יְיָ, עַל הָאָרֶץ
וְעַל הַמַּחֲזִיחַ וְעַל פְּרֵי הַנֶּפֶן.

After any food or liquids requiring the blessing שְׁהַלל:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא נִפְשׁוֹת רַבּוֹת וְחִסְרוֹנוֹ, עַל כָּל מַה שִּׁבְרָאתָ לְחַיִּימוֹת בָּהֶם נֶפֶשׁ כָּל חַי. בְּרוּךְ חַי הָעוֹלָמִים.

בְּרֻכּוֹת

Recited on various occasions

Over bread:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Over wine:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Over cakes and pastry:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי מִזְמוֹנוֹת.

Over liquids other than wine and food other than plants:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהִפֵּל נִהְיָה בְּדָבָרוֹ.

Over fruits that grow on trees:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Over fruits that grow in the soil:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Over fragrant spices:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי בִשְׁמִימִים.

ברכות, the blessings on various occasions, are attributed to the men of the Great Assembly, the spiritual leaders in the time of Ezra the Scribe, who are considered the successors of the prophets in that they kept alive the knowledge of the Torah and Jewish traditions. The word ברכה is derived from the verb ברך in the sense of bending the knees, worshiping; compare ונרכה (II Chronicles 6:13) and ויברך על ברכין (Psalm 95:6) לפני ה'.

After liquids other than wine and food other than plants:

Blessed art thou, Lord our God, King of the universe, Creator of all life and its needs, for all the things thou hast created to sustain every living being. Blessed art thou who art the life of the universe.

BLESSINGS

Recited on various occasions

Over bread:

Blessed art thou, Lord our God, King of the universe, who bringest forth bread from the earth.

Over wine:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Over cakes and pastry:

Blessed art thou, Lord our God, King of the universe, who createst various kinds of food.

Over liquids other than wine and food other than plants:

Blessed art thou, Lord our God, King of the universe, by whose word all things come into being.

Over fruits that grow on trees:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the tree.

Over fruits that grow in the soil:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the earth.

Over fragrant spices:

Blessed art thou, Lord our God, King of the universe, who createst various kinds of spices.

The blessings here are taken from the Mishnah (Berakhoth 6:1-2,8; 9:2-3), the Babylonian Talmud (Berakhoth 36-37; 40; 43-44; 58-59) and the Palestinian Talmud (Berakhoth 6:1; 9:3).

On attaching a mezuzah:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו וצונו לקבוע מזוזה.

On tasting fruit for the first time in the season:

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.

On seeing the wonders of nature:

ברוך אתה, יי אלהינו, מלך העולם, עשה מעשה בראשית.

On seeing an electrical storm:

ברוך אתה, יי אלהינו, מלך העולם, שפחדו וגבורתו מלא עולם.

On seeing a rainbow:

ברוך אתה, יי אלהינו, מלך העולם, זוכר הברית ונאמן בבריתו וקיים במאמרו.

On seeing beauties of nature:

ברוך אתה, יי אלהינו, מלך העולם, שפכה לו בעולמו.

On seeing trees blossoming:

ברוך אתה, יי אלהינו, מלך העולם, שלא חסר בעולמו דבר, וברא בו בריות טובות ואילנות טובים להנות בהם בני אדם.

On seeing an exalted ruler:

ברוך אתה, יי אלהינו, מלך העולם, שנתן מַכְבוֹדוֹ לְבָשָׁר וְלָרֶגֶל.

On seeing a person of abnormal appearance:

ברוך אתה, יי אלהינו, מלך העולם, משנה הבריות.

On seeing a person of profound Torah wisdom:

ברוך אתה, יי אלהינו, מלך העולם, שחלק מחכמת-ליראיו.

On attaching a mezuzah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to attach a mezuzah.

On tasting fruit for the first time in the season:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

On seeing the wonders of nature:

Blessed art thou, Lord our God, King of the universe, who didst create the universe.

On seeing an electrical storm:

Blessed art thou, Lord our God, King of the universe, whose might and power fill the world.

On seeing a rainbow:

Blessed art thou, Lord our God, King of the universe, who rememberest the covenant, and keepest thy promise faithfully.

On seeing beauties of nature:

Blessed art thou, Lord our God, King of the universe, who hast such as these in thy world.

On seeing trees blossoming:

Blessed art thou, Lord our God, King of the universe, who hast withheld nothing from thy world; and hast created therein beautiful creatures and goodly trees for the enjoyment of mankind.

On seeing an exalted ruler:

Blessed art thou, Lord our God, King of the universe, who hast given of thy glory to mortal man.

On seeing a person of abnormal appearance:

Blessed art thou, Lord our God, King of the universe, who dost vary the aspect of thy creatures.

On seeing a person of profound Torah wisdom:

Blessed art thou, Lord our God, King of the universe, who hast imparted of thy wisdom to those who revere thee.

On seeing a person of profound secular learning:

ברוך אתה, יי אלהינו, מלך העולם, שנתן מחכמתו
לְבָשֶׁר נָדָם.

On hearing bad tidings:

ברוך אתה, יי אלהינו, מלך העולם, רבן האמת.

On hearing good tidings:

ברוך אתה, יי אלהינו, מלך העולם, הטוב והמטיב.

קריאת שמע על המטה

Recited before retiring

רבנו של עולם, תריני מוחל לכל מי שהכעיס והקניט
אותי, או שחטא בפניי, בין בגופי בין בממוני, בין בכבודי
בין בכל אשר לי, בין באנס בין ברצון, בין בשונג בין
במזיד, בין בדרור בין במעשה, בין בגלגול זה בין בגלגול
אחר, לכל בן-אדם, ולא יענש שום אדם בסבתי. יהי רצון
מלפניך, יי אלהי ואלהי אבותי, שלא אחטא עוד, ולא
אחזר בהם, ולא אשוב עוד להכעיסך, ולא אעשה הרע
בעיניך. ומה שחטאתי לפניך, מחק ברחמיך הרבים, אבל
לא על ידי יסורים וחללים רעים. יהיו לרצון אמרי פי,
והגיון לבי לפניך, יי צורי וגאלי.

ברוך אתה, יי אלהינו, מלך העולם, המפיל חבלי שנה
על עיני, ותנומה על עפעפי. יהי רצון מלפניך, יי אלהי
ואלהי אבותי, שתשביבני לשלום ותעמידני לשלום; ואל
יבהלני רעיוני, ויחלומות רעים ויחרוזים רעים; ותהי מטתי
שלמה לפניך. והאר עיני פן אישן המות, כי אתה המאיר
לאישון בת עין. ברוך אתה, יי, המאיר לעולם כלו בכבודו.

On seeing a person of profound secular learning:

Blessed art thou, Lord our God, King of the universe, who hast imparted of thy wisdom to flesh and blood.

On hearing bad tidings:

Blessed art thou, Lord our God, King of the universe, the true Judge.

On hearing good tidings:

Blessed art thou, Lord our God, King of the universe, who art good and beneficent.

NIGHT PRAYER

Recited before retiring

Lord of the world, I forgive any person who has provoked me or wronged me, whether physically or financially; or anyone who has offended me or mine, whether accidentally or willfully, erringly or maliciously, by speech or by deed, here or elsewhere; I forgive every human being, and let no human being undergo punishment because of me. May it be thy will, Lord my God and God of my fathers, that I provoke thee no more, nor do what is evil in thy sight. In thy abundant mercy, do thou erase the sins I have committed against thee, but not by the infliction of suffering and severe illness. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Blessed art thou, Lord our God, King of the universe, who clovest my eyes in sleep, my eyelids in slumber. May it be thy will, Lord my God and God of my fathers, to grant that I lie down in peace and that I rise up in peace. Let not my thoughts upset me—nor evil dreams, nor sinful fancies. May my family ever be perfect in thy sight. Grant me light, lest I sleep the sleep of death; for it is thou who givest light to the eyes. Blessed art thou, O Lord, whose majesty gives light to the whole world.

ממתי is here used figuratively in the sense of my offspring; compare the expressions שמה חס ושלום יש בממתי פסול and שהיתה ממתי שלימה (Pesahim 56a).

אישן and בין עין are synonyms denoting the apple of the eye.

אל מִלֵּךְ נֶאֱמָן.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מְלִכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַת אֶת יְיָ אֱלֹהֶיךָ בְּכָל לֵבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מַאֲדֶךָ. וְהָיוּ חֻדְבָּרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצֹנֶה הַיּוֹם, עַל
לֵבְךָ. וְשִׁנְתָּם לְבָנֶיךָ, וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִבְתְּךָ
בְּיָרְדְךָ, וּבְשִׁכְבְּךָ וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל יָרֶךְ, וְהָיוּ
לְטִטָּפֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.
וְהָיוּ נֶעֱם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָה עָלֵינוּ;
וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָה.

ה'ל"ט א

יֹשֵׁב בְּסֶתֶר עֲלִיוֹן, בָּצַל שְׁדֵי יִתְלַוְנָן. אָמַר לִי, מַחְסִי
וּמְצוּדָתִי; אֱלֹהֵי אֲבֹטָח בּוֹ. כִּי הוּא יִצְיִלְךָ מִפַּח יָקוֹשׁ, מִדְּבַר
חַוֹּת. בְּאַבְרָתוֹ יִסֶּה לָּךְ, וְתַחַת בְּנִפְיוֹ תִּחְסֶה; צָנָה וְסִתְרָה
אֲמָתוֹ. לֹא תִירָא מִפֶּסֶח לִיָּלֶה, מִחֵץ יַעֲוֹף יוֹמָם. מִדְּבַר בְּאִפֶּל
יִחַלְךָ, מִקֵּטֶב יִשׁוּד צְהָרִים. יִפֹּל מִצִּדְּךָ אֵלֶּף, וּדְבָרָה מִמִּינְךָ;
אֵלֶיךָ לֹא יָגֵשׁ. רַק בְּעֵינֶיךָ תִּבְיט, וְשִׁלְמַת רָשָׁעִים תִּרְאֶה. כִּי
אָתָּה, יְיָ, מַחְסִי; עֲלִיוֹן שְׁמֹת מְעוֹנָה. לֹא תֵאָנֶה אֵלֶיךָ רָעָה,
וְנָע לֹא יִקְרַב בְּאַהֲלָה. כִּי מִלְּאָבְיוֹ יִצְוֶה-לָּךְ, לְשִׁמְרָה בְּכָל
דְּרָכֶיךָ. עַל פִּפּוֹם יִשְׁאוּנָה, פֶּן תִּגַּף בְּאָבֹן רִגְלָה. עַל שַׁחַל
וְפִתּוֹ תִּדְרֹךְ, תִּרְמָס בְּפִיר וְתַעֲזֹן. כִּי בִי חֲשַׁק וְאַפְלָטָהוּ;
אֲשׁוּבָהוּ, כִּי יָדַע שְׁמִי. יִקְרָאֵנִי וְאַעֲנֶהוּ, עֲמֹ אֲנֹכִי בְּצִרָה,
אֲחַלְצָהוּ וְאֲכַבְּדָהוּ. אֶרְךָ יָמִים אֲשַׁבִּיעָהוּ, וְאַרְאֶהוּ בִּישׁוּעָתִי.
אֶרְךָ יָמִים אֲשַׁבִּיעָהוּ, וְאַרְאֶהוּ בִּישׁוּעָתִי.

God is a faithful King.

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.¹

May the favor of the Lord our God rest on us; establish thou for us the work of our hands; the work of our hands establish thou.²

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I call the Lord "My refuge and my fortress, my God in whom I trust." He saves you from the fowler's snare and from the destructive pestilence. With his pinions he covers you, and under his wings you find refuge; his truth is a shield and armor. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come to you. You have only to look with your eyes and see how evil men are punished. Thou, O Lord, art my refuge! When you have made the Most High your shelter, no disaster shall befall you or come near your tent. For he will give his angels charge over you, to guard you in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You shall tread upon the lion and the asp; you shall trample the young lion and the serpent. "Because he clings to me, I deliver him; I protect him because he loves me. When he calls upon me, I answer him; I am with him when he is in trouble; I rescue him and bring him to honor. I enrich him with long life, and let him witness my deliverance."

¹*Deuteronomy* 6:4-9. ²*Psalm* 90:17.

ההלים ג

יְיָ, מִה רַבּוֹ צָרָי; רַבִּים קָמִים עָלַי. רַבִּים אוֹמְרִים לְנַפְשִׁי,
אֵין יְשׁוּעָתָה לּוֹ בְּאֱלֹהִים, סָלָה. וְאַתָּה, יְיָ, מִגֵּן בְּעָרִי, וּבְכוֹרֵי
וּמְרִים רֹאשִׁי. קוֹלִי אֶל יְיָ אֶקְרָא, וַיַּעֲנֵי מִהַר קֶדְשׁוֹ, סָלָה.
אֲנִי שָׁכַבְתִּי וְאִישָׁנָה, הִקִּיצוּתִי, כִּי יְיָ יִסְמְכֵנִי. לֹא אִירָא
מִרְכַּבּוֹת עָם, אֲשֶׁר סָבִיב שְׁתּוֹ עָלַי. קוֹמָה, יְיָ; הוֹשִׁיעֵנִי, אֱלֹהֵי;
כִּי הִבִּית אֶת כָּל אוֹיְבֵי לִחְיִי; שְׁנֵי רָשָׁעִים שִׁבְרָתָ. לִי הַיְשׁוּעָה,
עַל עֲמֻדָּה בִּרְכָתְךָ סָלָה.

הַשְׁכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם; וְהַעֲמִידֵנוּ, מִלְּכֵנוּ, לְחַיִּים;
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ, וְתַמְנֵנוּ בַּעֲצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ; וְהִגֵּן בְּעָרֵנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר
וְתִרְבַּב וְרָעַב וְגֹזֶל; וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבָצַל בְּנִפְיֶךָ
תַּסְתִּירֵנוּ; כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מִלֶּךְ חַנּוּן
וְרַחוּם אַתָּה. וְשִׁמּוֹר צִאֲתָנוּ וּבּוֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם, מַעֲתָה
וְעַד עוֹלָם.

בָּרוּךְ יְיָ בַּיּוֹם, בָּרוּךְ יְיָ בַּלַּיְלָה; בָּרוּךְ יְיָ בְּשָׁכְבֵנוּ, בָּרוּךְ
יְיָ בְּקוּמָנוּ; כִּי בִיָּדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים. אֲשֶׁר בִּיָּדְךָ נַפְשׁ
כָּל חַי, וְרוּחַ כָּל בָּשָׂר אִישׁ. בִּיָּדְךָ אֶפְקִיד רוּחִי; פְּרִיִּתָהּ אוֹתִי,
יְיָ, אֵל אֲמָת. אֱלֹהֵינוּ שְׁבִשְׁמַיִם, יַחַד שְׁמֶךָ וְקִנָּם מְלִבּוֹתֶיךָ
תְּמִיד, וּמְלוּךְ עָלֵינוּ לְעוֹלָם וָעֶד.

יִרְאוּ עֵינֵינוּ וְיִשְׁמַח לִבֵּנוּ, וְתִגַּל נַפְשָׁנוּ בִּישׁוּעָתְךָ בְּאַמֶּת,
בְּאִמּוֹר לְצִיּוֹן מִלֶּךְ אֱלֹהֶיךָ. יְיָ מִלֶּךְ, יְיָ מִלֶּךְ, יְיָ וּמִלֶּךְ לְעוֹלָם
וָעֶד. כִּי הַמְּלָכוֹת שְׁלָךְ הִיּוּ, וּלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד, כִּי
אֵין לָנוּ מִלֶּךְ אֶלָּא אַתָּה.

Psalm 3

O Lord, how my foes have increased! Many are rising against me. Many are saying concerning me: "There is no help for him in God." But thou, O Lord, art my shield, my glory, my uplifter. When I call out to the Lord, he answers me from his holy mountain. When I lie down I sleep, I awake; for the Lord sustains me. I am not afraid of the thousands of people that have set upon me all around. Arise, O Lord; save me, O my God. Thou dost strike all my foes on the cheek; thou dost break the teeth of the wicked. Salvation belongs to the Lord. Upon thy people be thy blessing!

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to life. Spread over us thy shelter of peace, and direct us with good counsel of thy own. Save us for thy name's sake; shield us, and remove from us the enemy and pestilence, the sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings; for thou art our guarding and saving God, indeed, a gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace henceforth and forever.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. In thy hand are the souls of the living and the dead, *as it is written*: "In his hand is the soul of every living thing, and the spirit of every human being."¹ Into thy hand I commit my spirit; O Lord, faithful God, thou savest me.² Our God who art in heaven, reveal thy Oneness and establish thy kingdom forever; do thou reign over us forever and ever.

May our eyes behold, our heart rejoice, and our soul exult in thy true salvation, when it will be said to Zion: "Your God is King." The Lord is King, the Lord was King, the Lord will be King forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; we have no king except thee.

¹Job 12:10. ²Psalm 31:6.

המלֵאךְ הַנֶּאֱלָא אֹתִי מִכָּל דָּע יִבְרַךְ אֶת הַנְּעָרִים, וַיִּקְרָא
 בָּהֶם שְׁמִי וְשֵׁם אָבִתִּי אֲבִרְהָם וַיִּצְחָק; וַיִּדְּנוּ לָרֹב בְּקֶרֶב
 הָאָרֶץ. וַיֹּאמֶר: אִם שָׁמוּעַ תִּשְׁמָע לְקוֹל יי אֱלֹהֶיךָ וְהִיָּשֵׁר
 בְּעֵינָיו תַּעֲשֶׂה, וְהִאֲזִנָּה לְמִצְוֹתָיו, וְשִׁמְרַת כָּל חֻקָּיו, כָּל
 הַמִּחְלָה אֲשֶׁר שָׁמַתִּי בְּמִצְרַיִם לֹא אֲשִׁים עֲלֶיךָ, כִּי אֲנִי יי
 רַפָּאֵךְ. וַיֹּאמֶר יי אֶל הַשָּׁטָן: יִגְעַר יי בְּךָ, הַשָּׁטָן; וַיִּגְעַר יי בְּךָ
 הַבַּחֲר בִּירוּשָׁלַיִם; הֲלוֹא זֶה אוֹד מְצֹל מֵאֵשׁ. הִנֵּה מִטַּתּוֹ
 שְׁלֹשְׁלֹמֹה, שָׁשִׁים גְּבֻרִים סָבִיב לָהּ מִגִּבְרֵי יִשְׂרָאֵל. כָּלֵם אֲחִיו
 חָרַב, מִלְּמַדֵּי מִלְחָמָה, אִישׁ חָרְבוֹ עַל יָרֵכּוֹ מִפָּחַד בְּלִילֹת.
 יִבְרַכְךָ יי וַיִּשְׁמְרֶךָ. יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. וַיֵּאָר יי פָּנָיו
 אֵלֶיךָ, וַיֵּשֶׁם לָךְ שְׁלוֹם.

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל.

לִישׁוּעָתְךָ קִנִּיתִי, יי. קִנִּיתִי, יי. לִישׁוּעָתְךָ, יי. לִישׁוּעָתְךָ
 קִנִּיתִי.

בְּשֵׁם יי אֱלֹהֵי יִשְׂרָאֵל, מִיְּמִינִי מִיְּכָאֵל וּמִשְׁמָאלִי גְּבֻרֵיאֵל,
 וּמִלְּפָנֵי אוֹרִיאֵל וּמֵאֲחֹרֵי רַפָּאֵל, וְעַל רֹאשֵׁי שְׁכִינַת אֵל.

תהלים קכח

שִׁיר הַמַּעֲלֹת. אֲשֶׁרִי כָּל יְרָא יי, הַחֲלֹךְ בְּדַרְכָּיו. וַיַּעַז
 בַּכִּיָּה כִּי תֹאכַל, אֲשֶׁרִיךָ וְטוֹב לָךְ. אֲשֶׁתְּךָ כְּגֹפֶן פְּרִיָּה בְּיָרְכְּתִי
 בֵּיתְךָ, בְּנִיָּה בְּשִׁתִּילֵי זֵיתִים סָבִיב לְשִׁלְחָנְךָ. הִנֵּה כִּי בֹן יִבְרָךְ
 גְּבֵר, יְרָא יי. יִבְרַכְךָ יי מִצִּיּוֹן, וְרָאָה בְּטוֹב יְרוּשָׁלַם כָּל יִמֵּי
 חַיָּיָךְ. וְרָאָה בָּנִים לְבָנֶיךָ; שְׁלוֹם עַל יִשְׂרָאֵל.

¹ The angel who redeemed me from all evil bless the lads; may they carry on my name and the name of my fathers Abraham and Isaac; may they grow into a multitude on earth.¹

And he said: "If you will listen carefully to the voice of the Lord your God, and do what is right in his eyes, and heed his commands, and observe all his laws, then I will inflict none of the diseases on you which I inflicted on the Egyptians, for I am the Lord who heals you."²

[The angel of] the Lord said to Satan: "The Lord rebuke you, O Satan! May the Lord who has chosen Jerusalem rebuke you! This is indeed a piece of wood snatched from the fire."³

Solomon's bed—sixty heroes are around it, heroes of Israel. All of them are armed with swords, and are trained in war; each has his sword on his hip, because of danger at night.⁴

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and give you peace.⁵

Behold, the Guardian of Israel neither slumbers nor sleeps.⁶

For thy salvation I hope, O Lord. I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.⁷

In the name of the Lord God of Israel, may Michael be at my right hand, and Gabriel at my left; before me Uriel; behind me Raphael; and above my head the divine presence.

Psalms 128

A Pilgrim Song. Happy is everyone who reveres the Lord, who walks in his ways. When you eat of the toil of your hands, you shall be happy and at ease. Your wife shall be like a fruitful vine in the interior of your house; your children like olive plants, around your table. Behold, thus indeed shall the man be blessed who reveres the Lord. The Lord bless you from Zion; may you see the welfare of Jerusalem all the days of your life; may you live to see your children's children. Peace be upon Israel!

¹Genesis 48:16. ²Exodus 15:26. ³Zechariah 3:2. ⁴Song of Songs 3:7-8.
⁵Numbers 6:24-26. ⁶Psalms 121:4. ⁷Genesis 49:18.

רָנוּן וְאֵל תִּתְחַטָּאוּ; אָמְרוּ בְּלִבְבְּכֶם עַל מִשְׁפַּבְּכֶם וְדַמּוּ,
סֵלָה.

אֲדוֹן עוֹלָם

| | |
|---------------------------------|---------------------------------|
| אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ | בְּטָרֶם כָּל יָצִיר נִבְרָא. |
| לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל | אֲזִי מָלַךְ שְׁמוֹ נִקְרָא. |
| וְאַחֲרֵי בְּכָלוֹת הַכֹּל | לְבָדּוֹ יִמְלֹךְ נִזְרָא. |
| וְהוּא קָדֵם, וְהוּא תָנָה | וְהוּא יִהְיֶה בְּתַפְאֲרָה. |
| וְהוּא אַחֵד וְאֵין שֵׁנִי | לְהַמְשִׁיל לוֹ לְהַחֲבִירָה. |
| כָּלִי רֵאשִׁית כָּלִי תַכְלִית | וְלוֹ הָעוֹ וְהַמְשִׁיכָה. |
| וְהוּא אֵלִי וְחִי נֶאֱלִי | וְצוֹר חֲבָלִי בְּעַת צָרָה. |
| וְהוּא נָסִי וּמְנוֹס לִי | מִנֶּת בּוֹסִי בְּיוֹם אֶקְרָא. |
| בְּיָדּוֹ אֶפְקִיד רוּחִי | בְּעַת אִישָׁן וְאַעִירָה. |
| וְעַם רוּחִי נִנְיָתִי | יְיָ לִי וְלֹא אֵיכָרָא. |

fear God; that is, let the voice of your conscience make itself heard in the silence of the night; put an end to your striving after vanity, and repent.

סלה occurs seventy-one times in the Book of Psalms. It is derived from סלל ("to lift up"). In Psalm 68:5, the word סלו is used synonymously with שירו and זמרו in the sense of "extol, exalt." Hence, it is safe to assume that סלה was a direction to the singers to raise their voices before certain pauses. In the writings of medieval Hebrew poets, however, סלה frequently connotes "forever."

אֲדוֹן עוֹלָם treats of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol who flourished in Spain during the eleventh century. It has been part of the

Tremble, and do not sin; commune with your own heart upon your bed, and be still.¹

ADON OLAM

He is the eternal Lord who reigned
Before any being was created.

At the time when all was made by his will;
He was at once acknowledged as King.

And at the end, when all shall cease to be;
The revered God alone shall still be King.

He was, he is, and he shall be
In glorious eternity.

He is One, and there is no other
To compare to him, to place beside him:

He is without beginning, without end;
Power and dominion belong to him.

He is my God, my living Redeemer,
My stronghold in times of distress.

He is my guide and my refuge,
My share of bliss the day I call.

To him I entrust my spirit
When I sleep and when I wake.

As long as my soul is with my body
The Lord is with me; I am not afraid.

morning service since the fifteenth century. It is composed of ten lines, each of which consists of twelve syllables. A single rhyme runs through it.

... שכל זמן ועם רוחי ביחי... conveys the idea expressed in Sifré, section 139: שאדם נתון בחיים, נפשו מקודה ביד קונו ... מה, נחתה באצור...

¹Psalm 4:5.

קריאת שמע לילדים

ברוך אתה, יי אלהינו, מלך העולם, המפיל חבלי שנה
על עיני, ותנומה על עפעפי.

יהי רצון מלפניך, יי אלהי ואלהי אבותי, שתשביבני
לשלוש ותעמידני לשלום.

שמע ישראל, יי אלהינו, יי אחד.

ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יי אלהיך בכל לבבך ובכל נפשך ובכל
מאריך. והיו הדברים האלה, אשר אנכי מצוה היום, על
לבבך. ושמרתם לבניך, ודברת בם בשבתך וביתך ובכל
בדרך, ובשכבך ובקומך. וקשרתם לאות על ידך, והיו
לטטפת בין עיניך, וכתבתם על מזוזות ביתך ובשעריך.

ברוך יי ביום, ברוך יי בלילה; ברוך יי בשכבך, ברוך
יי בקומך.

הנה לא יגום ולא יישן שומר ישראל.

בדרך אפקיד רוחי; פריטה אותי, יי, אל אמת.

לשועתך קריתי, יי.

NIGHT PRAYER FOR CHILDREN

Blessed art thou, Lord our God, King of the universe, who closest my eyes in sleep, my eyelids in slumber.

May it be thy will, Lord my God and God of my fathers, to grant that I lie down in peace and that I rise again to life.

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might: And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up.

The Guardian of Israel neither slumbers nor sleeps.

Into thy hand I commit my spirit; O Lord, faithful God, thou savest me.

For thy salvation I hope, O Lord.

תַּפְלָה לְשָׁלוֹם מְדִינַת יִשְׂרָאֵל

מאת הרבנים הראשיים שבארץ ישראל

אָבִינוּ שְׁבַשְׁמִים, צוּר יִשְׂרָאֵל וְנוֹאֵלוּ, בָּרַךְ אֶת מְדִינַת
יִשְׂרָאֵל, רִאשִׁית צְמִיחַת נְאֻלָּתֵנוּ. הִגֵּן עָלֶיהָ בְּאַבְרַת חֲסִדָּהּ,
וּפְרוֹס עָלֶיהָ סֶבֶת שְׁלוֹמָהּ; וּשְׁלַח אוֹרָהּ וְאַמְתָּהּ לְרִאשִׁיהָ,
שְׁקִיחַ יוֹעֲצִיהָ, וְתַקְנָם בְּעֵצָה טוֹבָה מִלְּפָנֶיהָ.

חֲזַק אֶת יְדֵי מְגִי אֶרֶץ קְדֻשָּׁנוּ, וְהַנְחִילָם אֱלֹהֵינוּ יְשׁוּעָה,
וַעֲטַרְתַּ נִּצְחוֹן תַּעֲטָרָם; וְנִתַּף שְׁלוֹם בְּאֶרֶץ, וְשִׁמְחַת עוֹלָם
לְיוֹשְׁבֶיהָ.

וְאֶת אֲחֵינוּ, כָּל בֵּית יִשְׂרָאֵל, פְּקֻד־נָא בְּכָל אֲרָצוֹת
פְּזוּרֵיהֶם, וְתוֹלִיבָם מְהֵרָה קוֹמָמִיּוֹת לְצִיּוֹן עִירָהּ, וְלִירוּשָׁלָּיִם
מִשְׁכַּן שְׁמֶהּ, בְּכַתוּב בְּתוֹרַת מֹשֶׁה עֲבָדָהּ: אִם יִהְיֶה נִדְחָהּ
בְּקֻצָּה חֲשָׁמִים, מִשָּׁם יִקְבְּצֶה יי אֱלֹהֶיהָ וּמִשָּׁם יִקְחָהּ. וְהִבִּיאָהּ
יי אֱלֹהֶיהָ אֶל הָאָרֶץ אֲשֶׁר יִרְשׁוּ אֲבוֹתֶיהָ, וִירְשֶׁתָּהּ.

וְיַחַד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶהּ, וְלִשְׁמֹר אֶת כָּל
דְּבָרֵי תוֹרָתָהּ. הוֹפֵעַ בְּהֵדֵר גָּאוֹן עָזָה עַל כָּל יוֹשְׁבֵי תֵּבֵל
אֲרָצָהּ, וְיֹאמַר כָּל אֲשֶׁר נִשְׁמָה בְּאַפּוֹ: יי אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ,
וּמְלִכּוֹתָיו בְּכָל מַשְׁלָת. אָמֵן סְלֵה.

PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL

By the Chief Rabbinate of Israel

Our Father who art in heaven, Protector and Redeemer of Israel, bless thou the State of Israel which marks the dawn of our deliverance. Shield it beneath the wings of thy love; spread over it thy canopy of peace; send thy light and thy truth to its leaders, officers and counselors, and direct them with thy good counsel.

O God, strengthen the defenders of our Holy Land; grant them salvation and crown them with victory. Establish peace in the land, and everlasting joy for its inhabitants.

Remember our brethren, the whole house of Israel, in all the lands of their dispersion. Speedily let them walk upright to Zion thy city, to Jerusalem thy dwelling-place, as it is written in the Torah of thy servant Moses: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you. The Lord your God will bring you into the land which your fathers possessed, and you shall possess it."¹

Unite our heart to love and revere thy name, and to observe all the precepts of thy Torah. Shine forth in thy glorious majesty over all the inhabitants of thy world. Let everything that breathes proclaim: "The Lord God of Israel is King; his majesty rules over all." Amen.

¹*Deuteronomy 30:4-5.*

MOURNERS' KADDISH

Yisgaddal v'yiskaddash shmey rabboh
B'olmoh dee v'ro chir-usey,
V'yamlich malchusey
V'yatsmach purkoney
Veekoreyv meshichey
B'cha-yeychon uvyo-meychon,
Uvcha-yey d'chol beys yisro-eyl,
Ba-agoloh uvizman koreev;
V'imru omeyn.

Y'hey shmey rabboh m'vorach
L'olam ul'olmey olmah-yoh.

Yisborach v'yishtabbach,
V'yispo-ar v'yisromam,
V'yisnassey v'yis-haddar,
V'yis-alleh v'yis-hallal
Shmey d'kudshoh, b'reech hu,
L'eyloh min kol birchosoh v'shirosoh
Tush-b'chosoh v'nechemosoh
Da-ameeron b'olmoh;
V'imru omeyn.

Y'hey shlomoh rabboh min sh'mah-yoh,
V'cha-yeem, oleynu v'al kol yisro-eyl;
V'imru omeyn.
O-seh sholom bimromov
Hu ya-aseh sholom
Oleynu v'al kol yisro-eyl;
V'imru omeyn.

KADDISH D'RABBANAN

Yisgaddal v'yiskaddash shmey rabboh b'olmoh dee v'roh chirusey; v'yamlich malchusey, v'yatsmach purkoney veekoreyv m'shichey, b'cha-yeychon uvvyo-meychon, uvcha-yey d'chol beys yisro-eyl, ba-agoloh uvizman koreev; v'imru omeyn.

Y'hey shmey rabboh m'vorach l'olam ul'olmey olmah-yoh.

Yisborach v'yishtabbach, v'yispo-ar v'yisromam, v'yisnassey v'yis-haddar, v'yis-alleh, v'yis-hallal shmey d'kudshoh, b'reech hu, l'eyloh min kol birchosoh v'shirosoh, tush-b'chosoh v'nechemosoh, da-ameeron b'olmoh; v'imru omeyn.

Al yisro-eyl v'al rabbonon v'al talmideyhon, v'al kol talmidey salmideyhon, v'al kol mon d'oskin b'orah'yesoh, dee b'asroh hodeyn, v'dee b'chol asar va'asar, y'hey l'hon ul'chon sh'lomoh rabboh, hinnoh v'hisdoh v'raḥamin, v'ḥah'yin ariḥin, um'zoney r'viḥey, u'furkonoh min kodom avuhon d'vishmah'yoh v'ar'oh; v'imru omeyn.

Y'hey shlomoh rabboh min sh'mah-yoh, v'cha-yim tovim, oleynu v'al kol yisro-eyl; v'imru omeyn.

O-seh sholom bimromov, hu b'rachamov ya-aseh sholom oleynu v'al kol yisro-eyl; v'imru omeyn.